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ΑΠΟΣΠΑΣΜΑΤΙΑ SACRA:  
OR  
A Collection of posthumous and orphan  
**LECTURES:**

Delivered at St. PAULS and St. GILES his Church,

BY

*The Right Honourable*

AND

*Reverend Father in God*

**LANCELOT ANDREWS,** *or Archbishop*

*Lord Bishop of Winchester.*

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Never before extant.

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*Ἀποσπασμὰ ἱερὰ λαλεῖται. Heb. 1. 1. 4.*

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Printed by R. Hodgkinsonne, for H. Moseley, A. Crooke,  
D. Pakeman, L. Fawne, R. Royston, and N. Ekins. 1657.

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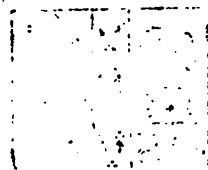


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## The Preface.

*S* there is nothing that a Christian can more desire than a personal union with his mystical Head ; so there is nothing that a Christian ought more to value than the pretious meanes of its atchievement : For, as the highest degree of perfect Happinesse, is to be actually present with Christ in Heaven ; so the highest degree of imperfect happinesse (such of which wee are capable in this valley of Teares) is our assurance of <sup>a</sup> hope that we shall be happy in perfection. Now amongst the severall Requisites and meanes of Blisse, our invoking of God Almighty is not the least : for whosoever shall call upon the name of the Lord shall be <sup>b</sup> saved ; But as we cannot call upon him in whom we have not beleaved, nor beleieve on him of whom we have not yet heard ; so neither can we heare without <sup>c</sup> a Preacher. Upon which it followes ; That because Faith <sup>d</sup> commeth by Hearing, and Invocation by <sup>e</sup> Faith, therefore (in order of Nature, though not of Dignity) Invocation is the third step ; Faith

<sup>a</sup> Πανσπουδα  
δαμιον, Heb.  
6. 11.

<sup>b</sup> Rom. 10. 13.

<sup>c</sup> verse 14.

<sup>d</sup> verse 17.

## The Preface.

<sup>c</sup>verse 15. *the second; and lawfull<sup>c</sup> Preaching the very first.*

*But here it ought to bee considered, That Preaching is not only That, which in these innovating times hath swallowed up the word Preaching. Nor are Sermons only those which spend themselves and expire with the fugitive breath of him that speaks them; and being publicly uttered no more then once, doe either vanish, as meere words, into the soft Aire; or else are, as water commonly spilt upon the Ground. Wee know that Preaching is a generall word, which properly signifies to divulge or<sup>f</sup> publish; And though we usually restraine it to the manifestation of God's owne word, yet That may also be Preached more wayes than one. The Catechizing of Neophytes in the purest Ages of the Church, may bee worthily called one kinde of Preaching, although they were not admitted to any higher degree of Teaching than to the very first Rudiments and Grounds of Faith. It was said by Justin Martyr, in his Parænesis to the Græcians, that even in some of their owne writings the very Judgement to come was Preached to them; and particularly in Plato's, the<sup>a</sup> Resurrection of the Body. The same Father tells us that Orpheus<sup>b</sup> preached to his sonne Musæus, concerning the unity of the only true God. The publique Homilies of the Church are an exact kinde of Preaching, and that in the judgement of Master Hooker, as well as of King James, and the Councell of<sup>k</sup> Vaux. The holy Ghost's Ammannes did even Preach to the Eyes and Understandings*

<sup>a</sup> Τὸ γὰρ μυστὶ  
 οὐ μὴ καὶ Κρί-  
 νουσι τὴν ψυ-  
 χὴν οὐκ ἔστιν ἡ  
 ἑστία τοῦ σώματος, ἡ  
 οὐκ ἔστιν ἡ  
 ἀναστάσις τοῦ  
 σώματος. *Just.*  
*Mart. c. 10. πα-*  
*ροῦς ἐστὶν ἡ*  
*ἀνάστασις τοῦ*  
*σώματος. *Plato in Rep.**  
*l. 10.*  
<sup>b</sup> Περὶ τοῦ σώ-  
 ματος καὶ τῆς  
 ἀνάστασις τοῦ  
 σώματος. *Just.*  
*Mart. c. 13.*  
<sup>k</sup> Hooker *Eccl.*  
*Polit. l. 5. 5. 9.*

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standings of all the World, by transmitting what they had written from hand to hand, as well as when they conveyed it by word of mouth. The Word of God doth Preach it selfe to every man living who will but reade it. The publique Reading of the Scriptures is the best kinde of Preaching to all that heare it; And so the Councell of Toledo was pleased to call it. The Reading of the Law was laid by Moses as the foundation, whereon to build in mens spirits the<sup>1</sup> feare of God: Upon the bare<sup>1</sup> Reading of which Law King Josiah was so moved, and wrought upon, that he<sup>m</sup> humbled himselfe,<sup>m</sup> and wept, and rent his cloathes, and made a Covenant before the Lord, to keepe his Commandements and his Statutes, and perform the words of the Covenant which were written in that booke; Nor is it unworthy to be ruminated upon; That though Moses was Theopneust, the Friend and Favorite of God (as well as Abraham) and sure as able to speake, without booke, the mind and Tenour of the Law, as any man that ever lived before or after, yet he thought it as effectual to the saving of Soules, to take the booke of the Covenant, which he had first transcribed from God's owne Preaching upon the Mountaine, and publicely to<sup>m</sup> reade it in the audience of the People.

<sup>1</sup> Dent. 31.  
11. 12. 13.

<sup>m</sup> 2 Chron. 34  
18. 19. 27.  
31.

<sup>m</sup> Exod. 24.  
1. 2. 4. 7.

Now the Reason of this is very evident, and deserves to be considered by that sort of Hearers, who are wont to preferre the words of men, when gracefully spoken out of the Pulpit, before the plaine word of God, when meereley read out of the Pew,

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*Mal. 4. 2.* not at all considering, That the <sup>o</sup> Sun of Righteous-  
 nesse in the Scripture, like the Sun of Nature in  
 the Firmament, shines much the brighter for be-  
 ing Naked. It is not the Language, Fancy,  
 Wit and Learning (which are eminently seene  
 in one sort of Preachers) much lesse the Memory,  
 the Lungs and the Gesticulations (which are daily  
 observable in another sort of Preachers) I say it is  
 not any of these things, nor all together, that is ef-  
 fectually powerfull to the conversion of Soules;  
 Nay it is not the Spirits going along with the  
 Preacher, that doth alone doe the work (for the Spi-  
 rit of God did goe along with the Apostles when they  
 were cast out of the Cities, and along with our Sa-  
 viour, in the fulnesse of his God-head, when yet he  
 could <sup>\*</sup>not doe many Miracles in his own Coun-  
 trey meerly because of their unbelieve) but 'tis his  
 working a docility in the heads and hearts of such as  
 hear, that they receive with meeknesse the ingrat-  
 ed <sup>p</sup> word, which is alone able to save their Souls.  
 This doth open to us a reason why the very same  
 Sermon bath such variety of effects in them that  
 hear it, and why a Jonah may preach to the melt-  
 ing of some, whilest a Jeremy may doe it to the  
 hardning of others. If we goe to Christs Schole  
 as <sup>\*</sup>little-Children (that is) with humble, atten-  
 tive, and teachable Dispositions, we shall be great  
 proficientes and wise enough unto salvation, by hea-  
 ring those Sermons distinctly read, which our <sup>\*</sup> only  
 Master & his Messengers are incessantly preach-  
 ing throughout the Scriptures; whereas without that  
 temper

<sup>\*</sup> Omnia idcirco  
 facta sunt  
 divinitus mon-  
 strant, et non  
 Mer. 6. 1.  
 Ad divina  
 enim opera re-  
 quiritur accipi-  
 entis Fides: Ev-  
 gelium sequitur,  
 homines incre-  
 dulos & ingra-  
 tos quasi Deo  
 manus vincire,  
 ne ipsi opem fe-  
 ras. Theod. Be-  
 za in locum.

<sup>p</sup> Jam. 1. 21.

<sup>\*</sup> Act. 10.  
 15.

<sup>\*</sup> 1 Cor. 7. 23

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temper and preparednesse of minde, we shall (*in utramq; aurem dormire*) only sleepe with our Eyes open, and where Gods owne word, through our wretchednesse, is not sufficient to awake us from that Lethargie of sin wherein our Soules lye sleept, and swallowed up. Certainly nothing that is humane will raise us out of our senselesnesse and carnall security; All the vehemence and Invention, all the noyses and Declamations, all the Grimaces and gestures of all the Lectures in the world will but amuse our Eares, and lull our Fancies, and be-hunt our Apprehensions, and (like so much Ladanum) make us snore in our sins so much the lower. *I was by the foolishnesse of God (to use the Apostles Catachresis) and by the foolishnesse of preaching (as the worldly-wise then thought it)* by which it pleased God to save them that beleeve, that is to say, by the plainnesse and simplicity of the Gospell, without the artifice and colours of skilfull men, the world was turned upside downe, as the envious Jewes were pleased to phrase it. By that word, and that spirit which the learned Greeks so much despised, Saint Peter preached to the conversion of three thousand Soules at one short Sermon, and of five thousand at another. 91 Cor. 1. 25  
& 21. Which  
compare with  
vers. 18.

Far be this which I have spoken from being spoken to the disparagement of those judicious and pious Sermons, which have bene usefully preached by able men. Had I not bene a true lover of all good preaching, and even of all such Lectures, as were regularly

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regularly founded and authorised, *not to factious but pious ends*. I should not now have gratified the importunity of friends (however many and urgent on this occasion) by helping to usher into the world, (and by commending to the perusal of every Reader, who can bee glad to grow wiser then now he is) The very learned, wise and sacred Reliques of this Great Author who lies before us. I am not now to be taught, That though the best way to knowledge, is to<sup>u</sup> search the Scriptures, as those that testifie of him who hath the words of<sup>w</sup> eternal life, and that as faith cometh by hearing, so hearing commeth by the word of<sup>s</sup> God (not by the glosses, or conjectures, or dexterities of men) yet there are many <sup>invaluable</sup> pretious and hidden treasures of knowledge which God was pleased to lock up in Tropes and Figures, of which the unstable<sup>v</sup> and the unlearned are not entrusted with the<sup>z</sup> Key. The Priests<sup>a</sup> lipps should keep knowledge, and they should seek the Law at his mouth, as being the<sup>x</sup> Angell or Messenger of the Lord of Hosts, and the Steward of those Mysteries which God hath committed to his keeping. The famous Eunuch of<sup>c</sup> Ethiopia was able to read the Prophet Esay, and had so good an understanding as to discern how little he understood it; and therefore S<sup>t</sup> Philip was joyned to him for his Guide. There were some<sup>d</sup> hard things in S<sup>t</sup> Pauls Epistles, which many did wrest to their own destruction, of which S<sup>t</sup> Peter doth give us no other reason, then their want of learning, as well as of stability. Those waters<sup>e</sup> of life are not every where fordable, no not



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*to this tall Elephant who waded in them so very  
 deeply, much lesse to the low-statur'd silly Lambs,  
 who are apt, in shallow places, to sink or swimme.  
 And therefore, though it is evident, that our very  
 best drinking is immediatly out of the cry stall  
 Spring, whilst the<sup>f</sup> milk of the word is yet<sup>f</sup> sincere,* <sup>ff 1 Pet. 2. 2.</sup>  
*not mixt and troubled with the skilfull deceipts of  
 knavish<sup>s</sup> Teachers, or with the zealous ignorance  
 of honest<sup>b</sup> fools; yet in the Body of the Church, we* <sup>s Eph. 4. 14.  
Phil. 1. 15. 16</sup>  
*know that every Member is not an<sup>k</sup> Eye, and* <sup>b Rom. 10. 2.  
Heb. 3. 12.</sup>  
*every one that hath Eyes is not a<sup>l</sup> Seer, and yet* <sup>k 1 Cor. 12.  
14. 17. 19.</sup>  
*there must be Seers, that there may be Vision; for* <sup>27. 28.  
1 Isa. 30. 10.</sup>  
*where there is no<sup>m</sup> Vision, the People perish.* <sup>Mich. 3. 7.  
m Prov. 29.</sup>  
*The Church of God, which is the<sup>n</sup> Pillar and* <sup>18.  
n 1 Tim. 3. 15</sup>  
*ground of the Truth, is universally acknowledged.*  
*The common Mother of us all. And though some  
 of her Children can feed themselves by her dire-  
 ction, and are able to digest the strongest<sup>o</sup> Meat,* <sup>o Heb. 5. 14.</sup>  
*and can carve besides to their weaker Brethren, yet  
 such as are Infants in understanding, or new born  
 Babes<sup>p</sup> in Christianity, must suck the<sup>\*</sup> milk of the* <sup>p 1 Pet. 2. 2.  
\* 1 Cor. 3. 2.</sup>  
*word from their Mother's Brest, or else receive it* <sup>Heb. 5. 12.</sup>  
*from their<sup>q</sup> lippes, whom she hath appointed to* <sup>13.  
q Mal. 2. 7.</sup>  
*give them food in due season. For want of able Pi-  
 lots to steer their course, by the knowledge which  
 they have to use their Card and their Compasse in  
 Application to their polar<sup>r</sup> Starre, how many<sup>f</sup> little* <sup>f Hebr. 12. 2.  
Num. 24. 17</sup>  
*ones have been<sup>f</sup> drowned in the<sup>r</sup> River of life, and* <sup>f 2 Pet. 3.  
16.</sup>  
*as it were swallow'd up by that sincere<sup>\*</sup> milk of* <sup>Rev. 22. 1.  
\* 1 Pet. 2. 2.</sup>  
*the word, which able<sup>r</sup> pastors would have taught  
 them to swallow down?*

But as on the one side it must be granted, that

))((

where

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where the Scriptures are dark there must be Guides to the blinde; and where the places are steep or slippery, there must be Leaders of the Infirmitie: so again on the other side it is too plain to be denyed, that there are many "blinde Guides and feeble Leaders of the blinde, who carry those that follow them into the same " Ditch of error, wherein themselves are delighted to lye and welter. There are not wanting in our Israel some beare-eyed Seers, who love " darknesse rather than light. Their inward eyes are so sore, and so farre from being patient of seeing the Sun in his Meridian, that nothing seemeth to hurt and offend them more than the brightness and glory of any opposite Truth, when it endeavours to break in, and dispel the darknesse of their Designs; which is in effect the very reason that St. John hath rendred why men love darknesse and hate the light, because (saith he) Their " deeds are evil. There is another kinde of Seers, who are not beare-eyed, but rather purblind; they are extremely short-sighted, and cannot see a far<sup>r</sup> off. They look no farther than the outside and face of things: And not discerning the very marrow and kernel of what is written, they conclude that there is nothing beyond the bone and the shell. So when Hercules had travelled as farre as the Streights of Gibraltar, he presently set up his Pillars, and wrote upon them his (Ne plus ultra,) supposing he had gone unto the end of all the Earth, because he was able to goe no farther: Whereas Americus Vesputius and Christopher Columbus had their eyes of understanding farre better sighted, and were able

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to finde out another VVorld; There is a third  
 sort of Seers, who are not purblind, but double  
 sighted and squint-eyed, at least appearing to look  
 two<sup>a</sup> wayes at once, having one aspect upon God <sup>*<sup>a</sup> Eccles. 2. 12.*</sup>  
 and another upon Mammon; obliquely glancing <sup>*<sup>b</sup> Am. 1. 8.*</sup>  
 with the left eye upon Godlinesse, and attentively  
 gazing with the right eye upon Gain; as if they en-  
 deavour'd by their practise to confute the Apho-  
 rism of Christ, That No man (at once) can serve  
 two<sup>b</sup> Masters.

<sup>*<sup>b</sup> Luk. 16. 13*</sup>

It is now too late to be dissembled, That since so  
 many have preached without a Mission, and since so  
 many have made Preachers without a Commis-  
 sion, since the Sanctuary of God, which was appointed  
 by Him to be a House of Prayer, hath been turn'd  
 by<sup>d</sup> some into a House of meer Preaching, the ve-  
 ry plenty and redundance of such as preach before  
 they are sent, and of such as preach against those  
 that sent them, may be said, in some sense, to have  
 bred a Famine of the VVord. This puts me in  
 minde of what was said by the \* Historian (in ipso  
 Samnio Samnium requiratur.) In such a case as this  
 is, we are hardly able to see wood for Trees. There  
 are so many vast numbers of either untaught or ill-  
 taught Teachers, that amongst them all nothing of  
 good is to be learn'd. Nor was there ever more  
 need to presse that Caveat upon the People which  
 our Saviour gave to his Disciples (though spoken by  
 Him in a different sense). <sup>*<sup>a</sup> Mar. 4. 24.*</sup> Take heed<sup>e</sup> what  
 yee heare, and <sup>*<sup>b</sup> Luk. 8. 18.*</sup> Take heed<sup>f</sup> how yee hear, and  
<sup>*<sup>c</sup> Mar. 23. 21.*</sup> Take heed<sup>h</sup> whom yee hear. For where  
 there is one good<sup>k</sup> Shepherd who entreth by the

<sup>*<sup>a</sup> Mar. 21.*</sup>

<sup>*<sup>b</sup> 13.*</sup>

<sup>*<sup>c</sup> Those in Hon-  
 our's Eccles.  
 Polit. 1. 5. 32.*</sup>

<sup>*<sup>d</sup> Jer. 23. 21.*</sup>

<sup>*<sup>e</sup> Florid.*</sup>

<sup>*<sup>f</sup> Mar. 4. 24.*</sup>

<sup>*<sup>g</sup> Luk. 8. 18.*</sup>

<sup>*<sup>h</sup> Mar. 24. 4.*</sup>

<sup>*<sup>i</sup> Job. 10. 11.*</sup>

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<sup>1</sup>verse 1. dore<sup>1</sup> into the Fold, *there is a<sup>m</sup> Thief and a<sup>n</sup> Hire-*  
<sup>m</sup>verse 1. ling, a<sup>o</sup> VVolf, and a<sup>p</sup> Deceiver, who doe all climb  
 & 10. up some<sup>q</sup> other way. For one good Shepherd,  
<sup>n</sup>verse 12. who will lay down his<sup>r</sup> life (if need require) in  
<sup>o</sup>verse 12. defence of his Sheep against the VVolf, *how ma-*  
<sup>Mat. 7. 15.</sup> ny Hirelings are there who leave<sup>r</sup> the Sheep and  
<sup>P Mat. 24. 5.</sup> flee away, as soon as they see the VVolf com-  
<sup>q Job. 10. 1.</sup> ming<sup>r</sup>. *How many Thieves are there, who<sup>r</sup> come*  
<sup>r</sup>verse 11. not into the Fold, but for to steale, and to kill,  
<sup>s</sup>verse 12. and to destroy? *How many VVolf-like Shep-*  
<sup>r</sup>verse 10. herds doe walk about in<sup>n</sup> Sheeps cloathing, but car-  
<sup>n</sup>Mat. 7. 15 ry nothing into the Fold by which they are qualified  
 for Shepherds, besides an iron Hook and a paire of  
 Sheers?

<sup>r</sup>verse 23. 29. We know the VVord in it self hath not only a  
<sup>s</sup>verse 13. 2. heating<sup>n</sup>, but withall a<sup>r</sup> cleansing Faculty. But  
 as the God of all Grace, and Grace it self, so the  
 means of Grace (next to God and his Grace, are  
 most of all capable of being injur'd. And because  
 the abuse of the best things doth ever prove the  
 greatest and worst abuse; therefore the liberty of  
 the Pulpit hath been of much sadder consequence  
 than that of the Stage. Infidelity commeth by hea-  
 ring as well as Faith; and that by hearing the word  
 of God too; I mean, by hearing it perverted, not  
 rightly open'd, nor well applyed. And I wish it  
 were not easie to prove so lamentable a Truth by  
 much deplorable experience, as well in former as  
 later Times. Since the Jesuites Apes have taught  
 the People to rely upon the opus operatum of hea-  
 ring Sermons, as if Religion consisted in the out-  
 ward Sacrifice of the Eare, it is well known that in  
 France,

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France, as well as in many other places, the greatest pretenders to Reformation have by their preaching and practise (their practise suitable to their preaching) helpt to make Reformation an odious word. Whilest they whose Office should have oblig'd them to have been Messengers of Peace (shedding abroad among the People words of Reconciliation, Humility, and strict obedience) have been the Boute-feux and Bellows of nothing but warres and tumults and irreconcilable Dissensions. The chiefest Protestants in France (such as the Dukes of Roan and Boullion, the famous Mornay du Pleisis, and learned Cameron) could not hold from complaining against their own Preachers: It seeming horrible to Them, that the first Banners should be display'd by such as professed to be Ministers of the Gospel of Peace. But so it is (and can never enough be insisted on, untill a perfect Amendment and Renovation.)

That since the <sup>15</sup> *estoryus huiusmodi*, I mean, the Doctrins of Buchanan and Junius, Brutus, Boucherius, Hotoman and Paræus, have been made to stand in the holy<sup>a</sup> Places, Christian Magistrates have trembled at the very opening of Church doores, as at the opening the doores of Janus: and the first day of the week hath rather been a day of Sabbaoth, for the mustering up of Hosts and Armies, than a Christian Sabbath or Day of Rest. Pulpits have been the places where men have beaten up their Drummes and lifted up their voices like so many Trumpets, not (as the<sup>b</sup> Prophet) to shew the People their Transgressions, but to exhort and incite them to their Commissions. They who compell'd so many

<sup>a</sup> Mat. 24.

<sup>15</sup>

<sup>b</sup> Isa. 58. 1.

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thousands to perish at Rochell for want of victuals, rather than suffer them to partake of the Royal clemency that was offer'd; they who made a conflagration of the whole Province of Languedoc and parts adjoining; they who eminently murder'd the learned Cameron, for refusing to run into the same excesses of Riot, were none others then the pretended and professed Ministers of the Gospel. And if the Name of the Gospel was thus abused even in France (where the Beast was more subject to bit and Bridle,) How much more was it in Scotland, where it was frequent for the Beast to hold fast the bit, between his Teeth, or to spit it out of its mouth, or to shift the Reins from off its Neck, and thereupon either to cast or run away with its Rider. The pretended Heralds of Peace and Charity, national Unity and Concord, have been the Tragical Box-niggers, whose Thunders have been seconded with Thunder-bolts. They have turn'd their Flocks and Congregations into Bands and Regiments, and have made their Churches their several places of Rendez-vous. When any Malecontents, whether Lay or Clergy, have meditated Disturbance to Church and State, the common custome hath been to dispatch their Emisseries and Tickets to all the Precognes of the Pulpit, to make them pray up and preach up the thing Design'd: whose tongues have been touch'd with such Coles of fury (rather than zeal) as have kindled a fire throughout the Body of the Church; such a flagrant and spreading, devouring fire as hath not been able to be quenched with lesse effusions than of many whole Rivers of Christian-blood.



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blood. *King James complain'd at<sup>c</sup> Newmarket, <sup>c</sup> A.D. 1620*  
*(upon occasion of Mr. Fladdock, who was wont to*  
*preach in his sleep, as he pretended, that he might*  
*vent his own Inventions as the Oracles of God)*  
*of his Troubles which in his Kingdome of Scotland*  
*he had received from that Sect; professing his ina-*  
*bility to suppress those Ministers from open slan-*  
*dering in their Sermons: In so much that many*  
*times he was constrained to interrupt them in the*  
*midst of their Declamations, whereby they did not*  
*only presume to raile by name at his Servants, but*  
*against his own Royal person before his face, and all*  
*this out of the Pulpit, and in perfect digression from*  
*their Text. For twelve intire years together, du-*  
*ring his Residence in Scotland (for his Reign we*  
*can hardly call it) he prayed to God upon his knees*  
*before every Sermon he was to heare, that he might*  
*hear nothing from the Preacher which might after-*  
*wards grieve him; but after his comming into Eng-*  
*land (he said) his case was so well altered, that his*  
*Prayer was to edefie by what he heard. Indeed*  
*whoever hath but dip't into the Scottish Story, and*  
*remembers what he hath read concerning Mr.<sup>d</sup> James*  
*Gibson, or David<sup>c</sup> Blaeke, Mr. Robert<sup>f</sup> Bruce,*  
*Mr. V<sup>g</sup> Valter<sup>g</sup> Balcanquall, Mr. Andrew<sup>h</sup> Mel-*  
*vill, Mr. John<sup>k</sup> V<sup>l</sup> Velch, Mr. Robert<sup>l</sup> V<sup>l</sup> Vallis,*  
*and Mr. <sup>l</sup> Dalgleish, Mr. John<sup>m</sup> Davidson, and*  
*Mr. John<sup>n</sup> Dikes, besides the Buchanans and*  
*Knoxes, and many others of the same Pest, (some*  
*declaring<sup>\*</sup> out of the Pulpit, "That all Kings were*  
*"the Devils Barns; That the Devil was in the*  
*"Court, and in the guiders of it; That King James*  
*"in*

<sup>d</sup> Spotswood  
Hist. Scot. l. 6.

p. 367. 368.

<sup>c</sup> Idem ibid.

p. 419. 420. 421.

as far as p. 426.

<sup>f</sup> Ibid. p. 416.

417. 418.

<sup>g</sup> Ibid. p. 427.

<sup>h</sup> Ibid. p. 419.

455.

<sup>k</sup> Ibid. l. p. 430.

<sup>l</sup> Ibid. p. 446.

447.

<sup>m</sup> Ibid. p. 450.

451.

<sup>n</sup> Ibid. p. 456.

<sup>\*</sup> Loc. citat.

## The Preface.

“ in particular, was possess<sup>d</sup> with seven Devils ; That  
 “ his Queen was only to be prayed for for fashions  
 “ sake ; That Queen Elizabeth was an Atheist ;  
 “ That the King (then over them) had discovered  
 “ the treachery of his heart ; That the Subjects might  
 “ lawfully rise and take the sword out of his hands ;  
 “ That the Judges , Nobility, and Lords of the  
 “ Council were Miscreants and Bribers , godlesse  
 “ Dissemblers, enemies to the Church, holy Glasses,  
 “ Cormorants, and of no Religion :) I say, whoever  
 hath read such things as these, will not wonder at that  
 hatred, which the learned and orthodox King  
 James conceived of them ; nor at that advice which  
 he gave his sonne, “ To take heed of such ° Puritans,  
 “ very Pests in the Church and Commonweale (they  
 “ are the Kings own words) whom no deserts can  
 “ oblige, nor oaths or promises binde ; breathing no-  
 “ thing but Sedition and calumnies, aspiring without  
 “ measure, rayling without reason, and making their  
 “ own imaginations the square of their Conscience.  
 Nor will any man wonder, that so much<sup>p</sup> care was ta-  
 ken by him for the giving of Laws to the Pulpit, and  
 more especially for the regulating of Lectures, that  
 there might not be “ broached (by the reading of late  
 “ Writers and ungrounded Divines) any unsound,  
 “ seditious and dangerous Doctrins, to the scandall of  
 “ the Church, the disquieting of the State and present  
 “ Government. I will conclude what I have spoken of  
 the corruptions of the Pulpit with the complaint  
 and Prophecy of our incomparable<sup>q</sup> Author,  
 which he delivered to all the Bishops of a Pro-  
 vincial Synod. First of all he complained,  
 “ That

° Bzoh. Δap.  
 lib. 2. p. 41. 42.

PK. J. his letter  
 from Windsor to  
 the Archbishop  
 of Canterbury,  
 Aug. 4. A.D.  
 1622.

q Epp. Andrews  
 Opus. p. 31. 32.  
 33.

# The Preface.

"That since the dumb Dogs were lately beaten, eve-  
 "ry Duncel took upon him to usurp the Pulpit, where  
 "talking by the hour glasse, and throwing forth head-  
 "long their incoherent, mishapen, and stinking crudi-  
 "ties, to the very glut and surfeit of all wise hearers,  
 "they have the luck forsooth to have it call'd by the  
 "name of Preaching. He further added, That  
 "since unlearned and itching tongues had invaded the  
 "liberty of speaking their pleasures from the Pulpit,  
 "the very Church was infested with as many fooleries  
 "of discourse as are commonly vented in the places  
 "where men sheere sheep By which means (saith  
 "our Author) Theologie was turn'd into meer Bat-  
 "tologie, and the dumb Doggs into barking Whelps;  
 "crying out against them who improve their Sermons  
 "with any unvulgar and choyce parts of learning, as  
 "those that corrupt and adulterate the word of God.  
 "Whilft they themselves (who thus rail against  
 "the things they understand not) "are the most  
 "dishonest Hucksters and corrupters of it; the crude  
 "and raw trifles of their own sick brains are as unsa-  
 "vory as spittle, as tastelesse and insipid as the white of  
 "an Egge. This is the upshot of this great mans  
 "complaint: And his Prophecy upon it was briefly  
 "this, That unlesse the Synod then assembled would  
 "take heed unto themselves, and to all the Flock,  
 "to the Church of God, to the Doctrin of the Church,  
 "and to the Dispensers of the Doctrin, "There  
 "would \* shortly come a time when nothing of these  
 "should be left to be taken heed of; And a Babel  
 "should be erected instead of Sion. Now that this

Ex quo nuper  
 hic apud nos  
 vulgatum ca-  
 nes multi, animos  
 sibi sumptis in-  
 doctissimi  
 quisque, invola-  
 vit in locum  
 hunc, hic ad  
 ctesydram  
 Anoxia te no-  
 la te, coheren-  
 tia non coheren-  
 tia, scabra, pu-  
 tida, infusa, nec  
 coctia nec condi-  
 ta praeceptum  
 ad nauseam us-  
 que, & hoc scilicet  
 Concionari  
 dicitur. Ex quo  
 priusmodi cur-  
 aditus patefa-  
 ctum hic quic-  
 quid liber effu-  
 endi, Ecclesiam  
 Toustrum  
 versa est, non  
 plus ibi inepia-  
 rum quam hic.  
 Theologia in  
 Barlarylas,  
 Canes non la-  
 trantes mutati  
 in Canes obla-  
 trantes. Siquis  
 quid enucleat  
 aut recondit  
 eruditionis pro-  
 ferre. Statim  
 Corruptorem  
 clamant, & qua-  
 si adulterantem  
 verbum Dei: ita  
 reum peragunt  
 ipsi omnium cor-  
 ruptores & can-  
 ones nequissi-  
 mi, qui non eru-  
 ditionem inimi-  
 scunt, sed pro ea  
 nugas & nani-  
 as, & cerebri  
 cruditates, qui-  
 bus non salvia,  
 non altum eni  
 magis aut seju-  
 num aut injul-  
 sum est.

\* Nisi doctrina  
 vocis, id est, matu-  
 re attendatis,  
 brevi nulla fu-  
 tura est omnino.

cui (si maxime velitis) possitis attendere. In Conc. ad Clerum in Synod. provinc. Cantuar. prov. 1593.

## The Preface.

*Scias me & c.  
quod & c.  
et ceteris pa-  
cis semper stu-  
diosum fuisse.  
Idem in Resp. ad  
Epist. 1. Petr.  
Mol. knai p. 172.*

*Confer. opusc.  
p. 39. 40. ut &  
p. 32. 33. cum  
p. 165. 166. &  
seq.*

most learned and pious Prelate was most impar-  
tially severe in every part of that Sermon, and sin-  
cerely aimed (in his severity) at the peace and wel-  
fare of Church and State, (to which he was carried  
by nature as well as by designe) and that he meant  
the same Faction or Sect of Preachers to whom his  
beloved King James was so deservedly severe (as  
being alwaies infested by them) will undeniably ap-  
pear to every intelligent and honest Reader, who  
will compare that Latin Sermon with his three  
Epistles to learned Moutin.

What the admired Bishop Andrews, and the  
judicious Mr. Hooker, and many other wise men  
of the age last past, did only feare and foresee, we, the  
first of their Posterity, have liv'd to feel: I mean the  
lamentable effects which are wont to follow (I say not  
the liberty, but) the licentiousnesse of the Pulpit.  
What comes too late to be prevented, may yet, in  
time, be capable of some redresse. Be our condition  
never so ill, we cannot hope to make it better by meer-  
ly despairing of our Amendment. What I have  
hitherto premised concerning the nature of our Dis-  
ease, is not intended to deject or afflict any Reader,  
but only to make him the more attentive to what is  
offer'd in this Volume (at least) as one means of  
Cure and Restauration. Where there are too ma-  
ny Sermons, I apprehend there are too few. And  
the more numerous they are who preach up Heresie  
and Schisme and Disobedience, the greater num-  
ber is needfull to preach them down. The more  
unruly and vain Talkers, especially they of the  
Circumcision (the *of in his metropolis* doe † subvert  
whole

\* Tit. 1. 10.

† Vers. 11.

## The Preface.

whole Houses, and teach things which they ought not, for filthy lucre sake; *the more need have we of such as hold* \*fast the faithfull word, \* *Vers. 9. & 11.* and are able by sound Doctrin, both to exhort, and to convince, and to stop the mouths of Gain-sayers. *The greater plenty there is of them* \* *who de-* \* *1 Tim. 4. 1. 2.* part from the Faith, giving heed to seducing spirits, and Doctrins of Devils, speaking lyes in Hypocrisie, & having their Conscience seared with an hot iron; *The more must They be needs wanted who are* † good Ministers of Christ, nourished † *Vers 6. 7. 13. 15. 16.* up in the words of Faith and good Doctrin; refusing prophane and old VVives Fables, giving attendance unto Reading and Meditation, and continuing in both, that they may save themselves and them that hear them. *By how much the more we doe abound with such as* \* creep into Houses, leading captive silly VVomen, ever learning, but never learned, *such as like* Jannes and Jambres resist the Truth; *The greater abundance there ought to be of such as* † continue in the things which they † *Vers. 14. & 17.* have learned and been assured of, knowing of whom they have learned them, and are thoroughly furnished unto all good works. *The more there are of those* \* itching and prurient Eares *who cannot endure sound Doctrine, but heap to them-* \* *2 Tim. 4. 3. 4.* selves Teachers *who have as prurient and itching Tongues, and turn away their attentions from aged Truth unto newly devised Fables and Concepts after the Mode; By so much the greater is the necessity of such as are knowing and stable men, holding* † fast the form of sound words, and † *2 Tim. 1. 13*

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\* *Rom. 12. 6.* preaching according to the \* Analogie of Faith,  
† *Jer. 6. 16.* teaching the People to walk in the † old and  
the good way, that walking therein they may  
finde rest unto their Souls. In a word, The  
\* *Luk. 11. 52* more Interpreters there are who have <sup>a</sup> taken  
away the Key of knowledge, neither en-  
tering in themselves, nor suffering others to enter  
in; by so much the more we stand in need of all those  
\*\* *1 Cor. 4* faithfull \* and able \* Stewards, who may <sup>b</sup> deliver  
<sup>1. 2.</sup>  
<sup>b</sup> *Prov. 2. 12.* us from the way of the evil Man, from the man  
that speaketh froward things.

Now if ever any Bishop, since the Apostles own  
Times, was both a faithfull and able Steward, right-  
ly using the Key of knowledge, religiously opening  
<sup>c</sup> *Mat. 13. 52* the Mysteries of God, bringing <sup>c</sup> forth out of his  
Treasures things new and old; If ever any Pastor  
<sup>d</sup> *Act. 20. 28* took <sup>d</sup> carefull heed unto himself, and to his Flock,  
<sup>1 Tim. 4. 16.</sup>  
over which the holy-Ghost had made him Over-  
<sup>e</sup> *2 Tim. 4. 5.* seer, <sup>e</sup> watching in all things, enduring afflictions,  
doing the work of an Evangelist, and making full  
<sup>f</sup> *2 Tim. 2. 15* proof of his Ministerie; If ever any <sup>f</sup> Workman  
needed not to be ashamed, as rightly dividing the  
word of Truth, and venting nothing out of the Pul-  
pit but what is <sup>g</sup> elaborate and exact; If ever any  
<sup>g</sup> *1 Tim. 5. 17.* Preacher had both Urim and Thummim, the for-  
<sup>h</sup> mer in his words, and the later in his example, <sup>h</sup> un-  
<sup>h</sup> reprovable in his Doctrin, and <sup>k</sup> unblamable in his  
<sup>i</sup> *1 Tim. 3. 2.* life; The most admired Bishop Andrews may  
<sup>j</sup> *Tit. 1. 7.* passe for one of those <sup>i</sup> Patterns, in whom these Lines  
<sup>k</sup> *Tit. 2. 7.* of perfection were all concentr'd.

And this I say so much the rather, because I finde  
him to have the honour of being hated and \* snarl'd

\* *Correp. Corr.*  
*p. 190. & 206.*  
208.



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*at by a late profane and sawcy Scribler; who, as if he were willing to kill the dead, and pluck a glorified Saint out of the Land of the <sup>m</sup> Living, bath not <sup>m</sup> Psal. 27. 13 only attempted to sullie the Name and the VVritings of this Great Author, but bath publicly malign'd his very imparadised Soul too. He bath not only defam'd his Doctrin, as Atheological, irrational, and worse than that of Arminius (which, in the judgement of the Accuser, is no small crime) nor bath he only reproach't him by a most odious comparison with one exceedingly below him (whom yet he presumeth to prefer as far before him, forsooth, in sanctity) but by an unchristian insinuation would make his Reader to believe, That Bishop Andrews was the worse for being Bishop Andrews, that Dr. Andrews was more a Saint than the Lord Bishop of VVinchester, and by consequence, that his last dayes were very unhappily his worst too. But since the Author of such profanenesse is very sufficiently stigmatiz'd by avowing himself, in print, the Author of it, I shall not in a preface say more than this, That the great<sup>n</sup> Bishop of our Souls was far <sup>n</sup> 1. Pet. 2. 25 worse dealt with; and, in the later part of his life, was called a VVine-bibber, a Glutton, a<sup>p</sup> Blasphemer, a Demoniacke. <sup>p</sup> Mat. 26. 65 <sup>Mar. 2. 7.</sup>*

*How consummate a Divine, how exact a Preacher, how acute a Disputant, how judicious a Moderator, and how eminent a Christian our Author was, there is nothing more easie than to conclude, both from the admiration of the best men, from the malignity of the worst, and from so many of his VVritings as have been heretofore publish't: And (after*

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all, *I may add*) from these imperfect, but pretious Reliques, which are here presented to the learned and to the unlearned Reader. They being so pithie, and yet so plain; so very short and concise, but yet so full and perspicuous; so close and home to the Text, but yet so usefull in Applications; that 'tis hard to say, for which sort of Readers they are most proper; whether for the learned, by being so wise; or for the unlearned, by being so easie. They who are the most ignorant, may here get knowledge; and they who have the most knowledge, may here get more. They that are Leaders of the People, may learn what things they ought to preach; and they that are followers of the Pulpit, may learn what Preachers they ought to hear.

'Tis true, it cannot be denied, and it ought in justice to be proclaim'd, that this Volume of Notes was only taken by the Eare from the voluble Tongue of the Dictator, as he deliver'd them out of the Pulpit; and so are infinitely short of their original perfection. We must not judge by these Lectures, what kinde of Preacher their Author was; but we must guesse by the Author, how exactly accomplish't these Lectures were. There have been many great Monarchs, who having began to erect their stately Fabricks, have left them imperfect upon Design, that late Posterity might wonder at the excessive greatnesse of their Intentions. And it is thus farre applicable to the case in hand, That every Reader may imagine by the beauty of these Ruines, what kinde of Buildings he should have seen if he had seen them standing in their integrity.

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integrity. But having said thus much in veneration of the Author, to whom the Printer hath offered this well-meant injury, I have something to alledge by way of Apologie for the Printer, by whose devotion of care and cost, these sacred Fragments were thus collected. He knew the fame of the Author was so transcendently high, and placed so far out of the reach of spight or envy, defamation or disgrace, that he supposed it a lesser Crime thus to communicate these Lessons as now they are, than to deprive Posterity of their Advantage. He lookt not so steadily upon the Name and Credit of the Author, as upon the interest and good of Souls. He thought the Reader would esteem it, not only as an excusable, but as a commendable transgression, which being no way injurious to more than One, will redound to the benefit of many thousands.

Besides, it may be pleaded in his excuse (by such as are willing to make the best of a bold adventure; not because it is bold, but because it is past, and now too late to be prevented) That next to the Authors and Composers of learned VVorks, their Conservators and Guardians deserve most thanks and commendations. We think we owe a great deal to such as Photius, and Stobæus, (and the publick-minded Sirmondus of these last times) through the industry of whom we doe enjoy many things, which but for them, we might have lost. How comes it to passe, that we have nothing (unlesse meer fragments or arrant scraps) of such as Berosus, Ctesias, & Megasthenes, Theopompus, Euphorus, Callisthenes, and Timæus? Or that we want so many books  
of

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of Diodorus Siculus, Polybius, Ingens Livius, and Dion Cassius? Or that we have lost so many Volumes of learned Writers in the Church, such as Melito, Theophilus, Tatianus, Irenæus, Clemens Alexandrinus, Hippolytus, Origen, and the like, but because there were not in all times, men of faithfull, industrious, and publick Souls? Yet we reckon our selves obliged to such as will lend us the very Ruines of Methodius of Tyre, and Dionysius of Alexandria. Nor was the publisher able to guesse at any reason, why the Remains of Bishop Andrews should not be every whit as welcome (if not to this which is so neer him, yet at least) to after Ages; when men will value the very Gleanings after so excellent a Labourer in the Harvest of the Gospel, above the many whole Crops of such as are unskillfull or idle workmen.

Mat. 9 38.

But now for mine own part, I must ingenuously confesse, that though I finde myself more usefully and deliciously entertained with the very least fragments of Bishop Andrews, than with the fullest spread Tables of those new Men, who uninvite the People to be his Guests, and train them up to another Diet; yet in reverence to the Fame of so inestimable a VVriter, and in a fear of being offensive to many persons yet living, with whom his memory is highly pretious, and in an humble submission to the most wise determinations of those two Reverend and learned Prelates, who were alone intrusted with the disposal of his VVorks, I should never have consented to the divulging of these Notes, had I been timely consulted with before they were finished

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finished at the Presse. Not only for those reasons which I finde to have been given by the Bishops of London and of Ely, both in their English and Latine Prefaces, before his English and Latine VVorks, but for divers other reasons which are too obvious to need a prompter. I know that the enemies of this Great Author (that is to say, of the Church of England) doe love to take their measures of him, not from his latest, and most mature, but from his youngest and crudest Writings. I know the injuries he hath suffered by the unwarranted publications of some few things which are found to vary from that which is known to be his last and ripest judgement. I know what calumnies are heaped upon his equally beloved and friendly Grotius through the licentious publication of his posthumous VVorks. I know his infinite Improvements from after that time when he was Vicar of S<sup>t</sup>. Giles; and his dislikes of all preaching, which, by being too frequent, is withall too loose. Thence was his Censure upon himself (recorded by Bishop Buckridge in his \*funerall Sermon) That when he preached p. 21. twice a day at S<sup>t</sup>. Giles, he prated once: Not but that his very Table-talk, and what, in the depth of his Humility, he call'd his prating, was more usefull and more learned than the very best preaching of them that are Enemies to his Glory as well as Doctrine, but because he thought the VVord of God was never well enough handled, and that the VVork of God was never well enough done, until it had received his utmost care and circumspection. So meek and modest was his opinion of his own performances

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## The Preface.

performances, (however admired by other men) that he seldom (if ever) could give them his final Approbation, until they had passed, the third time, between the Hammer and the Anvill.

All which when I consider, I think it my duty to make it known, That I never heard of this Volume until I saw it intirely printed, and only have taken this opportunity to preserve the Reader from being deceived, and the incomparable Author from being wrong'd. My excusing of the publishers (I mean, my endeavors to excuse them) is not meant to imply that they are innocent; but in the mercifullest way to conclude them guilty; It becomes commonly live and subsist, not by being over-tender of the Names and Reputations; but by publishing the VVritings of those especially, whom they think th<sup>e</sup> most vendible and famous Authors.

Were those Stenographers now living, by whose Legerdemain these Notes were stolen, (and yet it were well if that dexterity had never been used to sinister ends) they would not scruple to tell the Reader, what Arrian said to Lucius Gellius in the very

same case. " (We have transcribed these Lectures  
" of Bishop Andrews neither precisely so as he deli-  
" ver'd them, nor perhaps so exactly as they might have  
" been taken by other men, nor yet with any design to  
" put them forth into the light : But we caught them  
" out of his mouth by sleight of hand, in such a man-  
" ner as we were able, that recollecting in our me-

[illegible][illegible]

“mories

## The Preface.

*"mories the excellent Lessons which we had  
"heard, we might be able the more effectually to lay  
"them up in our Hearts. Nor can we choose but  
"admire, how these imperfect and impolish'd Le-  
"ctures should thus have flown into the Common,  
"out of our Inclosure, not without our knowledge  
"only, but against our wills too. Yet are we by so  
"much the lesse solicitous, by how much the more we  
"are assured, That he, whose Auditors we were,  
"affected no man's applause; but was wholly in-  
"terest upon this very thing, That he might benefit  
"his Hearers by all he spake. He was so power-  
"full and mighty in what he taught us out of the  
"Pulpit, as to carry our affections which may be  
"pleased. And if he proves lesse powerfull in these  
"Instructions of his which are deliver'd from the  
"Presse, we alone are to be blamed, by whom  
"alone they have receiv'd their Imperfections.)*

*But because these ready writers are not in being  
to speak themselves, I will conjure the Reader, in  
their behalf, so to profit himself by this Volume of  
Instructions, as not to prejudice his Teacher in  
any kind; but evermore to reflect upon the great-  
nesse of his Piety, the transcendency of his Judge-  
ment, the excessivenesse of his Learning, and the  
exactnesse of his Life; his painfullnesse and dili-  
gence in his Pastoral charge at S<sup>t</sup>. Giles, and after-  
wards in his Episcopal; the great and manifold ser-  
vices he did the Protestant Church, not by preach-  
ing only and living in a most exemplary manner,  
but by defending her Discipline as well as Doctrin,  
against the strongest Opponents of each extreme,*

*(I mean*

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*(I mean Those of the Consistorie, and Those of the Conclave,) and by all other performances so every may worthy of his Great Calling, that the learned Isaac Casaubon (as himself hath told us in one of his published Epistles) look't upon Him and Bishop Overall, with other Fathers of our Church, as equall to Hosius and other holy Assessors in the general Council of Nice. To which he added this declaration; That he never expected to see a Church so neerly approaching unto the Primitive in point of purity and Order, as the Church which he found at that Time here in England.*

*Now that the God of Purity and of Order will, in his own best time, restore and raise up such able Pastors to goe in and out before his People, and to keep his Remnant from being carried from Jerusalem to Bethel, from Bethel to Babel, and from Babel to Babylon; That he will binde up the Breaches, and wipe off the Stains, repair the Glory and Reputation, of his afflicted; defiled, disgraced Spouse, causing Righteousnesse and Peace to take up their dwelling within her Gates, Plenteousnesse and Truth within her Palaces, is sincerely and daily the prayer of*

The very meanest of her Admirers

in the dayes of her Mourning and Captivity,

T. P.

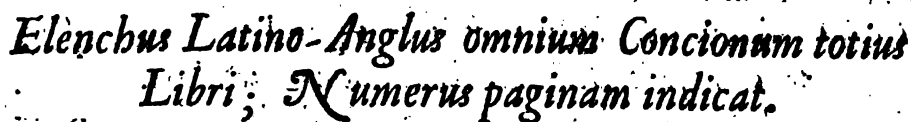
Faults escaped in this Preface.

**P** Age 1. line 6: read *Advancement*, p. 2. l. 11. r. *generically*, ib. in marg. l. 7. r. *abyss*, p. 3. l. 18. after *was* read *a*, p. 5. l. 10. r. *Letters*, p. 13. in marg. l. 5. add *and to* p. 26. p. 24. in marg. l. 4. *at* *ms.* ib. in marg. l. 17. *supplies*.

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*Elenchus*





A Latine and English Table of the Sermons of  
the whole book, with the number of the  
page in which the Sermon  
doth begin.

*Index Concionum in Caput primum Geneseôs.*

The Contents of the Sermons preached upon  
the first chapter of Genesis.



Æ vobis Legis interpretibus, quoniam sustulistis Luc. 11. 52.  
clavem cognitionis : ipsi non intraistis, &  
eos qui introibant prohibuistis.

Woe unto you Lawyers, for ye have taken away the key of knowledge : ye entered not in your felves, and them calling in, ye hindred. pag. 657

*In principio Deus creavit Cælum & Terram, &c.*

In the beginning God created the Heaven and the Earth.

*Crea-vit Cælum & Terram, & omnia in illis.*

He created the Heaven and the Earth, and all things therein.

*Terra autem erat res informis & inanis, tenebraeque erant in superficie abyssi.*

And the earth was without form and void, and darkness was upon the face of the deep. p. 10

*Et spiritus Dei incubabat superfici ei aquarum.*

## Index Capitulorum.

- And the spirit of God moved upon the face of the waters: p. 13
3. *Iterum dixit Deus, esto lux; & fuit lux.*  
And God said, Let there be light; & there was light. p. 14
4. *Viditque Deus Lucem illam bonam esse.*  
And God saw the light that it was good. p. 19  
*Et distinctionem fecit Deus inter hanc lucem & tenebras.*  
And God divided the light from the darknesse. p. 25
5. *Lucemque Deus vocavit diem, tenebras vero vocavit noctem.*  
And God called the light, Day, and the darknesse he called, Night. p. 32  
*Sic fuit vespera & fuit mane diei primi.*  
And the evening & the morning were the first day. p. 660
6. *Deinde dixit Deus, Esto expansum inter aquas; ut sit distinguens inter aquas unas & alteras.*  
And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. p. 36
7. *Fecit ergo Deus hoc expansum, quod distinguit inter has aquas, quae sunt ab infera expansi istius, & aquas illas quae sunt à regione supera expansi: & fuit ita.*  
And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. p. 44
8. *Expansum autem hoc Deus vocavit Caelum.*  
And God called the firmament, Heaven. p. 52  
*Sic fuit vespera, & fuit mane diei secundi.*  
And the evening and the morning were the second day. p. 664
9. 10. *Postea dixit Deus, Confluant aquae istae quae sub hoc Caelo sunt in locum unum, & conspicua sit arida: & fuit ita. Aridam autem vocavit Deus terram, singula vero aquarum conceptacula vocavit maria: & vidit Deus id esse bonum.*  
And God said, Let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land, Earth, and the gathering together of the waters called he, Seas: and God saw that it was good. p. 56

## Index Caputum.

*Iterum dixit Deus, Herbascit terra herbulis, herbas sementantes semen; arbores fructiferas edentes fructum in species suas, in quibus suum sit semen super terram.*

11.

And God said, Let the earth bring forth grasse, the herb yeelding seed, and the fruit-tree yeelding fruit after his kinde, whose seed is in it self, upon the earth. p.65

*Et fuit ita. Nam produxit terra herbulas, herbas sementantes semen in species suas, & arbores edentes fructum in quibus semen suum est in species suas : & vidit Deus id esse bonum.*

12. 13.

*Sic fuit vespera, & fuit mane diei tertii.*

And it was so. And the earth brought forth grasse, and herb yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in it self, after his kinde : and God saw that it was good. And the evening and the morning were the third day. p.66

*Post dixit Deus, Sunto luminaria in expanso Cœli, ad distinctionem faciendum inter diem & noctem : ut sint in signa cum tempestatibus, tum diebus & annis. Sintque in luminaria in expanso Cœli, ad afferendum lucem super terram :*

14. 15.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night : and let them be for signes, and for seasons, and for dayes and yeers. And let them be for lights in the firmament of the heaven, to give light upon the earth : p.72

*Et fuit ita. Fecit enim Deus duo illa luminaria magna : luminare majus ad præfecturam diei, & luminare minus ad præfecturam noctis, atque stellas, Et collocavit ea Deus in expanso Cœli, ad afferendum lucem super terram, Et ad præsidendum diei ac nocti, & ad distinctionem faciendum inter lucem hanc & tenebras : viditque Deus id esse bonum. Sic fuit vespera, & fuit mane diei quarti.*

16. 17. 18.  
19.

And it was so. And God made two great lights : the greater light to rule the day, and the lesser light to rule the night : he made the starres also. And God set them in the firmament of the heaven, to give light upon the earth : And to rule over the day, and over the night, and to divide the light from the darkness : and God saw that it was good. And the evening

- and the morning were the fourth day. p.78
20. *Postea Dixit Deus, Abundè progignate aqua reptilia animantia; & volucres volante supra terram, superficies versùs expansi colorum.*  
 And God said, Let the waters bring forth abundantly the moving Creature that hath life, and Fowl that may flie above the earth in the open firmament of Heaven. p. 667
21. *Et creavit Deus eas maximas: & animalia omnia reptantia, quæ abundè progesserunt aqua in species ipsorum, omnesque volucres alas in species suas:*  
 And God created great whales, and every living Creature that moveth, which the waters brought forth abundantly after their kinde, and every winged fowl after his kinde: p.84
- Viditque Deus id esse bonum.*  
 And God saw that it was good. p 88
22. *Et benedixit eis Deus, dicenda: Fructificate, ac augescite, et implete aquas per maria, et volucres augescunto in terra.*  
 And God blessed them, saying, Be fruitfull, and multiply, and fill the waters in the Seas, and let fowl multiply in the earth. p 89
24. *Deinde dixit Deus, Producat terra animalia in species ipsorum, Pecudes et Reptilia; bestiasque terrenas in species suas: et fuit ita*  
 And God said, Let the earth bring forth the living creature after his kinde, cattell, and creeping thing, and beast of the earth after his kinde: and it was so, p. 669
25. *Fecit enim Deus bestias terrenas in species suas, et pecudes in species suas, omniaque reptilia terre in species suas: et vidit Deus id esse bonum.*  
 And God made the beast of the earth after his kinde, and cattel after their kinde, and every thing that creepeth upon the earth after his kinde: and God saw that it was good. p.670
26. *Postea dixit Deus, Faciamus hominem ad imaginem nostram, secundum similitudinem nostram: qui dominetur in pisces maris, et in volucres cæli, et in pecudes, et in universam terram, atque in omnia reptilia reptantia super terram.*

And

## Index Capitulum.

And God said, Let us make man in our Image, after our likenesse : and let them have dominion over the fish of the Sea, and over the fowl of the aire, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

p. 93

*Itaque creavit Deus hominem ad imaginem suam, ad imaginem, inquam, Dei creavit eum : marem et feminam creavit eos.* 27.

So God created man in his own Image, in the Image of God created he him ; male and female created he them. p. 97

*Deinde benedixit eis Deus, et dixit eis Deus, Fructificati, et augescite, et implete terram, eamque subicite ; et dominamini in pisces maris, et in volucres caeli, et in omnes bestias reptantes super terram.* 28.

And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the Sea, and over the fowl of the aire, and over every living thing that moveth upon the earth:

p. 100

*Præterea dixit Deus, Ecce, dedi vobis omnes herbas sementantes semen quæ sunt in superficie totius terræ ; omnesque arbores in quibus est fructus arboreus, sementantes semen ; vestra ad comedendum erunt. Omnibus autem bestis terræ, et omnibus volucris caeli, omnibusque reptantibus super terram, in quibus est anima vivens, dedi omnes herbas vividas ad comedendum : et fuit ita. Tum inspicit Deus quicquid fecerat, et ecce autem bonum erat valde : sic fuit vespæra, et fuit mane diei sexti.* 29. 30. 31.

And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed ; to you it shall be for meat : And to every beast of the earth, and to every fowl of the aire, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so. And God saw every thing that he had made ; and behold, it was very good. And the evening and the morning were the sixth day.

p. 105

*Index Concionum in Caput secundum Genesios.*

The Contents of the Sermons preached upon  
the second chapter of Genesis.

- Gen. 2. 1. **I** Taque perfecti sunt cæli et terra, omnisque exercitus illorum.  
Thus the heavens and the earth were finished, and all  
the host of them. p.115
- vers. 2. *Quum autem perfecisset Deus die septimo opus suum quod fecerat,*  
*quiescit ipso die septimo ab omni opere suo quod fecerat.*  
And on the seventh day God ended his work which he had  
made; and he rested on the seventh day from all his work  
which he had made. p.122
3. *Et benedixit Deus diei septimo, et sanctificavit ipsum: quum in*  
*eo quiescisset ab omni opere suo, quod creaverat Deus, faciendo.*  
And God blessed the seventh day and sanctified it, because  
that in it he had rested from all his work which God cre-  
ated and made. p.128
- 4.5. *Iste sunt generationes cæli et terra, quando creata sunt: quæ autem*  
*Jehova Deus fecit terram et cælum: Et omnem stirpem agri,*  
*qui nondum fuisset: futurus in terra, omnemque herbam agri,*  
*quæ nondum fuisset oritura: quum non demisset Jehova*  
*Deus pluviam super terram, ei nullus homo fuisset ad colendum*  
*terram.*  
These are the generations of the heavens and of the earth,  
when they were created: in the day that the Lord God  
made the earth and the heavens, And every plant of the  
field; before it was in the earth, and every herb of the  
field, before it grew: For the Lord God had not caused  
it to rain upon the earth, and there was not a man to till  
the ground. p.142
- 6.7. *Aut vapor ascendens de terra, qui irrigaret universam superfici-*  
*em terra. Eiaxit vero Jehova Deus hominem de pulvere*  
*terra, sufflavitque in nares ipsius calum vivæ: sic*  
*factus est homo anima vivens.*

But there went up a mist from the earth, and watered the whole face of the ground. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life : and man became a living soul.

P. 147.

*Ornaverat autem planities Jehova Deus hominem in Hedenus ab Oriente : ubi collocavit hominem illum quem finxerat.*

8.

And the Lord God planted a garden eastward in Eden : and there he put the man whom he had formed.

p. 55

*Feceratque Jehova Deus ut germinaret ex terra illa quavis arbor desiderabilis ad adspiciendum, et bona ad cibum : et arbor quoque vitæ in horto illo, et arbor scientiæ boni et mali.*

9.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food : the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

p. 162

*Fluvius autem procedit ex Hedenus ad irrigandum hunc hortum : et inde sese dividit, ferturque in quatuor capita. Primum nomen est Pischon : hic est qui alluit totam Regionem Chavilah, ubi est aurum. Et aurum illius Regionis præstant : ibidem est Bdellium, et Lapis Sardonius.*

10. 11. 12.

And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison, that is it which compasseth the whole land of Havilah, where there is Gold. And the Gold of that land is good : there is Bdellium, and the Onyx stone.

p. 167

*Nomen vero fluvii secundi est Gichon : hic est qui alluit totam Regionem Cushiticam. Et nomen tertii fluvii Chaddikel : hic est qui labitur ad Orientem Affricanæ insulas : Fluvius autem quartus est Euphrates.*

13. 14.

And the name of the second river is Gihon : the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel : that is it which goeth toward the east of Assyria : and the fourth river is Euphrates.

p. 172

*Accipiens itaque Jehova Deus hominem, collocavit ipsum in horto Hedenis, ad colendum eum et ad custodiendum eum.*

25.

And

And the Lord God took the man, and put him into the garden of Eden, to dresse it, and to keep it. p. 177

16. *Interdixitque Jehová Deus homini, dicendo, De fructu quidem omnis arboris hujus horis libere comedes.*

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. p. 182

17. *De fructu vero arboris scientie boni et mali, de isto ne comedas.*  
But of the tree of the knowledge of good and evil, thou shalt not eat of it. p. 187

*Nam quo die comederis de eo, utique moriturus es.*

For in the day thou eatest thereof, thou shalt surely dye. p. 192

18. *Dixerat autem Jehová Deus, non est bonum esse hominem solum: faciam ei auxilium commodum ipsi.*

And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. p. 197

19. *Nam quum forma-visset Jehová Deus è terrâ omnes bestias agri, omnesque volucres cali, et adduxisset ad Adamum ut videret quâ vocaret singulas. (etenim quocunque nomine vocavit illas Adam, animantem quamque; id nomen ejus est.)*

And out of the ground the Lord God formed every beast of the field, and every fowl of the ayr, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. p. 204

20. *Vocavissetque Adam nominibus pecudem quamlibet, et volucrem Cæli, omnemque bestiam agri: non aderat Adamo auxilium commodum.*

And Adam gave names to all cattell, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. p. 211

21. *Quapropter iniecit Jehová Deus soporem altum in Adamum quo obdormis-vit: et desumpta una de costis ejus, inclusit carnem pro illa.*

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribbs, and closed up the flesh in stead thereof. p. 216

22. *Extruxitque Jehová Deus ex costa illa, quam sumpserat de Adamo, mulierem: eamque adduxit ad Adamum.*

And



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## Index Capitum.

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And the rib which the Lord God had taken from man, made he a woman, & brought her unto the man p. 219

*Tum dixit Adam, Hac demum vice adest os ex ossibus meis, & caro ex carne mea : hac vocabitur uira, eò quòd hac ex viro desumpta est.* 23.

And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of man. p. 222

*Idcirco relicturus est vir patrem suum & matrem suam : & adhærebit uxori suæ, eruntque in carnem unam.* 24.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh, p. 225

*De septem versiculis, 4 versu 18. usque ad finem 24. qui de Matrimonio Viro & Fæminâ agunt.* 18. 19. 20. 21. 22. 23.

Of the seven verses, from the eighteenth verse to the end of the twenty fourth, concerning Matrimony. p. 228

*Erant autem illi ambo nudi, Adam & uxor ejus : ac non erubescabant.* 25.

And they were both naked, the man and his wife, and were not ashamed. p. 237

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## *Index Concionum in Caput tertium Genesêos.*

The Contents of the Sermons preached upon the third chapter of Genesis.

**S** *Erpens autem erat astutus, astutior quâvis bestia agri, quam fecerat Jehova Deus :*

Gen. 3. 1.

Now the Serpent was more subtile than any beast of the field which the Lord God had made: p. 249. 252  
*Ille dixit mulieri, Etiamne edixisse Deum, ne comedatis ex omni fructu arborum hujus horti ?*

And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the Garden? p. 254

C

*Tum*

## Index Capitulum.

- vers. 2. Tum dixit mulier Serpenti illi, &c.  
And the woman said unto the Serpent, &c. p. 257
2. 3. De fructu quidem arborum hujus horti comedemus : At de fructu  
arboris istius quæ est in horto hoc dixit Deus, Ne comedatis ex isto, neque attingatis eum : ne moriamini.  
We may eat of the fruit of the trees of the Garden : But  
of the fruit of the tree which is in the midst of the  
Garden, God hath said, Ye shall not eat of it, neither  
shall ye touch it lest ye dye. p. 260
4. 5. Dixit verò Serpens illi mulieri, Non utique moriemini : Novit  
enim Deus, quò die comederitis ex eo, aperturos se oculos vestros : & vos fore sicut Deos, scientes boni & mali.  
And the Serpent said unto the woman, Ye shall not  
surely dye : For God doth know that in the day ye  
eate thereof, then your eyes shall be opened : and ye  
shall be as Gods knowing good and evill. p. 263
6. Quum ergò videretur mulieri bonum esse fructum arboris illius in  
cibum, & gratissimam esse illam oculis, ac desiderabilem esse arboris  
fructum ad habendum intelligentiam, accepit de fructu ejus  
& comedit.  
And when the woman saw that the tree was good for  
food, and that it was pleasant to the eyes, and a tree  
to be desired to make one wise, she took of the fruit  
thereof, and did eat. p. 266: & 272
- Etiámque dedit comedendum viro suo secum, qui comedit.  
And gave also to her husband with her, and he did  
eat. p. 281
7. Tunc aperuerunt sese oculi amborum, noveruntque se nudos esse : &  
confutis foliis ficulneis fecerunt sibi subligacula.  
And the eyes of them both were opened, and they knew  
that they were naked : and they sewed fig-leaves together,  
and made themselves aprons. p. 289
8. Deinde audiverunt vocem Jehovæ Dei itantem per hortum ipsum  
ad ventum illius diei : quare abscondit se Adam & uxor ejus  
à facie Jehovæ Dei, inter arbores illius horti.  
And they heard the voice of the Lord God, walking in  
the garden in the cool of the day : and Adam and  
his wife hid themselves from the presence of the  
Lord

# Index Capituli.

- Lord God, amongst the trees of the garden. p. 292  
*Inclamarunt autem: Fehova Deus Adamum, & dixit ei, Ubi es?* 9.  
 And the Lord God called unto Adam, and said unto him, Where art thou? p. 296  
*Qui dixit, Vocem tuam audiebam in hoc horto: extimui autem, eo quod nudus sim, & abscondi me.* 10.  
 And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself. p. 300  
*Dixit verò Deus, Quis indicavit tibi nudum esse te? An de fructu illius arboris, de quo interdixeram tibi ne comedas ex eo, comedexis?* 11.  
 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat? p. 303  
*Cui dixit Adam: Mulier ista quam posuisti mecum, ipsa dedit mihi de fructu illius arboris, & comedi.* 12.  
 And the man said: The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat. p. 306  
*Tum dixit Fehova Deus mulieri, Quid hoc est quod fecisti? Dixit autem mulier, Serpens iste seduxit me, & comedi.* 13.  
 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat. p. 309  
*Quapropter, dixit Fehova Deus Serpenti illi: Cum feceris istud, maledictus esto præ omni jumento, & præ omni bestia agri.* 14.  
 And the Lord God said unto the Serpent, Because thou hast done this, cursed art thou above all cattel, and above every beast of the field: p. 305  
*Super ventrem tuum ito, & pulverem comedito omnibus diebus vite tue.*  
 Upon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life. p. 672  
*Præterea, inimicitiam pono inter te & mulierem hanc, similiter quid inter semen tuum & semen huius.* 15.  
 And I will put enmity between thee and the woman, and between thy seed and her seed. p. 678  
*Hoc conteret tibi caput, tu autem conteres huic calcaneum.*

It shall bruise thy head, and thou shalt bruise his heel. p.686

16. *Mulier dixit, Admodum multiplico dolorem tuum, etiam conceptus tui; in dolore paries liberos: quoniam erga virum tuum appetitus tuus esto, et ipse praesto tibi.*

Unto the woman he said, I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee.

P.313

- 17.18. *Adamo vero dixit, Quia auscultavisti voci uxoris tuae; et comedisti de fructu arboris illius quo interdixeram tibi, dicendo, Ne comedas ex isto: maledicta esto terra propter te; cum dolore comedito proventum ejus omnibus diebus vitae tuae. Etque spinam et carduum proferto tibi, tu vero comedito herbam agri.*

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the dayes of thy life. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

P.315

19. *In sudore vultus tui vescitor tibo, donec revertaris in humum, cum ex ea desumptus fueris: nam pulvis es, et in pulverem revertêris.*

In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

P.321

20. *Vocavit autem Adam nomen uxoris suae Chavvam: eo quod ipsa mater sit omnium hominum viventium.*

And Adam called his wifes name Eve, because she was the mother of all living.

P.327

21. *Fecit quoque Jehova Deus Adamo et uxori ejus tunicas pelliceas, quibus vestivit eos.*

Unto Adam also, and to his wife, did the Lord God make coats of skin, and cloathed them.

P.330

22. *Et dixit Jehova Deus, Ecce, homo estne sicut unus ex nobis, cognoscendo bonum et malum? nunc igitur videndum ne extendens manum suam accipiat etiam de fructu arboris vitae,*

## Index Capitulum.

*ne comedat fructum in saeculum.*

And the Lord God said, Behold the man is become as one of us, to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and live for ever.

P. 335

*Emisit itaque eum Iehova Deus ex horto Edenis, ad colendum terram illam ex qua desumptus fuerat.*

23.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

p. 339

*Quoniam expulisset hominem; insituit à parte anteriore horti Edenis Cherubim, flammamque gladii sese vibrantis, ad custodiendum viam que ferbat ad arborem vitae.*

24.

So he drove out the man: and he placed at the east of the garden of Eden, Cherubims and a flaming sword, which turned every way to keep the way of the tree of life.

## Index Concionum in Caput quartum Genesis.

The Contents of the Sermons preached upon the fourth chapter of Genesis.

**D** *Et cum Adam cognovisset Chervam uxorem suam: quae ubi concepit et peperit Kajin, dicitur, Acquisivit virum à Iehova. Postea parvulus parvulus, peperit fratrem ipsius, Hebelum.*

Gen. 4. 1.

2.

And Adam knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel.

P. 363

*Fuitque Hebel pastor gregis, et Kajin fuit agricola.*

And Abel was a keeper of sheep, but Cain was a tiller of the ground.

P. 369

*Fuit autem post dies multos, quum obtulit Kajin de fructu terrae munus Iehovae. Et ipse quoque Abel obtulit de primogenitis gregis sui, et de adipe eorum.*

vers. 3. 4.

And in process of time it came to passe, that Cain brought of the fruit of the ground an offering to the Lord. And

Abel,

Abel, he also brought of the fatlings of his flock, and of  
the fathere of

4. 5. Resperitque Jobova ad Hebræum et ad magistros juv. ad 20. *Jobova*  
 ovit vno quid manus eius non desisteret, basit in dno

And the Lord had respect unto Abel, and to his offering:

But unto Cain, and to his offering, he had not respect:

And Cain was very wrath, and his countenance fell: chap. 88

6.9. Tum dixit Jehova Kajano, Quare accensa est ira tua? quare  
- cecidit pulvis tuus? Nonne si bene ogeris, venies? si vero  
non bene ogeris, praeforsus est peccatum excubans tibi.

And the Lord said vnto Cain, : Why art thou wrath? and  
why is thy countenance fallen? If thou doest well, shalt  
thou not be accepted? and if thou doest not well, sinne  
lyeth at the dore :  
P.393

*At erga te est appetitus illius, et tu praees illi.*

And unto thee shall be his desire, and thou shalt rule over  
him. p. 198

8. Post colloquebatur Kajin cum Hebelq fratre suo : evenit autem  
 nequum esset in agro, ubi insurgens Kajin in Hebelum fratrem  
 suum interficeret eodem machabulo sicut et prius.

And Cain talked with Abel his brother : and it came to  
pass when they were in the field, that Cain rose up  
against Abel his brother, and slew him.

9. Quamobrem dixit Jobaya Kajind; Ubi est Habil frater tuus?  
qui dixit, Non novi: An custos ego sum fratrum mei?

And the Lord said unto Cain, Where is Abel thy brother?  
And he said, I know not: am I my brother's keeper? p. 415

10. *Dixit verò Deus, quid fecisti? ecce vocem sanguinis fratris tui, me ab ipsâ humo clamantem.*

And he said, What hast thou done? the voice of thy brothers blood crieth unto me from the ground. p. 412

11.12. Nunc itaque tu maledictus esto : exsul ab ista terra, que aperuit os suum, ad excipendum sanguinem fratris tui e manu tua.

*Quum humum ipsam colueris, ne pargito idere vinum suum tibi :  
vagus es infestis agitationibus esto in terra.*

And now art thou cursed from the earth, which hath opened

ned her mouth to receive thy brothers blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength : a fugitive and a vagabond shalt thou be in the earth. p.428

*Tum Kajin dixit Jehova; Major est pena mea quam ut sustinere possim.*

And Cain said unto the Lord, My punishment is greater than I can bear. p.435

*Et expellit me bodie a superstitie istius terre, ut a facie tua abscondam me: cumque egredietur in infestas agitationibus terra, silius fuerit qui me inveniat, interficiet me.* p.435

Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth : and it shall come to passe, that every one that findeth me, shall slay me. p.443

*Dixit vero Jehova illi, Propterea quisquis interfecerit Kajinum, septuplo vindicatur: et imposuit Jehova Kajino signum, ne cum caderet ullus qui foret inventurus eum.* p.443

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold: And the Lord set a mark upon Cain, lest any finding him should kill him. p.450

*Egressus itaque est Kajin a facie Jehovae: et confedit in terra Nodi, ad Orientem Hedenem versus.* p.450

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the East of Eden. p.456

*Et cognovit Kajin uxorem suam, quae concepit et peperit Chanocum: quamobrem studebat edificare civitatem, et vocavit nomen civitatis illius de nomine filii sui Chanoc.* p.456

And Cain knew his wife, and she conceived and bare Enoch and he builded a Citie, and called the name of the Citie, after the name of his sonne, Enoch. p.462

*Deinde Chanconatus est Hivad, et Hivad genuit Mechujaelm; Mechujael vero Methuschaëlem, et Methuschaël genuit Lemecum. Assumpsit autem sibi Lemec uxores duas.* p.462

And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech. p.462

- 19.20.21. **Lamech** And Lamech took unto him two wives p.468  
 22. *Assumpsit autem sibi Lamech uxores duas: primum nomen fuit Hada, & nomen secundum Tzilla. Perperitque Hada Jabelum: hic fuit auctor habitus gregium, & pastorum, & formationis. Nomenque fratris ejus fuit Jubal: hic fuit auctor omnium tractantium cibariam & organon. Tzilla vero ipsa quoque peperit Thubal-Kajinum, qui eruditus fuit in fabricam aerum, & ferararium: sororemque Thubal-Kajini, Nahamam.* p.474
- 23.24. *Tum dixit Lamech suis uxoris, O Hada & Tzilla audite vocem meam, uxores Lamech, auribus percipite sermonem meum: nam vulnus interfecero ad vulnus meum, etiam adolescentem ad eum interfecero. Cum septuagies septies taceat.* p.480
25. *Cognovit autem de novo Adam uxorem suam, quae peperit filium, & vocavit nomen ejus Schethum: nam reposuit mihi Deus, inquit, semen alterum pro Habelo, quem ipsum interfecit Kajin.* p.486
26. *Sed & ipsi Schetho genitus est filius, cujus nomen vocavit Enoschum: tunc ceptum est invocari nomen Jehova.*
- And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabel: he was the father of such as dwell in tents, and of such as have cattell. And his brothers name was Jubal: he was the father of all such as handle the harp and organ. And Zillah she also bare Thubal-Cain, an instructor of every artificer in brass and iron: and the sister of Thubal-Cain was Naa-mah.
- And Adam knew Eve his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed in stead of Abel, whom Cain slew.
- And to Seth, to him also there was born a son, and he called his



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## Index Capitum.

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his name Enos : then began men to call upon the Name  
of the Lord.

p:492

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## Index Concionum diversarum, ex veteri & novo Testamento.

### The Contents of the Sermons, preached upon severall choice Texts, both out of the Old and New Testament.

**S**ED ad volens ad manus ex istis Seraphim habens in ma. Isa. 6, 6, 7:  
nu sua priam, quam forcipibus sumptas ab altari. Ad-  
movitque ori meo dicens, Ecce, attingit hoc labia tua : jam  
amovetur iniquitas tua, & peccatum tuum expiatur.

Then flew one of the Seraphims unto me, having a live  
coal in his hand, which he had taken with the  
tongs from off the altar. And he laid it upon my  
mouth, and said, Lo, this hath touched thy lips, and  
thine iniquity is taken away, and thy sinne pur-  
ged.

p:315

Attendite ne justitiam vestram exerceatis coram hominibus, ut spe- Matt. 6. 1.  
sitemini ab eis : alioquin mercedem non habebitis apud Patrem  
vestrum qui est in caelis.

Take heed that ye doe not your alms before men, to be  
seen of them : otherwise ye have no reward of your  
Father which is in heaven.

p:322

Operemini non cibo qui perit, sed cibo illi qui permanet in vitam Joh. 6. 27.  
aeternam, quem Filius hominis dabit vobis : hunc enim Pater ob-  
signavit, id est, Deus.

Labour not for the meat which perisheth, but for that  
meat which endureth unto everlasting life, which

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- the Son of man shall give unto you : for him hath  
God the Father sealed. p. 528. & 533.
- Luc. 12. 15. *Dixit igitur eis, Videte, & cavete ab avaritia : nec enim cuiusquam vita ex iis quae ipsi suppetunt, in eo sita est ut redundet.*  
And he said unto them, Take heed and beware of  
Covetousnesse : for a mans life consisteth not in  
the abundance of the things which hee possesseth. p. 538.
- 2 Pet. 1. 9. *Nam cui haec non adsunt, is caecus est, nihil procul cernens, oblitus sese a veteribus peccatis suis fuisse purificatum.*  
But he that lacketh these things is blinde and cannot see  
far off, and hath forgotten, that he was purged from  
his old finnes. p. 544.
- Joh. 8. 56. *Abrahamus pater ille offer gestivit videre diem istum meum, & vidit, & gavisus est.*  
Your Father Abraham rejoyced to see my day : and he  
saw it, and was glad. p. 550.
- Psal. 49. 10. *Principes populorum congregantur, populus Dei Abrahami, quia Dei sunt protectiones terrae, valde excelsus est.*  
The Princes of the people are gathered together, even  
the people of the God of Abraham : for the shields  
of the earth belong unto God : he is greatly exalted.  
p. 555.
- Matt. 25. 30. *Et in unum servum ejicit in tenebras illas externas : illic erit fletus & stridor dentium.*  
And cast yet the unprofitable servant into outer  
darknesse, there shall bee weeping and gnashing  
of teeth. p. 561.
- 1 Sam. 1. 27. *Propterea isto supplicavi, praestititque mihi Jehova petitionem meam, quam petebam ab eo. Quamobrem ego quoque precario datum fisco eum, Jehova omnibus diebus quibus fuerit, ipse rogatus precario est Jehova. Incarnavitque se Schemuel ibi Jehova honorem exhibens.*  
For this child I prayed, and the Lord hath given me my  
petition which I asked of him. Therefore also I have  
lent him unto the Lord as long as he liveth, he shall  
be lent unto the Lord. And he worshipped the Lord  
there, till he was shaven. p. 565.

## Index Capitum.

*Victori dabo edere ex arbore illa vite qua est in medio Paradisi* Apoc. 2. 7.  
Dei.

To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God.

p. 572

*Capinus autem ut unusquisque vestrum idem studium ad finem usque ostendat, ad certam spei persuasionem.* Heb. 6. 11.

And wee desire that every one of you doe shew the same diligence, to the full assurance of hope unto the end.

p. 578

*Et factum est prælium in Cælo: Michael & angeli ejus præliati sunt cum Dracone, & Draco pugnabat & Angeli ejus: Sed hi non prævaluerunt, neque locus eorum amplius inventus est in Cælo.* Apoc. 12. 7.

And there was war in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, And prevailed not, neither was their place found any more in heaven.

p. 586

*Quicquid dicitur mihi Pater, ad me veniet: & cum qui venit ad me, nequaquam ejecerim foras.* Joh. 6. 37.

All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out.

p. 594

*Qui vero hæc audierunt compuncti sunt corde, & dixerunt ad Petrum & reliquos Apostolos, Quid faciemus viri fratres? Petrus autem ait ad eos, Respicite.* Act. 2. 37.

Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and bretheren, what shall we doe? Then Peter said unto them, Repent.

p. 601

*Tum iter ad alterum dixerunt, Nonne cor nostrum ardebat in nobis, dum loqueretur nobis in via, & dum aperiret nobis Scripturas.* Luc. 24. 32.

And they said one to another, Did not our heart burn within us, while hee talked with us by the way, and while he opened to us the Scriptures.

p. 607

*Item per unum Spiritum nos omnes in unum corpus baptizati sumus.* 1 Cor. 12.

mus, & Judæi, & Græci, & serui, & liberi: & omnes p̄-  
tati sumus in unum Spiritum.

For by one Spirit, are wee all baptized into one body,  
whether we be Jewes, or Gentiles, whether we be  
bond or free: and have been all made to drink into  
one Spirit.

2 Pet. 1. 4. *Ex eo quod maxima illa nobis ac pretiosa promissa donavit; ut per  
hæc efficeremini divina consortes naturæ, elapsi ex corruptione  
quæ est in mundo per cupiditatem.*

Whereby are given to us exceeding great and precious  
promises, that by these you might be partakers of  
the divine nature, having escaped the corruption that  
is in the world through lust.

2 Pet. 1. 5. *Ad hoc ipsum verò vos, omni præterea collato studio, adjicite fidei  
vestra virtutem;*

And besides this, giving all diligence, adde to your faith  
virtue.

*Adjicite fidei vestra virtutem; virtuti verò notitiam.*

Adde to your faith, virtue; and to virtue, know-  
ledge.

2 Pet. 1. 6. *Scientiæ verò continentiam, continentie verò tolerantiam.*

And to knowledge, temperance; and to temperance, pa-  
tience.

2 Pet. 1. 7. *Tolerantiæ pietatem, pietatis verò fraternum amorem, fraterni  
verò amoris charitatem.*

And to patience, godliness; and to godliness, bro-  
therly kindnesse; and to brotherly kindnesse, cha-  
rity.

Lam. 1. 12. *Nihil apud vos, O visitatores anime? intuemini & videte causam do-  
loris par dolori meo, qui factus est mihi: quam afficit tebova  
morore die æstus ira sua.*

Is it nothing to you, all ye that passe by? behold and see,  
if there be any sorrow like unto my sorrow, which is  
done unto me, wherewith the Lord hath afflicted me in  
the day of his fierce anger.

1 Pet. 2. 25. *Nam eratis velut oves errantes: sed nunc non cordibus sed ad  
Pastorem & Curatorem animarum vestrorum.*

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Index Capitum.

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For yee were as sheep going astray, but are now returned unto the Shepheard and Bishop of your souls.

p. 644

*Paulisper, & non conspicietis me, & rursus paulisper, & videbitis me, quia ego vado ad Patrem.* Joh. 16. 16

A little while, and ye shall not see mee : and again a little while, and ye shall see me : because I goe to the Father.

p. 648

*Adeo provocantes Deum ad indignationem factis suis, ut irrueret in eos plaga ; donec consistente Pinchaso & judicium exerceente, coercita esset plaga illa.* Psal. 106. 19, 30.

Thus they provoked him to anger with their inventions : and the plague brake in upon them. Then stood up Phinehas, and executed judgment : and so the Plague was stayed.

p. 651

I have been thinking of you very much lately, and  
wondering how you are getting on. I hope you are  
well and happy. I have been very busy lately, but  
I have managed to find some time to write to you.  
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# LECTURES

PREACHED UPON

the first Chapter

OF

GENESIS.

# LECTURES

ON THE HISTORY OF

THE UNITED STATES

OF AMERICA





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## LECTURES, Preached at Saint PAULES LONDON.

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*In Principio Deus creavit Cælum & Terram, &c.*

*Gen. i. 1.*

WE have heard of the undoubted credit and unquestionable Authority of *Moses* the writer: Now touching his hand-writing, hee hath left five Bookes, as five fingers of his hand, to point at the knowledg of God and heavenly things, that so hee might shew them unto us.

In all which Bookes, wee may observe two principall parts of his intent and purpose: The one was to deliver to Gods Church the Law and Word of God: The other is to write the History of Gods Works.

First hee sets downe the Creation of the Wold, and all flesh; that after hee might shew the Lawe which was given to all flesh in the World.

This Historie of the worlds Creation aptly divideth it self into two parts; The first concerneth the old World (*2 Pet. 2. 5.*) which was in *Paradise*. The other, that World which hath been since, and shall be to the end thereof.

Touching the old World, hee considereth it in its perfection, integrity, and happinesse, in these first two Chapters, and in its defect, decay, and misery, in the third Chapter: For the perfection of it, wee are led to consider the Creation of the World, in the beginning of this Chapter, and the Creation or making of Man, and investing him in *Paradise*, to bee the Lord and Governor of all the World and the things therein.

The sum of these verses, is the narration of the manner of the rearing up of the frame of all things wee see in heaven and earth; which is a matter of so high, huge, and infinite consideration, that wee should quickly confound and lose our selves in it, if God had

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not given us this thred of direction in our hands, to bring us out of this intricate maze, which else would astonish us.

This Creation is divided into six dayes works, in which is shewed the six joynts, as it were, of the frame of the whole World: In which six dayes the proceeding of God in this worke, consisteth in these three points. First, the creating of all Creatures, of and after an indigest, rude and imperfect matter, and manner: For, the first day was made a rude masse or heape, which after was the Earth. Secondly, a bottomlesse huge gulfe, which was the Waters. Thirdly, over both was a foggie obscure myst of darknesse which was the Firmament.

After that, in the second place, is set downe the distinction, which is in three sorts. First, Of Light from darknesse. Secondly, Of the nether Waters from the upper Waters, (viz.) of the Seas and Clouds. Thirdly, Of the Waters from the Earth.

After the distinction and dividing of this, ensueth in the third place, Gods worke in beautifying and adorning them after this order which wee now see.

First, the Heaven with Starres. Secondly, the Ayre with Fowles. Thirdly, the Earth with Beasts, Herbs and Plants of all sorts. Fourthly, the Sea and Waters with Fishes.

And having thus finished this great frame of all the World, and beautified the same as wee see; Then he framed and made Man, the little world, after his Image, and placed him therein, as his Pallace to enjoy and possesse.

Touching the first part of the Creation, it is set downe in the first verse; in which are foure workes of great weight and importance.

1. The first, *In principio*; Second, *Deus*; Third, *creavit*; Fourth, *Celum & Terram*: For these two, being coupled, doe fall under in one part of the division. In which are offered unto us four principall matters of great regard.

1. First, That this World and the things wee see, were not so ever, but had a beginning at a certain time.

2. Secondly, At the beginning, these things had not their being of themselves, but of another.

3. Thirdly, That the Creation and working of them was only of God, and of that God which is in unity of essence and trinity of persons.

4. Fourthly, That Heaven and Earth are God's, and that they were made and preserved by him.

Touching the first (*in principio*) hath admitted a three fold sence, according to the diverse conceits of divers men; all which have beene received, and may bee, without error or danger: First, *Origen* and *Ambrose* doe take and interpret it as the Cause, which was the beginning of all, and that is Gods Wisdome, which (as the Cause) began all. And they may seeme to bee led to understand it thus, by these two places, the one in the 4 *Prov.* 7. *Wisdomes is the beginning, &c.* the other 104 *Psal.* 24. *In Wisdomes hast thou made them all*; Therefore they thought, that in the beginning is meant, *In Wisdomes God created, &c.*

Secondly

Secondly, it is taken for the order of time, as who should say, First of all, and before any thing else was done, God made Heaven and Earth, in the very first beginning of time; that is, in a moment, or as it were in the twinkling of an eye 1 Cor. 15. 52. So had all things their beginning and motion, in the beginning of time; as they shall leave and lose it at the end and last period of time, which is the Worlds end: It is no danger of error thus to understand (*In principio*).

Thirdly, It is said (11 Heb. 3.) that it is a Mystery and matter of Faith, to beleeve this, of the *Creation, in the beginning*, and so it is; yet God hath not made our reason so repugnant from Faith, even in naturall men; but that even by the sense and sight of things, mans reason cannot deny, but must needs gather and confesse this to be true, *That all things were made, and had a beginning*; And this all Heathenish Philosophers (as may appeare by all books of the Gentiles, in all ages, since the study of learning, and learned men hath bene) doe plainly shew, that they had in remembrance themselves, and did commend to others by their writings, the knowledge and acknowledgment of this universal *Creation*.

This hee proveth by those Philosophers which were as ancient as the Prophet *Esdra*, untill late times, and that they had a remembrance of *Noah*, naming him *Jannus*, and painting him with two faces, one looking into the old world before the Flood, and the other beholding the world after: Besides such writers, of naturall men, very reason doth consent hereunto, *That the world was made by some wonderfull Power, and so had a beginning*; for Reason is ever naturally led to look and consider the beginning and cause of any thing it seeth; as when it seeth a great Tree, though it see not the roote, yet it conceiveth, for certain, that it hath a roote which conveyeth sap to the Tree, by which it groweth and encreaseth: So when it seeth a great River, it by and by concludeth, there is a great Fountain and head where it hath his originall and beginning. Again, Reason cannot abide infinire Causes, as 1 Cor. 11. 3. to say, *the woman came of man, the man of Christ, and Christ of God*; Because divers Causes have divers times and motions; but Reason will bring things to their particular head and chief causes, which by one motion and at one time did it.

Also in that we say things are done successively, by order of times neerer and farther off, it argueth necessarily a beginning, and therefore saith David Psal. 119. 91. *All things continue alike, from the beginning, through thy Ordinance*. All things since in the world have bene by Gods appointment and Decree. Psal. 65. 9. *Paul* telleth this to the wise and learned of *Athens*, as a thing which they knew and taught in their Schools to be true 17 Acts 24. And *Plato* saith it was a saying of great antiquity and credit in his time, and long before, *That God made all things, and man, at a certain time, which was their beginning*.

*Plutarch* sheweth that some deemed the world to be conceived  
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and brought forth, and to grow to perfection as a man; and others, that it was the stamp which God set on it, and so all learned men in all ages, and all men endowed with natural sense and right reason have beene resolved in this, *That the world was the workmanship of God, and had his beginning.*

The partie adverse to this truth, was the first of the sect of the *Peripateticks*, which (contrary to his master *Plato*, and all that were before him, and contrary to his Scholar *Theophrastus*, and the most that followed him after) held that *Mundus erat aeternus*, and so had no beginning nor maker at all; yet (notwithstanding this new conceit and opinion) hee confesseth this twice or thrice, that hee giveth credit to those ancient men which were before him, which by long grounded experience, and by evident demonstration, and credible testimonies held and taught otherwise then hee thought, and in his book *de Caelo*, hee saith that there was a *Chaos*, a darknesse and light which had a beginning, therefore as hee seemeth to differ, and leave his ancients, of singularity only, on a conceit and devise of his own, so his Scholers and followers after him, forsook him in that opinion, and therefore this point standeth undoubted; as ratified both by evidence of reason, and by the judgement of the learned in all ages. The second Point is the Creation, in which wee are to note first, that the things which wee see were not of themselves, when they had their being and beginning, because they are an effect and worke of some efficient cause; for it is very absurd in reason, that one and the same thing should bee both a Cause and an Effect of it selfe, for so it must bee granted that a thing both was and was not at one time; for as it is the Cause, it must needs bee before it was, and as it is an Effect, it could not bee at the first; so it should bee and yet not bee at one time: Therefore *David* teacheth us to say, *It is hee that made us, and not wee our selves, wee are the Sheepe of his pasture*, for preservation; and the works of his hands, for Creation; so that *Job* saith, we must resolve *That it was another that made all things, and that one is God.*

Opinio Stoicorum,

These two points, that not the World, but another, made the World and all in it, doth overthrow two errors of the Philosophers, the one was of the Stoicks, which taught *quod omnia sunt fato*, as if by the revolution of things and times, at such an instant the world must needs bee, by fatall destiny and necessity, and might not bee otherwise.

Epicureorum,

The other were the Epicures, which taught; The world was a thing made at a venture, by casual chance, and happy hazard, by a divine essence; the one taught that God could doe no otherwise then but make it; the other thought that God did hee could not tell what.

But *Psalm*. 115. 3. *Deus fecit quaecunque voluit in Caelo & Terra.* And *Revel.* 4. 11. *All things were made for him and by his will.* And *Esai* 45. 18. *God made not Heaven and Earth in vain, to no end, but the word signifieth that hee made it with Wisdom and Counsell.* *Esai* 43. 13. *God*

was

was before any day was, and hee asketh, *Who could constrain him by necessity to make it or not to make it.* Heb. 3. 4. If a man, being in a strange Country, shall see a house, hee will certainly affirm that there hath a man builded it, that it is a mans worke; so saith hee, when wee see all Creatures, Heaven and Earth, wee know that God made them all.

A reason against that opinion of Fortune is this, That things done by Chance are without cunning: But God with infinite wisdom devised all things; the Eye to see, Colors to bee seen, and the Light, as the meanes by which wee see; also all things are in such wonderfull order, succeeding one another in their course, as the seasons of things, which shew them not to bee by Chance, therefore the Philosphers were glad when they found out that *visus*, *intelligentia*, that was the cause of all; so that they confesse all things to bee made by a wonderfull wise Counsell, and discourse of an understanding minde; So that it was made by another, not by Necessity nor Chance.

*Creavit Cælum & Terram, & omnia in illis.*

Gen. 1. vers. 1.

**N**OW are wee come to the fourth and last point which wee are to consider, in this verse, and that is, *That the things which were Created by God, are both Heaven and Earth, which here is said to bee his workmanship;* Which though it be here set downe in two generall things, yet are his works manifold, yea infinite and cannot be numberted; All which Creatures and things Created, cannot bee better expressed then in these two, which contain all the rest, for hee so saith Exod. 20. 11. *In six dayes hee made Heaven and Earth, the Sea and all that is therein;* So doth David expound his meaning, Psal. 146. 6. and Revel. 10. 6. therefore Job saith, 38. 6, 7. *That God made not onely the Starres with the Heavens, but also the Angels, or Children of God which are in them;* and Psal. 24. 1. *God when hee is said to make the round World, he meaneth also, all that dwell therein, that is, Man also;* yea hee is also the Lord and Creator of the Soules and Spirits of all Flesh, as well as their bodies. Numb. 27. 16. So that, to conclude with Saint Paul, by these two is understood and comprehended all the Creatures, visible and invisible, which God made. Col. 1. 16. *For the Heavens are the bound upward, and the Earth is the bound below, which conclude all between them:* Let us therefore first consider these two joyntly, then in the order wherein they stand, and in the last place severally. Touching the first, David saith, Psal. 102. 29. *Thou Lord in the beginning hast laid the foundations of the Earth, and the Heavens are the worke of thy hands.* Esay 45. 12. *It is God that made Heaven and Earth.* Job 37. 17. 18. Job. 38. 5, 6. *The Heavens doe shew this, in that they resemble their Creator, because they are moveable, and yet subject to alteration, and the Earth unmoveable, and not subject to motion.*

Moses meaning is, That not the Earth alone was made by God, 2. Point.

but also the Heavens, that is, both of them, and all in both, were his worke, not the Earth only but also the Heavens; against the Philosophers, which thinke therefore that the Heavens were not made, because none can assigne the point where the Heavens began, nor in what part God began to make them, nor where the Heavens first began to move; by which reason they might hold that the heart of man was not made, because none can tell how it began its motion to pant and beat, whether by *systole* or *diastole*, but as the heart was made, though unknown where the first motion of it is, so were the Heavens.

That hee made not the Heavens only, but also the Earth below, against the errors of the Manichees, which hold that there were two causes of Heaven and Earth; That the good and white God made the Heaven, and Man from the middle upward; And the black and evill god was the efficient cause of the Earth, and of Man from the middle downward; but as Gods power and wisedome is shewed and seen as well in an *Ant* as in an *Elephant*, as one saith; as well in the creeping Wormes, and basest Creatures, as in the *Angels* and most excellent Creatures: So doth his Majesty and Might appeare in the Earth as well as in Heaven.

3 Point.

Now in regard of the order here set downe, wee have a consideration first of the Heavens; for if there were any Order observed in Gods *Creation*, surely the Heavens were made in the first place, which sheweth the glory of the Creator; for who ever, in building his house, would or could begin it at the Roofe first, and then afterwards lay the Foundation of the Earth? but his omnipotency is such, that hee beginneth to make his house from the Roofe downward, as wee see in the second and third verses; And this is strange, saith *Job* 26. 7. *That hee hath made the Heavens turn round like a wheele without an axeltree, and that hee hath caused the Earth to hang and stand without any prop to uphold it: When wee therefore consider the Heavens and Earth, the worke of thy hands, wee must needs know that the corners of the Earth are upholden by his hand.*

4 Point.

Let us consider them severally and apart, in which wee must regard them after three sorts; First in respect of God, as they are compared with him; Secondly, as they are compared to themselves; Thirdly, comparing them to us.

1. *Esay* 66. 1. Comparing them with God; *Heaven was made to bee his Seate, and Earth to be his Foot-stoole.*

2. In respect of themselves; Heaven was made as the male part of the World, by whose influence, motion and dewes, the Earth, as the female part should, as it were out of her womb, bring forth all living and necessary things. *Hermes* the *Egyptian*, the *Persian* wise men, and *Orpheus* the *Grecian*, appoint these two as the matter of all things that are.

3. In regard of us our selves, Heaven and Earth are the meanes of our moving and rest, for the motion of the Heavens is the beginning of our bodily motion, and the unmoveable Earth is the cause of rest:

rest : Wherefore saith *Job* 38. 33. That the Course and Order of Gods Creatures must make us orderly in all our doings. In respect of God and us, God hath made the Earth to bee our *ipso facto*, our work house to doe his will in; & he made heaven to be his *habitation*, *beginning* his Country, or pay house, where he will reward our good workes.

Thus we have seen Gods ordinance in these words, 1. That Heaven and Earth are Gods handywork : 2. That the Heavens by order are first, and first of us to be cared for : 3. The use of it which we must make, both in respect of God, of themselves, and our selves. Now out of this doctrine we frame the first article of our belief thus, God in the goodness of his fatherly love made Heaven, and Earth, and all in them : And that he might have a Creature above all others, to whom he might impart and bestow them, he made Man after his own likeness ; so he made all things, *non suo commodo*, *Job* 35. 6; 7. for we can doe him no good; neither did he give them us, *nostro merito*, *Esay* 40. 5, 6. For how could we deserve any thing, when he gave all things to us before we were; and when we were made we were but vanity ; therefore it was his mere and gracious goodness that brought forth Heaven and Earth for us at the beginning. *Psal.* 115. 15. *We are the blessed of the Lord, which made Heaven and Earth* : So in that Psalm is distinguished the true God from all Idolls ; for they cannot move, nor speak, nor doe any thing; but God did all with his word. So *St. Paul*, by the same reason, exhorteth the *Lycanians* to turn from Idolls to the true God, *Acts* 14. 15. But most plainly *Jeremiah* 10. 11. teacheth this use to be made of the knowledge of Gods Creation. *In Captivisie*, saith he, *you shall be tempted to serve their Idols*; but he telleth them what answer they must make, which is written in the Caldee tongue, all the rest of the book being in Hebrew, which answer is this : *Our God made Heaven and Earth, and all in them is, but your Gods can doe nothing, but their names shall vanish away, and not be heard upon the Earth*. By which we see, that this maketh a plain difference between the true God of Heaven, and Idolls, their names shall perish before the earth; but as our God was before the Earth was made, so the Earth and Heavens shall pass away before him, which endureth for ever. The Gentils made their gods the offspring of Heaven & Earth; but we know that Heaven and Earth are the offspring of our God, which made all; and this is the difference to discern the true God from the false; thus we have seen what we are to learn out of this, for the grounding of our judgment and found knowledge, and perfecting our understanding in the Creation.

Now it remaineth to shew, out of this four points, what is to be learned for the breeding and nourishing of good motions and affections in our hearts.

For the first, If there was a beginning of all things, then undoubtedly there will be an end.

If there be a head, though the Image be never so great and tall, yet we shall come to his feet at the last, *Dan.* 2. 41, 42, 43. as the world

world had its seed time, that is, its beginning, and its Winter time, when it was overwhelmed with water, and its hot Summer, when God rained in it fire, so shall it have its harvest time at the last, saith Christ: *Matt. 13. 30.* when the good shall be carried into Gods barn, and the evill into Hell fire: therefore some have well observed, that the Hebrew words which signifie heaven and earth, have the first letter of them Aleph, and the last letter of them Tau, to shew that they shall have an end, as they had a beginning, both in heaven and earth, so saith St. Paul, *1 Cor. 10. 11.* and *Dan. 12. 12.* but as in the beginning the morning had his evening, and the evening his morning: so shall it not be at the end, for then saith Saint Jude, in his Epistle, there shall be to the godly a morning of eternall life, without any dark or dimme evening any more, *vers. 21.* and to the wicked an evening of utter darkness, without any morning or lightness, *vers. 6.* that is, as the Angell sware *Rev. 10. 6.* that as God made the beginning of time, so *there should be no more time*, nor course, nor order of dayes, but eternity of all; Wherefore saith St. Peter, *what manner of men ought we to be in all godlynesse of life, seeing God made the world in love for us, and seeing there will be an end of the world, and a judgement for us.* The Apostle, *Heb. 1. 11, 12.* citeth Davids saying, that *the Heavens shall wax old, and be folded up as a garment*, when the full number of Gods Elect are accomplished, for whom this garment and covering of heaven was made, and who doe bear up the pillars of the earth; for if it were not for the Godly and Elect in the world, neither of them could continue, *Esay 51. 6.* *The earth also shall be wrapped up at the time:* in a word, this word (*Create*) signifieth to begin with wisdom and judgement, and to end with justice and judgement; so, *Elohim*, the Creator, signifieth a Judge; and we in our name Creatures carry about us this sentence, that we are one day to be judged.

2. Point.

The second point is, That the Creation was of nothing: then good motions and affections, which that knowledge must breed, nourish, and bring forth in us, is to make us learn to know and acknowledge our *nihil*, that each of us in particular are nothing, though we in pride so advance our selves here on earth, as though it seemed to us, that we were something; yea, that we were made of some more excellent things than others; as if we were not as the Publican: but saith St. Paul, If any think themselves to be ought, or if we be any thing now, let him know that this is so by God, not of himself, *2 Cor. 11. 5.* *tamen si nihil sumus, in illo tamen sumus*, therefore if we be nothing, that shall condemn us; if we be any thing, it is not that which can deserve to save us; for *we are that we are, by his grace*, *1 Cor. 15. 10.* And if we can acknowledge this with humilitie, then we shall know this also, to our comfort, that he which made us of nothing, can, and will, bring us to be somethings in goodness, if we serve him with humble mindes, *Esay 38. 3.* And this is the use and fruit of that.

3. Point.

The third point is, That God is our Creator whose name, *Elohim*,  
is



is fetched and derived from this Hebrew preposition *el*, and from the Greek preposition *ad*, by both which God is called, which prepositions both doe signifie *per & propter*; to teach us, that he is our *per quem*, and must be our *propter quem*, in all our actions: therefore as it is he *per quem sumus*, so we must make here, his glorie and praise, the end of all our thoughts, words, actions, or devises, whatsoever. *Psal. 96. 5. Elohim* is said to make all, and therefore we must with praise tell it out among the Heathen: So there we are taught to remember him in our youth, as our Creator; to knit our selves and our wills to him, as our Governor; and in trembling, to fear him as our Judge, *for he commeth to judge the world in truth, Psal. 96. 13.* for if we shall amend our lives, we shall rejoyce and wish for his comming, as we rejoyce and praise him for our making; and this is the perfection of a Christian man, *contremiscere*, when we think how wonderfully God hath made us, and with joy and gladness say with *David, Psal. 119. 52. I remembered thy judgments of old, and received comfort*: and as we know that *in him, and by him, we live, move, and have our being, Acts 17. 28.* so we must live, move and breath only for him, that is, so farre forth as may make for his glorie, that at last we may with joy commend our souls to him, *as to a faithfull Creator, 1 Pet. 4. vers. 19.*

The fourth point was, the things made, namely, Heaven and Earth, which comprehended all in them; that one being the upper bound above, and the other below, between both which are all: The use is, that if we look upward we see Heaven; if we cast our eyes down, the earth will be seen; for our eyes and light are given to see both, which two, *if we ask them, they will tell us, Job. 12. 7.* If we will not ask them, yet they will preach and declare Gods glorie, *Psal. 19. 1.* that not once a week, but night and day; not for an hour in the night or day, but continually; though their preaching doe not trouble our ears, being dumb, yet they cry aloud; and though they speak not English, yet their voyce is intelligible to all Nations and Languages in the world: wherefore seeing they still cry aloud, and tell us of the Creator, that he made all these for us; it is required of us, that we be ready with our tribute and homage, which is to yeild due and continuall praise and thanksgiving to God for them; for heaven and Earth have a fellow feeling of the good and evill which either we doe, or God doth for us, *Esay 39. 1.* and they rejoyce with us, when we doe, or have any good done to us. And so when we offend God in paying our duty, *Jer. 2. 12.* then it is enough to make heaven and earth stand still and be amazed and astonished at it, because we forget God and our duty. Thus doth our sinne and ungratefullness overthrow and prevent, and stain the whole course and order of Nature, *Jer. 12. 4.* so there is a concurrent of them with us in honoring, serving, and praising the Creator, both of them and us. Therefore it is our duty and part, to give heedfull eare to those preachers, which preach God without the Church, alwayes in silence; and so give our duty and tribute

bute to serve and praise God with them amongst his Saints here, that we may be glorified with them in Heaven; that we may praise and magnifie him with his Creatures in earth, that we may be glorified with his Saints in Heaven, *quod faciat Deus per Christum.*

*Gen. 1. 2. verse Terra autem erat res informis & inanis, tenebraeque erant in superficie abyssi.*

THE former verse was delivered to us an abstract of the whole work of Gods Creation: now lest we should think that when he mentioned Heaven and Earth before, he should mean that all things in Heaven and Earth were made in the very moment of the beginning, even as we see them now, therefore *Moses* maketh haste to tell us, that though at the beginning and first moment God made *quaeunque nunc sunt*, yet he made them not *qualia nunc sunt*, but did that in six distinctions of severall times. It had been as easie to him, to have created all things, even in the perfection and order they are, in a moment and instant, and in that beautifull form, in which they present themselves now to our eyes: But it pleased God, though in power he could doe it, yet in wisdom to proceed after these three degrees mentioned before. First, to create the beginning, both of all times and of all things, as the matter and beginning of all superior bodies, and the beginning of all inferior bodies, of nothing. After the work of creation, followeth the work of distinction, from this 2. verse to the 11. And lastly ensueth the work of perfection, with beauty to adorn all his works, and to finish them, which is from the 11 verse to the 16.

It pleased God thus to proceed in this work; as well that he might shew himself to be the God of order; as also to discover to us the myserie of the Trinity, in the three properties of the three persons, which appear in the Creation, For all was made by his Power, which is the property of God the Father; By his Wisdom, which is the property of God the Sonne, by which all things were orderly disposed and distinguished; And by the riches of his Goodness, which is the property of the holy Ghost, by which all things were adorned and made perfect: these three properties are remembred in the *Revel. 5. 12.* and *Acts 17. 28.*

We live by his power; we, and all things, move in this order by his wisdom; and we have this our being by his grace and goodness: by his power we are taught to acknowledge him to be our beginning and originall, *ex quo sumus*: by his wisdom we acknowledge him to be the upholder, *per quem sumus*: by his goodness we confess him to be the Chief, *propter quod sumus*. For, considering his

his goodness, we, and all Creatures, must endeavor to doe all that we can for him, and his praise and honour. All which three are plainly and orderly set in the 11. Rom. 36.

God also took this orderly proceeding, partly that we entring into the meditation of Gods works, might by this means have, as it were, a thread to direct us orderly therein : for, by this means, we come to know this difference between *Creatum ordinatum, & ornatum esse*, as the Hebrews say, by this means we shall know, not only the beginning and being of all things, but also how orderly and excellently all things were made in this Creation : And thus much of the reasons of this course of Gods proceeding in this work.

Moses having therefore in the first verse set down the materials of the World and all in them ; now to the 11. verse he sheweth the work of distinction : And after, the work of adorning and perfecting all.

But first of all he handleth two things in this verse, First what the things were he made in the beginning, before they were distinguished by God ; for they were void and vain confused things, without order or form, all covered with obscure darkness.

The rude rudiments of the World.

Secondly, He sheweth how God did first order and dispose these rude things, that they might be fit for distinction and perfection. Of the first whereof at this time.

In the first verse we consider God as *Deum Theologicum* ; for it is a matter and a mysterie of Faith, that God gave all things their being of nothing : But now hereafter we shall consider him *tanquam Deum Philosophicum* ; for there is no Philosopher, if you allow him his *San* this matter of the World, but will confess, that it was God as they call *Abus*, an understanding Spirit, which is his power and wisdom, framed all things in this order and forme, even common natural reason alloweth and admitteth this rule, because our Consciences doe see it, That in every excellent work, the action must by certain degrees and spaces come to perfection ; for before fire can burn any other things, it must first warm, then by little and little make black, and parch and scorch the combustible thing, & after that, it inflameth it, and at last maketh it perfectly of its fiery nature, able to doe that to another thing which the fire did to it at the first, so every cause, by an orderly course of proceeding, doth bring his effect to perfection

Moses sheweth therefore, that God took that course which is very agreeable to natural reason ; and therefore first setteth down the imperfection of all things at their first beginning, and then the degrees by which they come to their perfection : For at the first there was a foggie gross darkness, after, he made the dawning or morning, which is a mixture of some light and some darkness ; And after, he made the perfect light. So at the first he sheweth touching the waters, that they were a bottomless gulf, afterward, he made them quiet waters ; and at last, made them salt Seas and fresh Waters, Fountains and Springs, in most necessary and orderly sort. And for the Earth, first the beginning of them (which were the matter

of all earthly things) it was a desolate and disordered, rude and deformed mass, covered with water; After, God set it above the Waters, and made it dry ground, as the word signifieth; And at the last he brought it to its perfection, making it fruitfull and sanctifying it in all necessary things: In the handling of which, we will first generally behold them together, and then severally and apart.

Touching the first, It is even as if he had said, all things in Heaven and Earth were not, at the beginning, in that comely and perfect order and manner, in which you behold them now: for now they present themselves to our eyes well fashioned, adorned and replenished; but then they were without form, unshapely, and void. So the waters now we see, serve for Navigation above, and within them they are most profitable and fruitfull in bringing innumerable store of fish; but at the beginning it was made void, rude, and raging: Now we see the Heavens beautified and adorned with stars and lights; but at the beginning it was but a gross mist and confused darkness, without any light: Wherefore one calleth them the swadling Clouts of the Worlds infancie, *Psal. 104. 6.* for the Waters overspread and covered all the Earth, and *the mist of darkness, Job saith, was the swadling band of the World, 38. 9.* So the Cloudes were the swadling Clouts of the World, in which it was wrapt up; and the Seas were his Swathes, to binde and swadle it up in its best infancie.

As the Worlds Creation was of nothing, in the work of distinction all things were next kin to nothing; for that without was rude and confused, and within is void and emptie of any good, is as a thing of nothing, and such were all things saith *Moses*. The Earth being distinguished from the Waters was something indeed, but yet so dry and unprofitable, that it was to no purpose nor use for any thing to dwell and remain on it.

Now we see the earth is set first, if *Moses* had observed a curious order, he should have placed heaven before earth, as in the 1. & 6. but the manner of the holy Ghost in the scripture, is alwayes to begin to speak of that which is freshest in memory, and that is commonly, that which one speaketh of last.

The earth is called *Tobu, Tobabu*, which hath this signification that it was a thing without shew, in sight misshapen and deformed to outward view, and within to have no inward vertue of good substance, to make amends; for *Tobu*, signifieth a thing misshapen without, and *Tobabu* signifieth a thing wanting all goodnesse, and substance within, to make amends for that; and so it signifieth a thing of no commendation or value. There are many things which are *Tobu*, that is, deformed without, as *Elisha 2 Reg. 2. 23.* who was mocked and derided of the boyes in the street, but yet within he had inward vertues, which made amends for his outward want.

And there are some things which are *Tobabu*, that is, void and wanting all inward substance, and good stuffing within, without  
are

are very goodly and fair in shew to look too, as *Abolen* which without, was a man without blemish, but within he had no good stuffing answerable to that without, but rather fraught with pride, murder, and disobedience.

But the earth was both *Tohn* and *Tobohn*, without deformed, and within void and empty, not that it had no form, for that were against reason, but it was such a form as was altogether deformed, for there is, *forma confusionis*, & *forma perfectionis*, and this deformed form it had which made it loathed, having nothing to commend it; it had as the prophet *Esay* 34. 11. speaketh, line of deformity, and the stones of emptinesse, threatening to make wicked Cities such deformed things, that is, he will make them like the world at this state, a confused head, and the stones of the heap shall not be sound stones, but unprofitable rubbish fit for no use. Thus we see what the earth was at the beginning.

Now God in proceeding did replenish and fill that voyd emptinesse which it had, with all good things which it wanted; and beautified the deformity of it in this most glorious form, as now we see, and better shall perceive hereafter: so that it is evident, that both the fulnesse of things, with which now it is replenished, and this beauty which it hath, it then wanted.

*Et Spiritus Dei incubabat superficiem aquarum.*

**S**Econdly, we are to consider of the deep which is called *Abys- sum*, which in the Scriptures is properly applyed unto the waters, as in the 7. *Gen.* 11. and *Esay* 51. 10. and *Luke* 8. 22, 23. 20

These waters were the matter of which the heavens were made, for God spread them abroad as molten glasse, *Job* 37. 18. and they shall dissolve and melt again in the last day 2 *Pet.* 3. 10, 11, 12. so that in this depth of water, is contained the matter whereof the high heavens were made. St. *Austine* calleth it *inordinatum mensuratum aquarum*, that is, a disordered, for they had no limit or bound, nor any order or course in them; they were without any shore *Psal.* 104. 6, 9. for they were above the mountains and prevailed over all, untill God did limit them, and set them their bounds, *Pro.* 8. 27. which they should not passe to cover the earth, yea and also God limited the upper waters, and bounded them in Clouds, *Job* 26. 8. so that the Clouds break not, he also made doors and barrs for the Sea below, *Job* 38. 10, 11. and said thus farre you shall come, and no further. Touching their first disorderly motion, it is set down *Psal.* 93. 3, 4. the flood did rage horribly and they did lift up their waves, but now God hath set them a most orderly and profitable and necessary course *eundo & redeundo*, *Psal.* 104. 10. of ebbing and flowing by course and recourse of times and tides: These deeps had a face, nay as the word signifieth, it had two faces, in which the Philosophers doe easily consent and agree with him; for all know that this globe hath a double hemisphere, yea one half sphere is the upper face of the earth,

earth, and the other is the nether face of the earth; now he telleth us that then the darknesse was over both faces of the earth and waters, and not as it is now; for when it is dark night with us, it is bright day with the Antipodes, which are as the nether face of the earth, but then it covered all with obscure darknesse.

3. Thirdly, As for darknesse we are not to conceive any otherwise of it, then to be only a privation, defect and absence of light, which then wanted; for as one saith *tenebra erant, id est, non erat lux*: So that by the negative, he sheweth that there was a privation of light, not that this privation followed the habite, as if there had been light, but that the darknesse was first over all, before there was any light made, 45 *Esay* 7. it was said, that God created darknesse but that was by denying unto things light, for herein appeared Gods power, in that as he made something of nothing, so God brought light out of darknesse, 1 *Cor.* 4, 5. *Psal.* 18. 11. *God came down and darknesse was under his feet, he made it his pavillion round about him*, to cover the brightnesse of his person, *Psal.* 36. 6. God and his works are as *tenebra & Abyssus*, like the great gulph; therefore we must not curiously pry and question about him, and his matters.

As God made the darknesse for some use and purpose for himself, to be his pavillion, *Psal.* 18. 11. so, in respect of us, he made them to speciall use, *Psal.* 104. 23. he made darknesse that it may be night, which is a time for all things to take their rest in: so that as the day was made for labour, so this for rest, because *quod caret alterna requia durabile non est*.

And God hath made it for a third use, to the rebellious Spirits, and Divels, and to wicked men, namely, *to reserve them in utter darknesse unto the great day*, *Jude* 4, 5, 6. So God made it to be a pavillion for himself, a couch for us, and a torment to the wicked.

*Gen. 1. 3 verse*

*Tum dixit Deus, esto lux.*

*Moses*, having before described the primitive State of the world, how God made it of nothing, and then endowed it with an aptnesse to receive a better form, he doth in this verse unto the 11. proceed to a three fold work of distinction, separating and sequestering orderly one part from the other, to avoid confusion. The first was of the light from darknesse, which was the first dayes work: The second of the celestiall and superior parts of the heavens from the inferior bodies below: Thirdly, the earth and dry land from the waters, and having performed this inward perfection, as it is called Chap. 2 verse 1. he proceedeth afterward to the outward adorning of them three, and so finisheth the work.

This

This verse hath in it the first work of distinction; for, whereas before it was a blinde lump, wrapped up in Clouds of waters, as in his Clouts, and swaddled with darknesse as with a swathe, as *Job* saith, now God took off from it his swadling clouts, and clothed it with his own garments, *Psal.* 104. 2. that is, endowed it with light. In shewing thereof we are to consider two things: First, the precept and mandate of God, *Fiat lux*. Secondly, the execution thereof for the performance, *Et erat lux*. *Fiat lux & erat lux.*

In the first, two things are to be observed. First, the authority from whence the mandate came, *Dixit Deus*. Secondly, the tenor and contents of the precept, *Fiat lux*:

First, touching the authority of the precept, we see it was God that said it, *dicere autem*, saith *Austine*, *est verbum proferre*, whereout we gather two observations. 1. The mouth of the Lord, from whence this spirit before, and this word came. 2. Of this word, from whence this work came.

Touching the first, it were absurde to say, that God should speak after the manner of men, with an audible sound of words; for it were in vain and to no end, to speak when there were none to hear: therefore this is that which we must conceive of it, that when God speaketh to us in his word, he doth it, as it were, in our dialect, that is, so as we may understand what he meaneth; for if he should speak properly of himself, we are not able to comprehend the manner of his works: therefore as the Holy Ghost taketh a name, and title from a Dove, so doth God here borrow his manner of doing from a Prince, which is the greatest thing we can conceive; for what is in our conceit (more forceable to the speedy execution and through dispatch of a thing) then a Princes streight commandement, and mandate, which on a sodain can cause whole Armies of men to be ready at his pleasure.

Men doe unfold and manifest their wills and counsells in all matters, by word of their mouthes: *Sicut voluntas sermo ejus, ita natura opus ejus*, saith one, his word is his will, and all the frame of nature is his work, proceeding therefrom. Wherefore, in that it is said *God spake*, it is meant, that he plainly revealed and meant to declare his will.

This uttering and revealing the will is after two sorts, which the two Hebrew words doe signifie. First when a man, by a secret discourse doth reason or speak in his heart, which doth cut off the audible sound of words, *Preach.* 2. 3. *I in my heart purposed with myself*; so *the fool spake in his heart*, that he durst not utter by sound of voyce, *Psal.* 14. 1. So there is a double word speaking, the one is *verbum vocis*, the other *cordis*: But to speak truly and properly, there is but one word, which is in our hearts; as our word is first cloathed with aire, and so becommeth audible to mens eares; so saith one, Christ, the word of his Father, being cloathed with flesh, was visible and manifest to all men: So to conclude, the word is that he conceived first in the Closet, as I may say, of his breast, and then

then doth make it plain here by Creation, and after by redemption.

And here we may learn the difference between us and God: In us there is one thing by which we are, and another thing by which we understand and conceive things; but in God both his being and understanding are of one and the same substance: And this substantial Word of God, is that wherewith *St. John* beginneth his Gospell. God created that which was not, but *the word was in the beginning*. Therefore it is *verbum increatum*: it made all things at the beginning, *Coll. 1. 15. 16*. Therefore it was before the beginning, *John 17. 5*. Thus we see, as Christ saith, how *Moses scripsit de me, John 5. 46*. this word of God is proceeding from God, *John 8. 42*. as the holy Ghost doth also, *John 15. 26*.

The proceeding of the Sonne is fourfold.

But Christs manner of proceeding is determined after four sorts. First, as a sonne proceeding from a Father. Secondly, as an Image from a Picture. Thirdly, as the light from the Sunne. Fourthly, as a word from the speaker, as a Sonne from the Father, *Psal. 2. 7. this day I begot thee*; this day, that is, from all eternity; for to God all times is as one day: also he begot him in respect of the connaturality and identity of nature and substance that he hath with God the Father.

As an Image from a pattern, that is, in likeness and resemblance to the Father, *Coll. 1. 15*. for he is like God in property and similitude of quality, and therefore is called, *the lively and express character and graven Image, form, and stamp of his Father, Heb. 1. 3*. Thirdly, in respect of Coeternity; For, as the light proceeded from the Sunne, so soon as ever the Sunne was, so did Christ, the word, from eternity, *Heb. 1. 3*. and therefore he is called, *the brightness of his Fathers glorie*: So at what time God was, at that time the brightness of his Sonne appeared and shone from him. Last of all, in regard of the immateriality, *1. John 1*. For, as a word conceived in us, is no matter or substance, so this was Coemateriall, but an incorporeall generation: Thus we see that his proceeding is foure fold.

Christ distinct in person, one in substance.

Now this word is distinct from the Father in person, and one with him in substance: That he is distinct from him, it appeareth *Gen. 19. 24. Psal. 110. 1. the Lord said to my Lord, 30. Prov. 4. what is his name, and what is his sonnes names, Esay 36. 9. the father brought forth a sonne; ergo, divers from himself*. Touching the Godhead of Christ, *Job* saith, *surely my Redeemer liveth, and I shall see God with these eyes, Job. 19. 25, 26. Psal. 45. 7. God, even thy God, shall annoynt thee*: There is God annoynting God, for he is called *thy God also, whom wee must worship; Esay 9. 6. Jer. 63. 6. his name is the righteous God*. In the new Testament, *Rom. 9. 5. even as he was verbum incarnatum, 1 Tim. 3. 16. and John 17. 2. this is eternall life, to know God, and him whom he sent, Jesus Christ*. I have made it plain before, that the Heathen had notice of his second person: As the Persian called him the second Understanding; The Caldeans called him the Fathers Understanding or Wisdome; *Macrobius, a Counsell*



fell or Wisdome proceeding from him : so may we say likewise of this word *λογος*, which is attributed to Christ ; for they seem not to be ignorant of that name. Some called him *λογος* which is *verbum* : *Hermes* calleth him the Naturall Word of God : *Orpheus*, the Word of the Father ; And *Plato* most plainly in his Epistle to *Hermias* : But most strange is that which *Austine* writeth in *lib. de preparatione Evangelii*, scited out of *Emilius* and *Heraclitus*, and let this suffice for the distinction of the duty and notice of Christ, which is *Verbum Dei*.

Now this word hath a relation to him that speaketh it, and also to the things Created : therefore it is called *verbum expressivum* in respect of God, and *verbum factivum* in regard of his works : for his Precept did, in respect of himself, express his Will ; but, in respect of us, it had a power to Create, and make things that were not. Therefore, 1. *John* 3. he is called *λογος αληθινος*, and in the 15. verse he is *λογος αληθινος* : so that both in regard of his Father and us, he is a word. Little divinity, and much danger, is in those late Divines, which say, that this was but a temperarie word, which God used in Creating all things ; for we see this is *verbum increatum*, and the very root ; of which, all that is said after, are but as branches derived therefrom.

And thus much for the authority of this Word.

Now to the Creation of light. *Moses* maketh plain mention, That the first several thing which God perfectly made was Light : Wherefore we will first speak of the Order, then of the Nature. God is *Pater Luminum*, *Jam.* 1. 17. Therefore first he brought forth light, as his sunne : But some, having little Philosophie in them, doe reason against this work of God very impiously, as if it were not to be said, that light was made three dayes before the Sunne, which is the cause thereof. But if we respect God, the Father of lights, or the Sunne, which is the light of the World, or the necessity of light, for *Lux est vox verum*, because that which things cannot express by voyce and words, they doe plainly shew by the coming of light, which manifesteth all things. Again, God being about the work of distinguishing, it was necessary, first to make the great distinguisher of all things, which is light ; for *in nocte est color omnibus idem, & tenebra verum discrimina tollunt*, but the light distinguisheth one thing from another. Again, of the three beginnings, we shew that the first beginning was of time, but we could not have a morning to make a first day, without light of it was first made ; for the naturall common Clock of the world, to distinguish times, is the course of light and darkness, which is the essence of day and night. Furthermore, we have seen that the Heavens were the first and most excellent : therefore the light, being the first quality and affection of the the Heavens, the first body made, must by right order be made first. Last of all, we begin naturally, *a communione*, but there is nothing with which all things doe more commonly communicate, than the light of the Son : *ergo*, it is first, for it is the communication of Heaven, because all the

Starres doe borrow their light of it, and we see by it on earth; it is *oculus noster*, by which we see, and it is their Cresset to light all them.

There are some which will have a reason of Gods works, and would know how it could be that light should be first made, and four daies after the Sunne to be made, which was the cause of it: But to these, I answer, that their absurd doubt, doth argue small skill in Philosophy: for they speak, as if the light were an affection and quality only of the Sunne; for we see that the fire on earth, the meteors and lightnings in heaven, the scales of Fishes, and a dark wood, have also light in them: And what doth give light to these? I answer, not the Sunne; But admit the same were the cause of light, yet we see that many things have their proceeding in nature before things on which they have, after, their dependance: As all agree that the livor in a man, hath the precedence in nature, and yet after it hath his dependance on the heart as his chief; for though the light hath now his dependance on the Sunne, yet then it had his precedence. And as Christ was long before he took the body of Flesh: so was the light a certain time before it took, and was joyned, to the body of the Sunne: Again we may say, that though the Sunne was not created now, yet the substance of the Sunne was now made, and so we may understand *lux* ~~corpus~~ *corpus lucidum*, which after was perfected.

Last of all, this of *St. Basil* will overthrow their doubt: For if a man will grant to God, that he made all things, without matter, of nothing: then we must also grant that he can make light without the Sunne; for God doth not depend upon ordinary means; he is not bound and tyed to the Sunne, that by the means thereof, light should shew; for he can give light without it three dayes, by miracle, at the beginning, and will for ever give light without the Sunne, after the end of the world. The Hebrews spake of three Creations. 1. *De nihilo*: 2. *In nihilo*: 3. *Super nihilum*: All things were of nothing, the light was in nothing, *the earth changed upon nothing*, *Job. 26. 7.* Tell me, saith *Job*, on what the earth dependeth; and I will tell thee on what the light then did depend, for it was miraculously, giving light without Sunne.

A word of the second point, *Job* telleth, that it is a probleme, and a hard question, to know from whence the light is, *Job 38. 19.* and in the 24. verse, That it is more than mans wisdom to answer it, for the very light is darknesse, and ignorance to us, for all that reason can conceive of it, is this, that either it must needs be a substance, or else *defluum substantie*: that is, flowing, or proceeding from a substance, as a quality or affection of it: if it be a substance, it must be a spirituall or a corporall substance: a spirituall substance it cannot be; for it affecteth a bodily substance, bodily it cannot be, for the motion of it is a moment, for with a flash it lighteneth all, and also if it were then, it must be granted, that two bodies are in one place, as the ayre and the light at one instant, but indeed as they say of the Element, that they are next kinne and affinity to accidents; so we may say of light,  
*Preach.*

*Preach.* 11. 5. there is a light of knowledge and a light of comfort.

The execution of the Precept was of the nature of the Preceptor and Commander. *2 Cor.* 4. 6. For as by his word, he made the Whale bring *Fonax* safe to land; so here *he caused light to come out of darkness*; *Rom.* 4. 17. *calling things that were not, as if they were*; as the motion of the lightning is, that is, in an instant with celerity coming from the East to the West, *Luke* 17. 24. so was the Creation of it for the facility of making it: we know that *no work is impossible to God*, *Luke* 1. 37. For as easie as it is for man to speak any thing, so easie it is for God to doe any thing: Gods *dictum & factum* is all one and alike to him. Wherefore we may conclude with *David*, that Gods word runneth swiftly to the performance and execution of his Will: It is easily and speedily done. There is matter to be learned, to lead us to good motions: But of this hereafter.

The execution of the Precept.

*Viditque Deus Lucem illam bonam esse.*

*Gen.* 1. 4. vers.



THE meaning of this is, That as we have seen Gods wisdom and power in the execution of his Will, so now we may see the goodness and mercy of God in the confirmation and approbation of the light which he made, herein allowing it as good for our use, *Job.* 28. 3. 5. for God gave not the light to the Moon, but to us, that the light might arise to us. The reference that this verse hath with that which goeth before, is this: God made things before; and here *Moses* sheweth the quality of it, that it was even in Gods judgement very good and perfect, that is, as the Philosophers say, God in all his works limiteth together *bonum & ens*; for all that he maketh is passing well made, which sheweth the difference between Gods works and ours: For it is our manner, so we doe a thing that God willeth, or that we purpose, it is no matter, we care not how it be done: But here God teacheth us by his example, that we should in attempting any thing, have a speciall care that it be good, and well done: Also it is usuall with us, that the thing we make in haste is, as we say, *canis festinans*, that is, it is rudely and blindly done; and therefore that which a man will doe well, he taketh great pains and leasure about it, because it is a hard and difficult matter to doe a thing well; but God doth, and can doe things well, and perfectly well, with ease, with quick dispatch, even in a moment, with great facility and celerity, and yet we see, he confirmeth it to be very good in these words: Therefore there are two parts; First, the view which God taketh, in beholding the light: Secondly, his testimony, affirming and confirming it to be good.

The difference between Gods works and ours

Two parts: the View, and Confirmation to be good.

Touching the first, As before we have heard of Gods speaking, so here now we are to consider of Gods seeing. Touching both which,

The View.

which, *Moses*, by Gods spirit, is taught to speak after the manner of men, in our phrase and dialect, that it might be to our capacity; for he cannot *speak to us as to spiritual, but as to carnall men*; for our fleshly understanding, 1 Cor. 3. 1. It is said, that God spake familiarly to *Moses*, *Exod. 33. 11.* that is plainly, both touching the matter, and also for the phrase and manner of his speech: My meaning is, that *Moses* seemeth to tell us, that God did, as men use to doe; which, when they have done any worke, they will after return to it and take a view thereof, and look on it, that if any thing be amiss, he may mend it, and to the end he may allow and approve of it, if it be well and according to his minde. So God, after the same manner, is said to doe here: having made the light, he considered of it; and seeing it according to his minde and liking, he expresseth his love, liking, and allowing of it. Wherefore it is as much to say, as *placuit Deo*: for as his word *facta lux* expressed his Counsell and secret purpose, which it pleased and liked him to determine to bring to pass; so now this approbation expresseth his good pleasure, that it should continue and abide to our good use and benefit: So that God is not like the potter, which sometime having made a pot, doth not like it, but breaketh it again; but God will have his work continue, and therefore doth authorise it to be good, *Gen. 1. 4.* We set our eyes upon things that are good and beautifull; so when God is said to like any thing, it is said that he looked and beheld it, yea, and that he smelleth also to it, as a pleasant thing, *Gen. 8. 21.*

The use, fruit, and profit of this Doctrine is of two sorts.

The first is in respect of our minds and affections. The second in respect of our actions and practise. For our judgement, it teacheth us to know that *Deus videt*, that is, we are the work of his hands, and he doth behold and consider us and our doings, whether they be good *Gen. 16. 14.* God is there called *Deus vivens & videns*, and *Jeb. 7. 18. nos indies visitas*, that is, he doth see us often every morning, he doth visit us, for that is a frequentative of seeing; so that he by his providence and care doth behold and visit us and our doings continually, not only when it is morning, and in the light, but also in secret and in the dark and hidden places, *Psal. 139. 12.* for the darkness is no darkness to him, *the night and day light to him are both alike*; yea, the 16. vers of that Psalm, God saw *David* when he was secretly in his mothers wombe; if we could dig down into hell he seeth us there, *Amos 9. 2.* if we fly to the uttermost parts and corners of the earth; there he is and seeth us, *Psal. 139. 8. 9. 10. sive lucerna ardet, videt te; sive extincta est, videt te*, saith one; there is nothing so hid but that he knoweth it, and he will reward it openly, be it good, *Matth. 6. 4. 6. 18.* or bad, *2 Sam. 12. 12.* Then this that God watcheth and seeth hath relation to these two ends; He looketh on it, that if it be good it may please and delight him, and so he may be moved therewith to save and preserve and commend us and our actions; but if he seeth it evill, it is his intent to condemn, dislike, and destroy it and us. Thus we see Gods view is profitable for  
our

our thoughts and judgment to know his approbation or reprobation.

The second fort, is for our practise : for God is said in the Scriptures, to doe many things, that we may doe like and resemble our Father : If God look on his, and our works, much more it is our duty and behoveth us to doe the like : If he be grieved, and sorrowfull, and repent, when he seeth our works evill ; how much more doth it concern us to doe the like ?

*Examen in mente est quod visus in oculo.* Therefore we must consider often of our doings, to see whether they be good or bad, which thing is contrary and against a humor of ours ; for when we have done any thing, we never consider whether it be good or bad, we have no regard of it afterwards.

Therefore, the Prophets oftentimes beat upon this exhortation, *Vadite in cor vestrum.* Consider your own doing in your hearts, *Esay 46. 8. Preach. 2. 12.* The wise man, often saith, that he returned to consider the fruit and labor of his hands, to see the vanity or good of them : And if we thus consider our waies and works, whether they be good or evill, and repent, or rejoyce, approve or disprove them, then we doe, like Children, imitate our Father : If God return to behold his light, how much more should we return to see and consider of our works of darknesse, and to acknowledge with repentance, how evill they are ; It is our custome and fashion, if we doe any thing for our inferiors (as God doth here) not to regard it ; wherefore seeing he doth carefully consider and regard the things he maketh for us, being so base as worms, how much more doth it concern us, doing things for him that is our Creator, to doe the like ? For if we doe any thing for a Prince or a Noble man, what great care and pains, and consideration doe we take in doing and viewing, that it may be well ? wherefore much more must we doe in our works, for him who is King of Kings.

Last of all, touching the use : If God were so carefull to look to this work, which could bring no gain or profit to him at all, then how much more doth it concern us, to look to our works, which we doe to him, seeing to them is great reward promised ? *Psal. 19. 14.* he did his *gratis*, without any hope of reward, but we have promise and hope of reward for our well doing ; and therefore it behoveth us to behold and see that our works be good ; which we shall the rather doe, if we consider the seldomnesse of our attempting any good, and the sillynesse of our well doings, when they are at the best ; for God every day doth many good things perfectly for us, but we scarce doe any good once in a week, yea, not one good thing, though never so unperfect, to a thousand finnes, which therefore must humble us, and make us look to our works.

Now we are to consider the goodnesse of this creature *Light.* *Lux erat bona.* Touching which, this is the generall regard and rule of Divinity. *Nemo bonus est nisi Deus, Mark 10. 18.* therefore if any man, or any thing created, be good, or have any goodnesse ascribed to it, we must know

know that it was derived from God, which is the fountain of all goodnesse, *Psal.* 104. 2. for goodnesse is his garment, and we are naked and destitute of it, untill he doth cast the lap of his own garment over us. Light is good, because God made it, and partaketh the quality from God. For it is impious to think that any thing in the World should be evill, defective or imperfect, (and therefore not commendable) and the cause and fault of it not to be in the matter of which it was made, but of the efficient which made it ; But if any thing be good, perfect and commendable, the cause of it is the goodnesse of the maker, not of the matter : for the matter of all things is nothing, or a thing rude and unperfect, and therefore of it can proceed nothing of worth. In mens works, if the matter whereof we make things, were as permanent and durable as the form, which the work-man setteth to it, our works would be long and very lasting ; for we see, that if the matter of a house or garment would continue, and were perfect, the form and fashion of it would continue, and not decay ; but because the matter is ruinous and subject, the one to be rotten, and the other to be thread-bare. Therefore our works cannot last, so all the defects and imperfections, both of Body and Soul, doe come from the defects of the matter, of which we were made, not of the form in which God made us : from thence therefore had *Adam* and his posterity, an ability and possibility, to be subject to return to emptinesse, to darknesse, and to deformity, to be without goodnesse and full of evill, because he was made of the rude matter, which was so : But if any good thing remain in us, it is because of the relicks of that form in which God made us. Thus much of goodnesse in generall : now for a more particular consideration of the goodnesse of light : We see that God first praiseth that, which indeed causeth all other things to be praised, and therefore it must needs be good and most commendable.

Secondly, God is the *testis* and witnesse, which affirmeth it to be so : Who dare deny it ?

Thirdly, yea who can deny it, for our own eyes being judg and witnesse, we must needs also, with God say, it is good, for it hath *aspetabilem in se bonitatem* ; yea it is a means by which we see how good God is, *Psal.* 34. 8. Behold and see how good God is. Goodnesse hath two respects, the one is in regard of it self, the second in respect of others ; when it is good to other things, and in as much as it doth good, and delighteth others besides it self, by communication of his quality to others ; And hereunto ariseth the threefold distinction of *bonum*, which all Philosophers gaze at, and speak of so much. The first, is, *bonum honestum*. Second, *bonum jucundum*. Third, *bonum utile*, all which doe much differ. *Psal.* 133. 1. unity and amity of brethren, is *bonum atque jucundum*. *Titus* 3. 8. many things may be *bonum, utile & jucundum*, but this light is good in all respects, *Esa* 47. 3. *verse*. For the first, That is good, which is desired in, and for it self, as *Eve* therefore desired the Apple, *Gen.* 3. 6. but we desire to see the light only for it self, *propter videre lumen* ; and therefore  
having

having no pleasant object at all: Yet we still love to have our eyes open, because it is good to see and behold the light of the Sunne. Also all good things and vertues are in a league of great affinity, friendship, and amity with the light, which argueth that it is somewhat like it in goodness, *Ezek. 13. 9. 17. 22. veritas non quarit angulos*, for truth feareth and hateth nothing more then to be kept and imprisoned in darkness; and all evill things cannot abide the light, but hate it as deadly, because light is contrarie to their evill nature; but honest and good things delight in the light.

Secondly, It is delightfull for others to behold, as the apple, *Gen. 3. 6.* as well as *Benum in se*; for we count a miserable thing to eat our meate in darkness though our meate be good, *Preach. 11. 7.* and *5. 6. It is a pleasant thing to see the Sunne, Preach. 11. 7.* Blindness is an uncomfortable thing, as *Tobie* confesseth, yet such things as have not sufficient light, are less comfortable and delightfull, for the house which hath little store of light, we finde fault withall as melancholy and uncomfortable: Therefore it hath a nature to be comely also and amiable or beautifull, *Psal. 147. 1. Lux habet venustatem*, it is sightly for the pleasure of the eye, and therefore is called *mater pulchritudinis*, the colours that have most brightness and light in them, are best liked, and so are the silks which have the greatest and fairest gloss. But without light there is no beauty, the eye is without pleasure or delight in any object, for in the dark a russet coat and a scarlet robe is all one; no difference between a ruinous Dungeon and a princely Pallace: Therefore in this degree of good, light is very good.

Thirdly, touching the profit of it, Which *wille* also caused the desire of the Apple, *Gen. 6. 3.* light is very profitable and commodious, both in matters of expedience, and also in things of necessity; for all our knowledge cometh of light, and is compared to light, *Ephes. 5. 8. 9. In Job. 37. 22.* it is compared to gold, both *propter venustatum, utilitatem, & necessitatem*; and if you will know thoroughly the price, value, and estimation of it, then see the value and estimate of the eye; for one would rather lose all his gold and treasure for a rancome, than depart from one eye, for that did grieve Israel most, *1 Sam. 11. 2.* and why should one make any reckoning of his eyes, if it were not for the light? for without it, our eye and our nose can see both alike: yea, we have no use, but trouble of it, without light; we may know and consider the price of light by this, that in the night, which is a naturall absence of light, rather than we will sit in the dark and want the benefit of light, we will redeem and buy it with money, and some know what cost some are at in buying of light. Out of this consideration ariseth matter of meditation, both for our profit and amendment of life. And first it sheweth the condemnation and rebuke of three faults, in three sorts of men: For we say that the action which crosseth Gods action, is very ill; but the judgment and opinion which crosseth, contradicteth, and denieth Gods judgment

ment and approbation of a thing, is farre worse

*God, when he saw the light, said it is good*: How dare any person be so ill, as when he seeth the light, to say it is evill? Yet there are three sorts of men which doe thus. It is a usuall thing, in the sale of such Wares and Merchandise which are adulterate, evill, and corrupt, men will say this light is evill, it is not good for us whatsoever God saith; and therefore they doe frame and make false and deceiveable lights. But seeing the light, the brighter it is, the better it is, they which will sell good and lawfull Merchandise, must not make to themselves dimme and deceiveable lights; for seeing this visible light is good, we must not call light darkness, nor good evill, *Esay 5. 16.*

Secondly, In regard of the light of grace we see, as *Job* saith that there are some which are *Lucifuge*, which fly and hate the light, such Creatures are unclean, *Levit. 11. 19. 30.* as Batts and Owles among birds, Moules and Rats among Beasts, they are odious to all men; so among places, Dungeons and darksome Roomes are odious also. And as this is so, in things natural; so, in things spiritual, *lucifuge alibiones*, are of the like evill nature and odious to God and good men; because both such men, and their doings, have an opposition to light, and the author of light. They come from darkness of the minde, that is, ignorance and unbelief, and they are begotten by the Prince of darkness the Divell, *Ephes. 6. 12.* and in the end they goe to utter darkness, and therefore they are called *the works of darkness*, *Rom. 13. 12.* And so no marveil though they love darkness and hate light, if any cannot abide the light of Gods word to be reproved by it, as Heretiques and Hypocrites, such dig deep pits to hide their Counsells, *Esay 29. 15.* because they see *the light is so them evill, and as the shadow of death*, *Job. 24. 17.* The eminence of good things, and the bottomlesse of ill things, and the deformity of both, proceedeth and cometh from darknesse, and was inclosed in it, as we have seen in it: And so spiritually is all found in the ignorance of the truth, *Ephes. 4. 18, 19.* either the blindness of mens mindes, which is natural, or else that which is wilfull, when men doe wittingly winke and will not see the light. Wherefore we see God made light first, before any other good: And so our selves must receive spiritual light of knowledge before he will give us any better grace.

The third sort of men are catchers and fault finders with Gods Creatures; such which think to know how Gods works, which now are good, might have been farre better, as if God might have done well to have craved their counsell and help; but Gods works both in particular and general, are so good and perfect, that they could not be mended. Wherefore, if the light seem ill for us, we must confesse and acknowledge, that the fault is not in Gods work, but in the illnesse and infirmity of our eyes and understanding: If the Word seem evil to us, know that it seemeth so to us, because we and our works are evil, and therefore cannot abide the light, *John 3. 20.* Wherefore



Wherefore to conclude, that which God hath called and sealed up to be good, let no man presume to call and count to be evill, *Act. 10. 15.* For a work belongeth to such, which call that is good evill, and evill things good, and darknesse light, *Esay 5. 20.* But if we love the light of nature, and praise God for it, *Psal. 148. 5, 6.* And if we love the spirituall light of grace in his word, and glorifie and praise God for it, *1 Pet. 2. 9.* that hath called us out of darknesse into his marvellous light, then God will at last reward us with his light of glory, and bring us to that inaccessible light, wherein he dwelleth, which is the father of lights, unto which no man can attain unlesse Christ, the light of the World, bring him, and therefore let us pray, that the father for his sonnes sake, will make a way for us by his spirit of light, to which three persons in unity, be all praise and glory for ever. Amen.

*Et distinctionem fecit Deus inter hanc lucem & tenebras.*

Here was in the first verse nothing before God made something of nothing, after which, at the first we saw it to be a disordered dark heap, without any good form or ability to receive any better: But after followed the impregnation and indowment which God gave, by which the things first created had a faculty and power given, to receive this form which now they have. Fourthly, ensued the essence and being of all creatures, they were prepared by the Spirit, and perfected by the word of God: where we considered, first, the essence and being of light, and then the nature of it: And lastly, of all the goodnesse of the light, both in regard of the presence of God, who in his counsell thought it to be good, and also after the creation by his approbation, allowed the use and continuance of it unto us.

*Gen 1. 4.  
verse.*

Now followeth, the distinction and dividing, which giveth yet a degree of perfection to the former light, more than it had before; for at the first, he gave light such a being, which should *predire in altum*, and not every being, but a speciall good being, which is a degree further, of order and distinction, against disorder and confusion, to be in all respects laudible, and that not every good being, but that which is more, an ordered, and distinguished, and comely good being, which work of all other is the perfection of Creation, as we shall see in the rest: for things though they be never so good in them selves, as *St. Paul* saith, *1 Cor. 14. 7.* of another thing in the like case, yet they cannot be discerned of men to be so, neither are they meet for any good use of men, unlesse they have a certain distinction and order.

Therefore order is, as some say, very goodnesse of goodnesse it self, for there are many good things, which doe cease from being good to us, yea become hurtfull being without the rank, order and degree, either of their set and distinct place or time: As fire though it be good in the Chimney, yet it is not good, nay it is very evill in

*Order.*

the top of the house. Fire is very good in the Winter to warm us, but in the Summer it is not so good, but shunned of men : So the light not being tempered and proportioned orderly, but being any degree too bright, it hurteth and blindeth our eyes, that we cannot see, *Act. 22. 6, 11. Excellens obiectum corrumpit sensum* : So the fire being in any degree too fierce, and too hot in the Chimney (and Winter) that is, not moderated, and ordered in a good degree, it doth us no good. Wherefore we see, that a set and a distinct order must be observed in good things, both touching the place, time, and degree ; And that the contrarie, inordination, disordination, or want of order in these things, which is called *Babel* hereafter, that is a confusion, maketh things to cease from being good to us, which in their own nature are very good. It was necessary therefore, that God should proceed to this work of distinction, as he in wisdom doth : This then is as if *Moses* had said, the light was good ; for else *extingueret, non distingueret Deus si non esset bonum*, he would not else have distinguished it, but dashed it in peeces and destroyed it again.

*Bonum & malum in Creatura arguit quid Creator & materia eorum erat.*

Therefore because it was good he separated it and set it apart from darknesse, by it self : Which thing doth teach us, that all things created, be they never so good, they carry in them, as well a mark and signe of the matter whereof they were made, as of the Creator who made them, that is, as by some goodnesse in them, they shew the excellencie of their maker, in some part, so by some ill and vicious quality in them, they bewray the imperfection and rudenesse of the matter of which they came. As for example, Corn hath his chaff with it, Light hath adjoynded his contrarie, darknesse, Honey bringeth his unsavory wax, Metals have their drosse, and Liquors and Wines their lees and dreggs, the one sheweth the goodnesse of the maker, the other the rudenesse, deformity, and emptinesse of the matter. Now then we see, that untill there be a distinction and separation between the lees, grounds or drosse of the Wine or Beer, and untill a tryal be made to refine and put apart and try the drosse from the pure Metal, and sift the chaff and sever it from the Wheat and Corne, we can have no good and fit use profitable for us and convenient. Even so we say of the Light ; for according to the course of this mixt world, light was brought forth in his mixture, that is, in darknesse, *Iohn 1. 5*. Therefore as God doth here try and discover, and separate light from darknesse, so in *Math. 3. 12*. he is a Fanner and Winnowe of the chaff from the Wheat, and by separation cleinseth his floare, leaving there only the Children of light.

Op.

But touching this action let us consider this first, *Wherefore he left any darknesse at all, and why he did not clean cut off all darknesse, considering that it is opposite to the light, which is good?* Where first ariseth this question to be discussed, Whether Darknesse be evil, seeing it is opposite to light, which is good.

Whether darknesse be evil?

Touching which I have told you before, That darknes is but a defect, absence, and want of the light, and mere privation, and no substantial

stantial thing of it self: And therefore it is said, when God created darknesse, we must understand it to be spoken in this sense and phrase of speech, That when God created no light at the beginning, therefore he is said to create darknesse, for God caused it by withholding light. Wherefore, as emptinesse is nothing but a want and defect of stuffing and fullnesse; and nakednesse is nothing but a want of cloaths and covering; and as silence is nothing but a withholding of words and speech: So darknesse, being no substance, and nothing but a mere and bare privation, and that not *privatio moralis*, but *naturalis*, not a want or defect of virtue, which indeed is vicious, but of light, which hath a use commodious: Therefore, in that regard, it cannot be said to be evill; but in regard of the morality, as we say, i. as it hath a resemblance, similitude and proportion to that which is moral, as knowledge and ignorance, in that respect it is blanced among evill and vicious things.

T. no-  
bra } *Natu-  
ralis.  
Mora-  
lis.*

But it may be objected, *That if natural darknesse be not evill, why then did not God say before also, that it was good?* Ob.

I answer, That light is an essence, and hath an essential goodnesse in it; but darknesse being nothing, no essence of it self, therefore it could have no essential goodnesse to commend it self; but it hath, as we say in the Schools an ordinate goodnesse *ratione sua*, for this rule we hold in divinity, that *Deus bona & perfecta facit & ordinat*: So that things have either *Bonum essentiale*, as the light, or *Bonum ordinatum*, as the darknesse. And God suffereth many things which have no essential goodnesse in them, because by his ordination disposing them, he can and doth bring them to our great good use and commodity, As silence hath a great good use even in Musick, and sometime holding a part gives a great grace to the Arte. Ignorance hath this use, that it is a spur to prick men forward to the knowledge of liberal Sciences. So darknesse, in the Art of Painting, hath a great necessarie use for shadows and the darkness of parts, give it greater grace and beauty: Afflictions have a good use by Gods ordination; So hath adversity, for it is made good for our instruction and amendment: So this darknesse and absence of the light, hath *bonum ordinatum* given it, for God in wisdom and mercy disposeth and ordereth it to be a Cabbin and Chamber in which men can best sleep and take their rest, *Psal. 104. 20.* and in Justice he ordeineth it to a good use and end, namely, to be the Dungeon and place of torment & punishment to the wicked, in the world to come. You see then why he made not such a light which should compassse and overspread all the world with his bright beams, without admitting any shadow at all, *Job. 38. 27.* And you see the reason why God suffered not the light to be mingled confusedly with darknesse, but distinguished the one from the other without taking either clean away.

Now in the second place we will consider first the things divided and distinguished here, and then the division and separation it self. Touching the first, we must as, *St. Paul* saith, *Phil. 1. 10.* discern

2<sup>d</sup> part.  
Distinction.

Hypocrisie.

dangerous : therefore God cannot abide the mixture of outward holynesse with inward corruptnesse, that is, to seem to be that we are not, which practise is Hypocrisie, which the prophet compareth to a Cake baked on the out-side, and now raw in the inside, as it is in action so for affection, God cannot abide such as mix and joyn together, cold and hot, and so become like warm in affection *Rev. 3. 16.* for such God will spue out of his mouth.

The proper and naturall term of confusion, is taken from the custome of Apothecaries to mingle Oyle and Wine, which are of divers natures, which should be kept in severall vessels apart : So if men knowing God and yet will power evill actions, and sinnes on their own consciences, which are against it, this is the holding of the knowledge of God in unrighteousnesse, *Rom: 1. 18.* which God cannot abide ; as we must not joyn good things to evill things, to culler and cover them, for this is Hypocrisie as the former was impiety : this God calleth *Mat. 23. 27.* the putting of a fair marble tombe over the foul rotten carcass which we have : and having bad interprises and attempts, to put on a well varnished visard to hide the baldnesse of it, *2 Cor. 4. 2.* and cast over it the cloak of Godlinesse, and so by joyning good and evill, making evill to be in the company of good, that it may not be suspected or the better intertained with men. Such are now a daies : For the Divill seeking to disturb and destroy the Church, by some he laboreth to doe it, by joyning the Queens injunctions and proceedings to it, under which pretence, they satisfie their covetousnesse with the hurt of the Church.

Others under the pretence of a good thing, namely of reformation, on the other side doe seek much hurt to Gods Church, so some on the one side put light to darknesse, and on the other side joyn darknesse to light, which should be separated & not come together. *Non est aliud Abyssus, aliud facies Abissi*, they are not two things severed, and therefore if it be dark or light in the deep, it will appear so in the face of the deep : So we must appear and shew plainly and outwardly by our face and deeds, what we are within the bottome and depth of our hearts, and indeed as the shewing his darknesse over the face of all, was a preparation to have light sent to all : so when we professe and manifest outwardly, how evill we are by repentance, it is the very note of reformation, and sheweth we begin to be good.

Thus we see God is our pattern for imitation, to teach us to separate and distinguish good and evill. Touching our selves first, which thing Gods word also resembling, God himself doth teach us, *Heb. 5. 10.* For it discerneth and separateth the will in the hearts and thoughts of men, as well as in actions, and setteth his mark on them, saying to us, this is evill, avoid it, this is good, receive it.

Two things in light.

There are two things in light, which are the marks and notes of his goodnesse by which it is known, that is, brightnesse and comfortablenesse. So Gods Spirit is called the light and oyle of knowledge, for knowledge, instruction, and direction, and in the 45. *Psal. 7.* He is called the oyle of gladnesse and comfort and consolation, so Gods word

word is a lanthorne, and also a joy and comfort, *Psal.* 119. 105, but *e contra* ignorance and darknesse is melancholy and uncomfortable. So we may make our marke of distinction on things; for if we see them uncomfortable to the soul and conscience, set a mark on it, that knowing them, we may eschue such things, and ensue such things as are good and comfortable. And thus much for our selves.

Now touching others, we learn also that in Common-wealths the Magistrate must have his stone of Tynne, *Zach.* 4. 10. that is, his marking stone, for that is the word also here, to set his mark of difference on the evill, to discover them from the good. The Minister hath belonging to him only vision to discern them, *Jer.* 15. 19. but the Magistrate hath division to doe it; so that he may by deed approve and commend the good, and reprove and condemn the bad; and if all did keep this difference, the world would be a light world; but because the good and the evill, without any distinction or regard, are shuffled together, *1 Sam.* 8. 1. this confusion in Common-wealths is the cause, by Gods just judgement; of the confusion and renting asunder of Common-wealths and Churches, *Dan.* 5. 18. This just division then looked to in the Governor, would avoid confusion in the popular sort, as God doth here begin to distinguish light from darknesse, so doth he the same continually by his word. *Heb.* 4. 12. separating and marking the works of darknesse from the armour of light; for it sheweth to us, daily, which are ignorant and negligent, these things are evill, and not to be done; that is good, and must be done; these things the ignorant Gentils and Infidells did; therefore thou must not doe the like, which hast knowledge: these things doe they which are desperate and without hope of comfort; therefore thou, which hast peace and joy with God must not doe so.

Thus we must be carefull in separating evill from good, untill the great day of separation, when God shall sever all evill from good for ever; for here God is a Fisher, and Common-wealths and Churches are as a Net, which hath in them good and bad together, children of light and darknesse, but then at the last day of separation, when a full, finall, and perfect distinction shall be made, all shall not be taken into Gods Boar, *Math.* 25. 32. but the good fish only shall be taken into Gods Boar, and the evill shall be cast away. Then God will be a Shepherde, *Math.* 25. 32. and divide the Sheep from the Goats for ever, setting this eternall marke *venite Benedicti, ite Maledicti*. Untill the last day of perfect separation, there will be still confusion and disorder, both in private men and publique Weales, but they which cease not to confound themselves in themselves, Justice with unrighteousnesse, *qui confundunt, confundentur*, Thus we have seen the order of separation in God; also the manner of it in us, both privately and publicly; And what confusion will be unto the last day. And thus much of the natural separation, and the spiritual use thereof.

Now

Now as here we see *divisio rerum*, so in the next place is set down *divisio nominum & denominationum*, which ever ensueth the other, for it is the sinne of the world not to divide things in their denominations and names which are perfectly and plainly distinguished in their natures; for they call repentance and remorse fullennesse and melancholy, and *David's* spiritual joy foolishnesse, covetousnesse they call honest thrift, profuseness providence, and riot liberality, patience they call cowardlinesse, and quarrelling manhood, light darknesse and darknesse light: So they confound the names, when they cannot the natures: But such shall give account for it, to the great distinguisher in the great last day of division.

We have in this distinction many things to consider, as, The names given, The Atheists objection, And sundry other matters, of which the next time.

*Lucemque Deus vocavit diem, tenebras vero vocavit noctem.*

Gen. 1. 5.  
verse.

**AFTER** God had distinguished and divided light from darknesse, as being things in nature opposite, and in degree unequal, which contrariety and inequality, not being separated, are the authors of all confusion. Now he proceedeth to divide them in name; for as the natural division serveth for all things, so this distinction of denominations and names, in respect of us men, serveth for our knowledge to distinguish them, which inducement moveth us to think that God had respect to mankind even from the beginning in all things that he created, as if he purposed to make them for men; for though light and darknesse affecteth all Creatures, even beasts, yet the name and title given to them concerneth only man, who understandeth and discerneth things by their names; and therefore as soon as he made man, he gave him a gift to know by what names to call and distinguish one thing from another, *Gen. 2. 19.* for God hath in the Creation ordained things that they should be known, and that they might be known, he giveth names of distinction, which are *symbola rerum*, as it were, notes to know them by; and because we cannot in this life know all that God made, we look for a clearer light after this life, by which our knowledge shall be perfect, *1 Cor. 13. 12.*

Touching this division of names, we have four things to consider, First, the manner of denominations: Secondly, the cause: Thirdly, the end: Fourthly, the dependance of the day on the light, and not on the Sunne, as some say.

Touching the first, that is, Whether God called them by their names and imposed titles to them after a sensible manner, with a distinct audible voyce, I finde a double contrariety in Writers; But,  
to

to resolve upon it, To whom should he speak audibly, seeing there was none to hear and understand? And therefore to no end and purpose should we think, he should speak so, but as the Hebrew say, *appellavit, id est, fecit appellari*, the same phrase, as we say Printers doe build houses, that is, doe cause them to be builded: wherefore the manner of giving names is this, that as God gave before the naturall use of things, so now he took order that we might have a use of them by names, to know and talke of them so.

God is the cause and author of the names of things, by which we know and call them; for though we say, that when God created man, he made him capable of speech & of language, in which language we see God had speech and conference with him, being made, *Gen. 2. 15, 17, 18*. Yet *Adam* imposed not the names to the Creatures, *Gen. 2. 19*, but according to that gift of knowledge and utterance, he calleth things by such names and titles as he had received from God; for as God did *largiri linguam*, so he did *nominibus praeire lingua*; for here we see before ever man was made, in all the six dayes works, God gave names to the things as he made them, and to *Adam* himself, and in these seven things named; are contained all other particular things made in, and with them.

The end, to which God gave & imposed sundry names was, that we should doe as he hath done, that is, when things have a true being, then to give names to them accordingly, and not to our fancies, and things which indeed are not at all, as the custome of the World is for things that have no *esse*, as the Hebr. said, must have no name: For God gave names to things that were created, and had a being: We must not then doe as the Apothecaries, that is, set on their Boxes a name and title of a precious thing, when within it there is no such matter; we must not affect the name of Learning, Godlinesse and Light, nor give it to others, when we know ourselves and they to be darkned and evill. Secondly, when things have a true being, we have a care to give names and titles, agreeable to the nature and quality of them, that the act and nature of the thing, may be made manifest in the name of it, as written in the forehead: for as a man draweth good Liquor out of the Cask, so out of the meaning and signification of the Word, and denominations given by God, we may draw out the hidden nature and knowledge of the thing, for *nomen est symbolum rei*, and this is seen even in these names of day and night, given to light and darknesse; for concerning the name of the day *Jom*, it is very significant and pregnant and discloseth the nature of the day, and the Hebrew word, which signifieth night, is the negative, to the meaning of the day, the day importeth as much as *Ens*, being, shewing us that our being and life, must be employed altogether in the day time, in some honest exercise and work of our calling, of God or the Country, and that we are not any longer to reckon or accompt our selves, to live or have any being, then when we walke, as in the day, in the course and actions of our life, and work of our calling; for being idle, ill employed, or sleeping, sloathfully spending and consuming our time in vanity, we

The day what  
it signifieth.

are dead and have not the being of men; also there is a good signification given of those, which take the name of *Jam* from striving and moving, teaching that the day is a time of walking, stirring, speaking and labouring, and the night *e contra*, a time of silence, rest, and ease, and sleep, or rather a time, thereby to restore and recover the strength of body, which in the day was spent by carefull and painfull travell; in which sense I shewed the day to be the work-house, and the night to be our Cabin or Couch of rest, *Psal.* 104. 23.

4.

Lastly, touching this division, we see that the reason of man, is offended with God in this place for naming a day, saying there was a day, so long before there was any Sunne, which seemeth absurde to them, because they think the day dependeth on the Sunne, as on his cause, therein most fasly and grossely, drawing their reason from that which is now, to that which was then at the beginning, in which they argue their ignorance and error, even in learning and Philosophy. Wherefore touching this question, whether be the cause of the day, we say and prove according to this, that before there was any Sunne, there was a day, two or three, for the course and order of things are otherwise in the proceeding of nature, then of the first beginning, as we have shewed: Again, touching this particular, we say, that the day is broken and draweth long before we see the Sunne, only because of the approaching of the light; also when the Sunne is in his Eclipse, and when it is all day long hid and covered with the Clouds, yet we say, & call it, the day time; so the contrary, we see and say, that the day dependeth on the light, not on the Sunne, and his participation of communication: Again, the Sunne is not light, but *vehiculum hujus lucis ex qua fit dies*; and therefore is called the Lamp which containeth light, & *tanquam lychnus*, as *Basil* well saith, which is not light and shining of it self, untill the necessary light be put to it, *aliunde*, as this light, by which the day was, afterward was put to the Sunne, and so now since it causeth our day: Again, there are many things, which can and doe conceive and bring forth light, besides the Sunne, as a Flint, Gun-powder, Fire, by which we may perceive a great difference between this light, and the Sunne after, that whether we take the light to be *defluum* or a stream of brightnesse issuing from God, for *Nebora* in Hebrew signifieth as well a stream of water, as a beam of light, *Job.* 3. 4. we shall see that light doth not stream from the body of the Sunne only, but from many other things, created as we see, as the fire, *De fluvium ignis fulgor*, *Ezech.* 1. 4. Also there is *De fluvium firmamenti splendor*, *Dan.* 12. 3. The streams of \*righteousnesse shining from the Firmament, as streaming and issuing from the impressions and meteors of the Aire; or whether we say, that it streamed from the Heavens, and from Gods glorious Majesty, as light did to the Israelites out of the Pillar, any of these, or altogether, will give them their answer, and repell the frivolous and unlearned objections of the Atheists: or else if we consider as *Nazianzen* doth very wisely think and gather, that is, all things in grosse were created at the beginning, in the two generalls, Heaven and Earth, though the

Note the  
Sunne.

\* Brightnesse.

Meteors.



the perfecting and polishing of the Creatures in particular, were by degrees brought to perfection in the six several dayes, so he conjectureth that the Sunne was made when the Heavens were made, at the first, but after the fourth day it was perfected, and had the light annexed to it, this giveth them an answer.

Now touching the spiritual use of this knowledge, in which we will keep the course of these three things before noted. First, that a distinction of names of us must be truly kept. Secondly, that they might be agreeable to the nature of the things. Thirdly, that we must expresse the nature of things shewed by their names, by our right and well usage and practise of them. The use.

I began to teach the last day, that it doth not avail us, that things be distinct in nature, if there be a confusion of names; therefore God in wisdom brought in the right division of both orderly; for though names in affirmation and negation cannot change the true nature of things, *Non amittunt quod sunt cum amissione nominis*, as in *Judas* name; and though we call Gold Copper, and Lead Silver, yet the false name affirmed or denied hurteth not the nature; yet notwithstanding, in respect of us, except there be a distinction of certain appellations, names and titles, we shall grow erroneous and ignorant of the right natures of things; therefore one setteth down this rule, that *fides nominum est salus proprietatum*, the right keeping of the names truly discerned, is the preserver of the true properties of things: Therefore the Divell, not being able to alter the nature of things made, and distinguished by God, he laboureth in the other to shuffle and confound the names of things, which ought to be distinguished, to deceive men: To such God saith, *Job. 38. 2. Who is that which darkneth the Counsell by words without knowledge?* for giving of ill and wrong names, confusedly obscureth the right knowledge of the natures of things to us, and *Paul* complaineth of it, *1 Tim. 6. 20.* he complaineth I say of things in his time *falsly so called*. So may we now complain of *Pharisaism*, that is, of the false faith, zeale, sincerity, preaching, and reformation of many, which indeed is but falsly so called; for their unfruitfull faith is no faith, their blinde zeal is no zeal, their reformation is deformation, and their preaching is but a jingling or prating, though it be falsly otherwise called. Wherefore they are in great fault, which give one and the same name both *rei*, & *privationi rei*, to the substance and the shadows of things. This then is the first use, which, by Gods example, we are to learn, namely to term things by their right names, by which God hath distinguished them. 1.

Secondly, As the names must not be in confusion, so there must be a fitnesse and stablenesse agreeable and correspondent to the natures of the things; for commonly the names and titles of the world are either too bigge or too little in proportion for the nature of things. If men be great in authority and wealth, we are no niggards in our words, but give great and swelling titles to them, though they be of small or no deserts, as *Esa. 32. 5.* they will not stick to call

*Nabal* by the name of *Nabal*, that is, a foolish clownish Churle, a right worshipfull man, to flatter him withall; but God will be angry if we give titles after such a manner, *Jeb. 32. 22.* As we are Parasites to others for favour or gain, so we love to be flattered of others, and to have a great and glorious name for small and simple gifts; though our deeds be very small and few, yet we must bumbast our words as great as may be, but God observeth agreeablenesse.

3. Lastly, We learn that if the name be agreeable to the nature; then in our life and action we must also express the nature of the things by well using, as the word teacheth us, that is, that seeing the day is our being, and sheweth that our life and being is laboring and well being in our Calling, therefore we must reckon or account our selves no longer to live and have the being of a man, then we are in the day employed in such honest and good actions of life, and esteeme our selves in that respect as dead men, or as beasts, when we are idle, slothfull, and given to sleep, *Prov. 24. 33, 34.* we must be farre therefore from the speech and saying of the sluggard, that is, *yet a little more sleep and slumber*, that is delight in idlenesse. And so must we be far from it in doings, behaviour and customs, *Prov. 26. 14.* which is thus described, *even as a dove moveth an hinges, so doth he in idlenesse*, one calleth such *fungus & trapeas*, shewing that we differ not from blocks, being idle and sleeping, nor from mushrooms, eating and drinking, nor from whelps, sporting and playing; but then we are men, when we doe the actions of men, that is, to study for knowledge, and work and travail for thy living, so that the night is our time of *non esse*, so long as we will *existam esse*. Wherefore seeing Christians are *not of the night but of the day*, *1 Thes. 5. 5.* we must doe the actions of good works, which belong to the day, and for which the day was made; for idlenesse, theft, adultererie, murther, &c. hate the light, because they are works of darknesse, *1 Cor. 4. 5.* so are there three paire of them set down, *Rom. 13. 13.* So the qualities of our actions must be framed to the meaning of the word and nature of the things, which God hath made for us. And this may suffice for the second distribution of the names.

Gen. 1. 6. vers.

*Et dixit Deus sit firmamentum, &c.*

N the second verse these two were coupled together darknesse and the deep; and how blessed an exchange of light we had been made partakers of, we have already heard.

Now it followeth to hear the wonderfull works of God in the deep, and that not in the face of the deep, but in the bowels and middle part thereof; God hath

hath before removed the swadling band of darknesse, and now he cometh to take order in the deep, and hereafter he will come to the earth to order it, which as yet lyeth desolate, overwhelmed and buried in the midst of the waters and deep.

Though the deep had but a poor being as yet, yet it had cause to praise God for it, as simple as it was, *Psal. 148. 7.* But God, that it might praise him more, being moved with pity, to see this poor rude being, in great goodnesse, swallowed up *Abyssum in Abyssum*, to teach us, that as there is nothing so dark and hidden, though it be in darknesse it self, but his eye of providence can see it, so that there is nothing so deeply covered in secret, but that he by the same can reach to it.

In this second work the Prophet beginneth at the third point, for the first two, which are the materials and womb and the impregnating, making fit or enabling it to receive a better form, were things belonging particularly to the first dayes work, which, in respect of the prerogations it had, was called the one day and the day alone: For in the first day there was *spiritus una creatio sed varia procreatio*; for all things being made in grosse at the first, and impregnated and conceived in this womb of the waters, had afterward in the six severall dayes and times their procreation, and were brought forth, and therefore the gulph being enabled before, is not distinguished and separated into that place, which is the upmost Heavens of all above us, and the purest and clearest and best part of the waters; The other part which is more unpure is set in that place below, under us, which reacheth unto the bottom of the deep of the earth: *Saint Augustine* saith, that this separation was therefore made, because God would not trouble the living Creatures of the earth, afterward with many waters, which were not a meet Element for them to live in, but only they should have the impressions of the Ayre, to water the earth, as rain, snow, haile and dewes.

Touching Heaven which is one part of the division, there is *varia calum æreum* *asceptio verbi*, it is diversly understood: for first, it is taken for *calum æreum*, which we call the skie as in the 20. verse of this Chap. *Volucres cæli*, when Heaven is taken for the Ayre or Skie, *Jer. 8. 7.* *Milvus in cælo*, &c. that is, in the Ayre, so *Gen. 9. 14.* *nubes cæli*, that is, the Clouds which hang and flie in the Ayre: And Christ saith, that they are skillfull to discern the times, by view of the face of Heaven, to know what the day will be by the rednesse or lowring of the Ayre or Skie, *Luk. 4. 25.* he saith, the Heavens were shut or locked up three yeers, that is, the Ayre where the Clouds are. So doe Heathen writers take the word *calum non animum mutant qui trans mare currunt*, that is, they change the Ayre not their mindes, &c. where *calum* is taken for that distance of place, which is between us and the Moon: After we have spoken of this *calum æreum*, we will come to the other *calum cælorum*: but first let us consider the Ayre in the generall, and then the true Chambers of the Ayre, as *David* calleth them, *Psal. 104. 2. 3.* that is, of the three Regions of the Ayre. In which treatise

Distributio.

tile we will consider, first, the matter or argument of these verses. Secondly, the name of the thing it self in the 8. verse.

In the first three things are to be noted : First, Gods Edi& : Secondly, the execution of it, in the former part of the 7. verse; And the third is the return of the Edi& or Writ. *And it was so.* Of the first, in which we consider the word, the manner, and the parts, to whom the Edi& is given; and then what, wherein, and to what end it was; namely to distinguish the one waters from the other.

It pleased God in every daies work, to have severall speech and mention made of his Word and Spirit, the one to exclude necessity, the other to exclude chance or casualty; the word is ever named to conclude and shut out that objection, *quis erat ei consiliarius, Esay 40. 13, 14.* that he had no need of counsell or advise, the other to exclude *quis dedit illi prior,* for as he did all things without the advise and help of any, by himself, so he did it of his meer goodnesse and grace, without any motive or perswasion of our deserts.

Touching the word, which I told you was *verbum unum increatum & aeternum* : We must consider it abiding in God, as skill, art, and cunning doth abide in a perfect work-man; and his proceedings and manifestation in the Creatures as the skill of an artificer, proceedeth from him into his work, and there is to be seen : so the second person, the word of God abideth for ever wholly in God, and dwelleth and resteth in his bosome, *Pro. 2.* And this, by this means passeth from God the Father, into his workmanship and Creatures, and is to be seen manifestly how wonderfull and glorious Gods word and wisdom and art is; by which he made all : And so may we say of his spirit which is inseparable and coequall with it : for as with our words our breath also proceedeth out of our mouthes, in one action, and at one time : so ever the word and the spirit of God proceedeth from him together, to the perfecting of any work. So we see they are indivisible, *Heb. 1. 2. 3.* *Christ by whom God made the World,* is there called a stamp, or graven form of his Father, and the brightnesse of his glory; so that now here is shewed the second stamp, and impression graven and formed in these works, in which the brightnesse of his Image may be seen, namely his power and wisdom, &c. For by the word of God also were the Heavens made *Psal. 33. 6.* saith David, out of which sentence we may learn two speciall points.

1. First, that the word of God is the generall mediator, not only between God and man in the work of redemption, but also between God and his works in this Creation : for after that the word of God was, he by whom all things had their being, and were that they are, and were set joynt and in order by him, then by the same *verbum increatum* proceeding from God, together with that powerfull working of the sanctifying Spirit, were all things new created, and set in right order and joynt again, being by Adams sinne clean out of frame.

2. The other point is, that whereas it had been all one for Moses to say, *Deus dixit aut Deus facit,* he rather causeth this phrase, *Dixit De-*

*in, quia fecit dicendo* : in men indeed *sermo & opus* are two things of divers natures, often separated ; for commonly the greatest sayers are least doers well, the talkative are seldom active ; but in God they are all one, his *dictum & factum* have no difference ; for as *Austine* saith, with God *initium sermonis est perfectio operis*, and this is the prerogative of the supernatural Agent.

Touching the stile or phrase of the Edi& or Mandate, it is imperative : the Kings of the Earth are glad oftentimes by fair means to entreat that their inferiors and subjects may doe their will, as the ancient men counselled *Roboam*, 1 *Reg.* 12. 6, 7. And the Apostles dare not alwayes use their authority in commanding, 2 *Cor.* 8. 8. But God continually goeth by way of commanding, because none are able to resist his will ; he feareth none that shall withstand him. In this stile and phrase he is, in resembling, compared to a Prince or King, who useth but his commandement and word to have his will in any thing executed ; if he will have an Host of men in Armor, he needeth but send out his commandement, and it is speedily done, while he sitteth still : So doth God here. Wherefore, if we fear and obey Princes Precepts, and if the dumb Creatures execute his commandement, How much more ought we which are men, to obey and doe that he commandeth us ?

The third point unto whom this Edi& is directed, is *non enti*, *Rom.* 4. 17. *he speaketh to things that are not, as if they were*, so did he in the first dayes work, but now he commandeth the deeps of the waters, 2 *Cor.* 4. 6. touching which God challengeth the greatest Princes in the world, *Job.* 38. 8. 11. *Canst thou command the deeps ?* The proud King of this Island, as we read in Chronicles, took upon him this authority to command the waters, but he was checked by their disobedience ; but when God commandeth the deeps they obey, contrary to their nature, *Esay* 44. 27. Thus we see what is taught by the Edi& : And then, to whom it was given.

Conclusio.

As the work to make light of darknesse is past all our capacity, so this is as wonderfull a miracle, and as great contrariety, as the former, to make *altissimum excelsum cæli, ex profundis abyssi*, which, as the other, sheweth the wonderfull power of the Creator that made them. Again, God in all this work, is contrary to the manner of men in their Architecture ; for men use in making any thing, to make their frame in that place where the fittest matter may be had neere hand for their work : But as this matter is contrary in our reason, so he thinketh it all one to fetch the matter, of which he will make Heaven, out of the deepest and remotest place of all ; whereas we, building Ships, doe choose that place where the wood is new, and to build houses we seek a place where stones are nigh at hand to be had ; but it is all one with God, his arme is long, and his power and word able in a moment to fetch and doe it.

Secondly, It is Gods challenge, *Job.* 38. 8. that none can make a thing orderly out of a disordered matter ; but God, of the most confused, rude, raging, and disordered Creature in the world, made the

the Heavens, who are most beautifull, and whose course is most orderly and certain.

3. Thirdly, He is admirable in this, that he can make *firmamentum ex infirmisima*, of the infirmity of the deeps; for what more weak than water? Yet of it he made the Heaven, which is the most firm and stable thing, and therefore called the firmament.

4. Last of all, Men use to begin the frame of their building at the foundation and pavement, but God beginneth his house at Heaven, which is the roof and ceiling, *Psal.* 104. 2. and then after maketh the Earth, which is the foundation and pavement, as it is *Psal.* 24. 1, 2. which consideration maketh David use this exclamation by way of admiration, *Psal.* 118. 23. *The right hand of the Lord hath the preeminence, it doeth bring mighty things to passe.*

2<sup>d</sup> part.

*De quo.*

The Firma-  
ment of Hea-  
ven compared.

The second part consisteth in three points, *de quo, in quo, ad quid*: We will begin with the Firmament, which is called *Rachia*, that is *expansio*, a stretching forth abroad; the property of which word includeth the signification of the nature of such actions; whereby metals are driven thin and beaten abroad into plates, as Smiths with their hammers use to doe; in which sense it is taken, *Numb.* 16. 38. and *Jer.* 10. 4. so the expansion or driving out of metals, is the original from whence this word is borrowed, and being so borrowed, it is applied to the spreading or drawing out of any thing whatsoever, as of a curtain, *Psal.* 104. 2. which kinde of phrase by comparison, is there given to the making of the firmament, as if he had, as it were; spread the Heavens abroad as a curtain; also to the over-spreading of a vault, to which also the firmament is compared; also to the pulling out abroad and expansion of a roll of paper or parchment, to which also it is likened; *Esay* 34. 4. likewise to the blowing up of glasse out of a lump into a hollow compasse, to which Job resembleth the making of Heaven 37. 18. which comparisons doe yeeld unto us the hidden consideration of this work of God: for such a like work was performed here this second day in making Heaven, as these handy-Crafts men doe shew. Simple comparisons these are to shew such a matter, yet sufficient, thence we can conceive no better.

*In quo.*

The two actions of Gods Spirit mentioned before, *insule & dissolue*, which I said are seen in all works created, are no where better expressed than in this work, for the dilatation and contraction of the spirit moving in this work, was the expansion and stretching out of the Heavens; and the compression and drawing in of his force and virtue is and shall be the dissolution of the firmament, for then they will run and rowle together as a roll, and as molten glasse, &c.

The resemblance and shadow of this work of God we may set before you in a matter of common experience; for it is usuall to see a pot of water, by the force of the fire, to evaporate, and so stretcheth forth out of a little pot, as to fill the whole room with his moisture extenuated; and again, being so dilated into a thin vapour, we see it drawn in and compressed into little drops of water again, which

which also some explaine by the manner of distillation, which first riseth as a vapour, filling all, and then resolveth into drops again, and is made the same quantity of water and moisture which it was before. So God in this work, as a Still, first, by a vapour rising up by the Sunne, he stretcheth abroad the waters above us, and then the cold congealeth and compresseth that vapour into clouds, and after, by heat, again resolveth and melteth the clouds into drops of rain, which return to the Sea; So that in creating *Cælum æreum*, the rarefying and extenuating the waters into vapors, and so dilating it by expansion, was the first beginning of them. Gods distinction is taken after the manner of a thinne stone, or marking stone, with which, saith Salomon, *Prov. 8. 27. circuit Cælum quasi circino suo*, as if he had a compasse to make a circle for their separation, *Esay 40. 12.* saith, that in this separation with one hand God did hold up the upper waters, and with the other he depressed the waters below: we know it to be a matter of such difficulty, to stop the course of waters, that it busieth the best and wisest heads to stop up the breaches, once being made. Yet God, by his power, doth separate the waters, and keep part above, and his *intergerium*, his partition wall and bank which he useth to divide and keep out one from the other, is the weakest Element, that is, namely the Aire, which is most strange, that that should be *terminus*, a bank and bound to the mighty waters which had most need of a *terminus* to limit it self; yet God hath made of it such a limit which is called *firmitamentum*, that is, a most strong, sure, and firm bond, which shall not fail; yea, it is more firm and permanent, than if it had been made of a rock of Adamant, for that the waters would have eaten and perished, but this is most durable, by Gods appointment.

The last thing is *ad quid*, namely, that there may be a division. *Ad quid.* Where generally is implied a double division; the one is before, of things in nature opposite and contrary, as light and darknesse; the other is here of things which have an inequality, as the purest waters from the unclean and impure; for God will have not only evill distinguished from good, but also the things that in degree and quality are better and more excellent, are to be separated from that which is more base and vile; for the not distinguishing these, is the mother of confusion: We must not only mark and beware of the Devill the adversary which is *iniquus*, but also of things which are apparently evil, or are not altogether good: therefore God divided the clearest waters in the best and high place above, and the grossest he set below in the depth. So we have a difference between *aquam pendulam*, & *aquam fluidam*, the one is *Mare superum*, the other is *Mare inferum*. This is the division of the Waters.

Now in the upper waters of *Cælum æreum*, there are two parts, *aqua labilis*, & *aqua stabilis*, which are united together. Now between these two waters thus divided, because they are not contrary in nature, but only different in degree, the inferior and baser waters doe first, as it were, reverently acknowledge their humility, by

sending up vapours to them in the Clouds; and they, as gratefull, doe send down drops and showers more liberally, even powring them down again: So there is a mutuall reciprocation and circulating in nature between them, as ebbing and flowing is below; so is there breathing up and dropping down between them both.

But to what end are these waters above and below, and wherefore is there a division of them? Because God had before taken order for light, that there might be time, it was next of all convenient and meet that he should take order for place, wherein his Creatures might inhabite; for in that place where the thick and compact body of the waters is, the Creature could have but a slow motion; and therefore it is no fit Element for us; Wherefore God having an eye to man, respecting him in all his works, provided in this, that he might have a fit Element of Aire, in which he might live, move, and have his being.

The end of the other division and separation was this; that the waters being thus set apart, might be as a bridge for us, not only from one Country to another, by ship here on the nether waters, but also that there might be a communication and passage from Earth to Heaven, by the means of the Aire; for the Aire is, as it were, the bridge and path and casement, by which the light of Heaven commeth to us; it is the pipe, through which sounds and voyces come to our eares, smells to our nostrils, colors to our eyes; it is the strainer or sieve, through which, as *Job* saith, the rain is sifted in little drops, but especially as you know in the first day God made light, which hath a proportion and resemblance to this word *John* 8. 12. yea, it is *vox Creatorum* also; for the dumb and senseless things doe, as it were, speak and tell us what they are by the light; So, if you mark, the Aire, which is made the second day, hath a resemblance to Gods Spirit; for as the Aire is the act of breathing, which we easily fashion and receive into our bodies; so our spiritual life is by the holy Ghost, of whom we have the like apprehension, and as light commeth to our eyes by the Aire, and words to our eares, so that by it we apprehend light and speech and communication; so is the Spirit of God the very means whereby our souls doe apprehend the spiritual light, and by which the word of God is conveyed to the eares of our hearts; So spiritually the Holy Ghost is *vehiculum lucis, & vocis Dei, &c.* and this we learn by way of resemblance.

The last point is concerning this; to know to what end are these upper waters of the Aire. We are to know, that God made them to be his *magnus Thesaurus*, his great treasure house for store, *Deut.* 28. 3. for there he saith he will at his pleasure open this great store house, and out of it give the first and latter rain and snow, to mollifie and make fruitfull the Earth, which is so great a blessing that we are bound to praise God continually for his gracious work.

The manner of which work is set down in *Gen.* 28. 6. God, out of the lower waters raiseth a fume or vapour or mist, which he condensateth



denateth in the middle region of the Aire and coagulateth together, or turneth into waters again & bindeth them then in the clouds, *Job* 26. 8. which by his word, as by his Hostes, he bringeth, as in *Cnario. 5.* from the remotest parts of the Earth to us, or to others, as he pleaseth to make the Earth fruitfull, *Psal.* 135. 6, 7. Of these waters in the clouds God maketh divers impressions, *Job.* 38. 25. as great rains and streams, little small rain and showers, and dews, and snow, and haile, *Job.* 38. 37 the clouds are his bottles for small rain and dews, and 25. *verse*, so they are his spouts to pour out great raine, *Job.* 37. 6. which are called stormes. Also out of these upper waters he ordeined to have snow scattered as ashes and wooll, *Psal.* 147. 16. and touching these things he asketh, *Job* 38. 22. if any man had been in this store house to see these treasures.

As for the drier part of the Ayre, the end of them is to be *Aura flabilis*, and by the force of their winde to fetch carry and recarry the Clouds which are his vessels of his rain; also he hath made them to sweep and cleanse, both the Ayre it self from corruption, and the nether waters from putrification. Thus we see the end why God in *caelo aëreo*, hath made both *undam labilem & auram flabilem*; as *St. Austine* saith, for by them he filleth the eares of Corn with goodnesse, and dropeth fatnesse on the earth, *Psal.* 65. 11. And therefore we must pray, not only for the blessing of the earth, but also of the heaven, as *Jacob* *Gen.* 49. 25. *Deut.* 33. 13. Not only for the blessing of the wombe of the earth, which being a fruitfull soil quickly conceiveth and bringeth forth fruit, but also the blessing of the breasts of the Clouds, without which the fruit will very soon perish and wither, *Job* 38. 8. For it is Gods blessing, both to make a land a fruitfull and fertill soil apt to conceive, and also to send seasonable rains to it, that it may grow and be ripe and good for mans use. These all doe likewise serve for the execution as well of Gods justice to correct us, as of his mercy to doe us good: For when we displease him with our sinnes, he maketh these things his rods, by causing the Heavens and Clouds to be as Bräes, and the Earth as Iron thereby; and on the contrary side, when he in justice will set wide open the windows and flood-gates of heaven, to drown the earth with floods and inundations, as he did the old World.

And this is that use and instruction, which we are to learn out of this division, to pray, if it please God for his blessings, and not to sinne, for fear we be scorched with droughts, and overwhelmed and drowned with floods.

*Fecit ergo Deus hoc expansum, quod distinguit inter has aquas, &c.*

*Gen. 1. 7. vers.*

He treaty concerning the second dayes work, is divided according to the work it self, and the name given to it, the work is set down in the sixth and seventh, to the manner of it in the eighth verse. In the work we observed three points, according to the three severall verbs *Dixit, fecit & fit*: The first containeth the precept or warrant for the making of the work. The second the workmanship and going about to doe or make it. The third, the return and certificate to signifie that it was fully executed, which three are in *Dixit, fecit & factum est*.

With man it often times falleth out that *dixit*, is without *fecit*, that is, it is too usuall, that men promise and say much, but doe it not, and many times we see his *fecit*, to be without *perfectit*, that one may say, *factum est*, it is fully and perfectly done: the first we see *Mat. 21. 30.* he said, but he did it not, the other custome of men is exemplified, *Luc. 14. 30.* for as he did it not, so on the other side, *This man began to build a house but did not finish it*: So none can say, that his *fecit*, was *factum est*; the first also we see, *1 Sam. 18. 17.* *Saul* said he would give *Michal* to *David*, but did it not, but it was not so with God: for he is not yea in saying, and nay in doing and performing, but as certain as he saith a thing, so surely it is done, for his word is truth, and that his deed declareth; and on the other side it is farr otherwise with God, than it is with man; for if God begin a good work, he will surely finish it thoroughly, *Phil. 1. 6. perfectit quod fecit*, if he be the beginner and author of any thing, he will also perfect it and finish it, *Heb. 12. 2.* so that we shall confesse, as here, that *quod fecit factum est*. So that that is the first consideration in God, that these three severall things, saying, doing, and perfecting, are inseparable in him, joyned and linked together as a chain, that one ensuing the other and all following the first.

The first of these hath been shewed before; the two last, the Work and the Certificate are now to be handled in order. The Work, in this seventh verse, touching which, we see that it doth stand on two points and parts. First, He made it. Secondly, He separated it.

Concerning the making, the word *gnascha* signifieth to make, which hath an opposite and divers sense, from two words which may seem to be the same too, meaning *Esay. 45. 7.* there is these three words *formavi, creavi, fesi*, of these three severall words the first is common to the other two; for all that is made of somewhat or nothing hath a form; and therefore is formed: but *facere & creare* are distinguished thus. To make presupposeth a matter subject; but to create, is to make of nothing, in the first day God created of nothing; but now in this work he is a maker, for *Celum aëreum* was made of something, the  
Heavens

*Distinatio.*

Heavens were planted, *Esay* 51. 16. and therefore there was something which was, as it were, the seed, kernell, or science, or gift, of which it was planted : It is true, that in respect of us, it is more admirable to see a thing made of nothing, because we cannot conceive it, then to see or heare of a great thing made of a small matter because it is familiar experience, with which we are acquainted, to see a little child prove a great man, and a seed or kernell prove a mighty tree : but in respect of God both works are like strange, and also in the respects of the works themselves to make a tree of a kernell, and to make a tree of nothing is alike, though the one we approve, because of common experience, as a matter usuall and nothing strange ; for Gods power is miraculous in both, though in the one now it be made naturall and usuall, it was strange to see it, to turne water into wine, and to feed five thousand with five loaves and two fishes ; yet the strange miracle is wrought by God every yeare, as we see, but we consider it not ; for God sendeth the watery moisture of the Earth to be conveyed into the Vine tree, which sap God turneth into Wine, though it seem naturall ; and with a few Corns of grain as will make five loaves, being sowed in the Earth will multiply and increase to as much as will feed five thousand with bread ; and two fishes will bring so many fishes as may suffice so many for meat ; so that we have these wonderfull miracles amongst us every day.

Now touching the Heavens, the science, kernel, or plant, of which they were planted and made, was the waters, *2 Pet.* 3. 5. The other words to which this word in nature is opposite and diverse in sense, is *operare*, which signifieth with ones hand to work with tools and instruments, with laborious pains : But God doth not so make the Heavens, but he doth it with as much ease as it is for a man to breath, *Psal.* 104. 30. *emitte spiritum & creabuntur* ; yet besides the facility, with such speed and celerity that in the space of time that one can say *fiat*, with the festination he doth his works : which is diverse from the custome of men in making or doing any thing ; for they commonly take great pains, and spend much time in work to no purpose, and can doe nothing ; as *Peter*, *Luke* 5. 5. he laboured all night and caught nothing, but it is otherwise with God, whose word without instrument or pains, or without any delay doth thoroughly effect his work which he will have done : And thus we see the reference this word hath of these two words, and what we learn by it.

The third thing is a matter of inquiry, because in the former work only these two *fiat & factum est*, and nothing between saying, and it was done ; but here is put in *fecit*, as by way of Parenthesis between them in this work, which surely we must know is not idly set down, but to great purpose ; and therefore not curiously of us to be inquired of, why it is so placed : to answer which, we must know that it was for our sake, *simul fieri potuerunt, non simul scribi potuerunt*, it was all one to God saying and finishing at one time, but

Error Timæi &  
Platonis.

Angels Created

it was meet for us to have his action and work expressed herein. Therefore *Moses*, dealing here as a Prophet, doth foresee some danger and error which might arise by leaving of this clause & *fecit Deus*, therefore he betimes doth labour to prevent it by setting it down, for he knew that God would not have his truth sown among thornes of Errors, *Jer. 4. 4.* therefore *Moses* here before hand endeavoureth to stubbe them up : For *Timæus* the Pythagorean, and *Plato*, that great Philosopher, holding the truth of the Creation, doe notwithstanding advise this rooted thorne, that they suppose God only but to give out the Edi& and direction how and what should be done, and to make certain *Dæmones & Intelligentiæ* to be the workers, doers, and bringers to passe of the work; and so, in that respect, ascribing worship and honour to them, as the Instruments and Agents in this action. But God is here set down, not only as the Master Builder, to oversee and give direction; but also he was the only Agent and Workman which did make it himself, he both gave out the Edi& with his word, and with the same did fulfill and bring it to passe : So that there was but one Commander, who, the self same, was the Maker also, *Esay 40. 13, 14. Dixit, & non fuit ei consiliarius; fecit, & non fuit ei auxiliarius* : So that this excludeth any Copartner with God in this businesse, for then he was alone, and alone of himself did make it, not caused it to be made; for the Angells and celestial Spirits were created when God said *fuit lux*, for then not only all light things *in mundo sensibili* were made, as starres, &c. but also all things *in mundo intelligibili*, as *2 Cor. 11. 14.* which also may appear by the order and placing them, first in *Psal. 148. 2.* so that they could not be created before, for then they should be eternall, nor after, for then there is nothing to insinuate it; and indeed there is no danger thus to understand it, but there is great danger of error to hold the contrary, that they were created before, for then they may think, that as *Hiram* sent the matter of the Temple and *Salomon* gave the form, so God gave the matter of the world and the Angels the form and fashioning of it: But God in this work is alone, for his work standeth not as ours doth, that is, that the matter and the form of the work should come from divers Authors, as before we can come to Iron plate, we must fetch the matter from the Ironmonger and the form from the Smith; before we can have a Garment, we must have the matter from the Draper and the form from the Taylor: But with God it is not so, for from him proceedeth both the matter and form of all Creatures, *creat, facts, formas.*

Gnapha.

This is the first resolution of this question, to which there is a second answer, which is good for instruction, taken out of the nature of the word *gnapha*; for the Hebrews use it in their phrase, not only to make a thing, but also to trim up and to give a better form to any thing; in which sense it is said, *2 Sam. 19. 24.* that *Mephibosheth* had not made his beard nor his feet, by which is meant, had not trimmed his beard nor washed his feet, which he had made to him before:

fore : So God in this place is said, by this *gnasht*, to give the outward form to these Heavens, and so to trim and perfect them up as they should be, for they being made before in grosse, now he stretched them out after a circular form, *Job 9. 8.* as having made a Curtain, should spread it abroad, and set it up, whereas before it lay wrapt up rudely together, *Job. 22. 14. tendit Cælum*, that is, now he did bend and bow the Heavens compassed as a bow, which was made before, but not half round, but circular round, and sphericall; and not only did he set this form to them, but also gave them a circular & sphericall motion to turn round in their course about the Earth, *Psal. 19. 6.* it doth goe in his compass, *in gyro suo*, *Preach. 1. 5, 6.* the Sunne and Windes doe goe a circuit, *in circustione, vel circuitu suo*. Thirdly, He in this kinde of making them did now add to them a virtue, force, and heavenly influence, *Job 38. 31.* which heavenly and comfortable influence is called the sweetnesse of the Heavens, *Deut. 33. 13.* Therefore we are willed to praise God *in firmamento virtutis sue*, *Psal. 150. 2.* by which virtue the Heavens have a comfortable and reviving force, an action, influence, and dominion, as the word signifieth, in these Creatures below.

And thus much of *factis*. Now of the things which he made. First, We see that whereas the Heavens before were compact and entire. Now by Gods workmanship they are scattered and spread round about and divided; for being made, it was Gods purpose, that it should be to this use, to be parted asunder into two parts.

The Heavens by some is called *senne expansum*, that is, a thing thinly spread abroad. In the making of it we consider the Maker and the manner of it, which is both simply and plainly, and also comparatively by way of resemblance set down in the Scriptures; for the power & force by which it was made, was the Spirit of God, the Executioner and Minister of that thing was Gods Word, the second person who willed and commanded it to be done, *Psal. 104. 30.* He sendeth forth his Spirit and they were created, *Job 34. 14, 15.* If he draw or gather in his Spirit, they perish again : So that all that is made, is ascribed to the expansion and motion of the Spirit going out; and the undoing or marring any thing is attributed to the drawing in of it again.

The Spirit of God.

The Word of God.

The breath of Man hath a divers force and nature as it is drawn in or out; for as it is with open mouth breathed out (which is *halitus*) it is warm, and being drawn in, it is cold again; if it be mildly and naturally expired and breathed out, as then it is warm and hot; so being violently and forcibly with a blast puffed out, it is dry and cold; of which two sorts of motions of Gods Spirit is the Aire made, the moist moderate showers and rain by the one, *Psal. 147. 18.* and windes and frost by the other, *Job 37. 10.* So it is *spiritalis, vis caloris*, which warmeth, rarefieth, and maketh thin every thing living : so that power moving on the waters, made them grow into a thin body, whereof the Aire was made.

Warm and hot.

Now

Now for the comparison, this work of the Spirit is compared to an Eagle, or any other bird, in sitting on the egges to hatch their young : For so God having made a nest and layed or brought forth his young, as it were, unperfected, doth now by his spirit *incubare*, that is sit and spread his wings over them, and so giving vitall life and power, break the shell, & *sic pullulavit mundum*. Thus we see the power of Gods Spirit in the nature of the Word, and the resemblance of the comparison here used.

The matter.

For the matter, we see that the waters are the seed of the Heavens, which, receiving a power by the operation of Gods Spirit, proceed into a thinne vapor, which is partly Aire partly water, and not perfectly either, which mist or vapour God lifteth up and sublimateth, *Jer.* 10. 13. and by that means made it *Celum æreum*.

To a Still,  
to a Glassman,  
to a Goldsmith,  
to an Upholster.

There are four comparisons in Scripture to set out this work, the first, *Job* 36. 27. being lift up in vapor, he doth in the middle Region by cold cruddle and condensate it, as in a still, *Psal.* 18. 12. The second to a Glassman, *Job* 37. 18. for so he seemeth to blow up the Heavens round. The third to a Goldsmith, which is in the word *Rahā*, *Exod.* 39. 3. for so he beat it out abroad. The fourth to an Upholster, *Psal.* 104. 2. for so as a Curtain he unrowleth it and extendeth the Heavens abroad, *Esay* 40. 22. thus you see the workmanship of the Heavens in the Agent, in the Matter, and the Manner of the Work.

The end why  
God made the  
Heavens.

Now the end why he made them was, That it might be a Pavilion or Tent, *Esay* 40. 22. or a Curtain, *Psal.* 104. 2. over our heads, where the word used is the same which is set down in the making of the Tabernacle, which signifieth either *pellis* or *cortina*, a covering or curtain of skins.

The Heavens were made thin, to the end there might be a space for motion and operation; therefore it is driven thin above, and divided from the nether waters, *Dan.* 12. 3. and therefore it is thin here below, that both the lights of Heaven might have passage to us through the Aire, being *corpus transparens & translucidum*, *Dan.* 4. and also that the comfortable influence, virtue, and force of the Heavens might have free and easie passage to us, by and through the thin Aire.

It is not a disordered confusion.

Now for the dividing, The word here used is not *Babell*, which, *Gen.* 11. 9. signifyeth division, for that word noteth such a division which is a disordered confusion of things, as it were renting or tearing or breaking a thing in divers peeces without order or regard, but Gods division is not such; for as he made all things well, so he divideth all things well, *Jer.* 10. 12. *Pro.* 8. 27. for this word signifieth that it was an apt and fit division, so artificially and orderly done, as if it were divided by line and rule.

Secondly, Gods division is not a scatterring of things being divided, as it was in *Babell*, but such a division which hath a conjunction and unity, and agreement of parts which are divided, which is best expressed in the division of eares, eyes, and nostrills, which being

being separated; doe notwithstanding meet in one nerve as one and the same; so it is in all things that God divideth, as the fingers and toes, &c. they meet in unity at some one point. So where the waters are divided, it is with agreement, *quasi rota in rotam*, Ezek. 10. 10. having a mutuall unity, entercourse, and reciprocation one to the other; for the Aire is the means whereby the upper waters are knit and united to the pether, Gen. 7. 11. The Aire Firmament is, as it were, the windows of Heaven, and doeth through which is passage for light and rain, Gen. 8. 3. so this division continueth to this end, for the thing divided, we are to consider now but of the upper waters above, the lower waters we shall speak of hereafter.

The upper Waters.

We see here God divideth the Clouds from the Channels, which upper Waters he divideth into several chambers or stories called *consignations*, Psal. 104. 3. which we call the three Regions of the Aire, in the uppermost of which is *snow* and *hail*, in the middle *one rain*, in the lower *dews*.

Another division is this, God made not the upper waters entirely on compact substance, but bound them up in divers bonds of clouds, that through them, being divided, the light and influence of Heaven might passe down to the earth through them, which else could not. There are three things of which we read in the Scripture, which are raised out of the Earth, and doe concur and meet in the Aire, of which, two have names, and by them we may give a name to the third; the first is the *Clouds*, which are called his *Chariots*, and the second are the *Winds*, or horses that draw them, Psal. 104. 2. therefore the third, which is the *Waters*, must needs be the *Carriage* which is in the *Chariots*.

The windes he draweth out of the deep, Psal. 135. 6, 7. and so are the Clouds taken out of the deep, Psal. 33. 7. for a vapour being drawn up, the watrynesse of it being dried up, it becometh of a windy nature: Touching the division of the Winds, that principally they be four, Zach. 6. 5. which have their use in the four quarters and parts of the firmament, which use is, Job 37. 21. *ut purificandi*, to cleanse the Aire and Waters, which else would corrupt and putrifie. Also the Windes have a necessarie use in respect of the Waters; for the South and West Windes bring rain, moist, and warm weather, and the East and North Windes serve to bring cold and dry weather and frosts, Luke 12. 54.

The Windes four.

The use of Windes.

In the second place, for the Clouds, they rise also out of the waters and deeps, Psal. 33. 7. and as it is plain, 1 Reg. 18. 44. for the Clouds rose out of the Sea, of which Clouds came the rain. They serve in regard of the firmament for a shadow to cool us and keep us from parching in the time of Summer and Harvest, Esay 18. 4. And in regard of the waters, they serve as vessels and bottels to hold and contain them, and that to the end that they may not be poured down all at once, but, as Job saith 26. 8. they doe *quasi orbare*, as it were sift them in small drops down on the Earth.

The Clouds, the matter, the use of them.

The Waters are divided into *quasi fluidas*, & *congelatas*, for the flowing

The Waters flowing

The Dew,  
and Rain.

flowing waters God descendeth to the lowest and basest use, even he made them to soften and mollifie the clodds of Earth in the Countrey to the Husbandman, *Job. 5. 10.* and to wash and cleanse our streets in the Citie.

For the Dew, which is a liquid and slim'd moisture, and the rain also : The use is *1 Reg. 17. 1.* they serve for drink to men, and the Dews serve for herbs and grasse, whose roots being neere to the uppermost face of the ground, would be dry and wither without such Dews to moist it, *Pro. 3. 20.* and because there are plants and trees which have their roots deep in the Earth, so that Dews cannot pearce to them, therefore God hath provided a greater store of water, the showers and Rain, *Joel 2. 23.* which may reach to the deep roots.

Now for the congealed waters by the cold : God giveth the snow like wooll, to keep out the cold blasts of the North winde, that the seed may be warm and nourished in the ground, *Psal. 147. 16.* and he scattereth the frost to serve for ashes, to keep in the seed which is in the Earth, that it spire not, nor spread out too soon, before it be well seasoned and rooted in the Earth, lest after it should for want of root and deepnesse, of Earth dry and wither away when the Sunne cometh, *Luk. 8. 6.* Thus we see the waters elevated and drawn up laden in clouds and thrown down to our great use and benefit. But there is another use which God hath ordained, to put all these his Waters to, and that is as well to be rods, to correct and punish us for sinne, for his Justice; as well as the former use was for our good, of his Mercie, *Job. 37. 13.*

First, for the Winds, When in Mercie he will doe us good, he maketh them *aurum temperatum* ; but when he in Justice will make them his rods of correction, he maketh the Winds *spiritum procella*, by which *confringit naves in mare*, *Psal. 48. 7.* & *convulsit & praecepit domus*, *Job 1. 19.* and overturneth trees by the roots.

When God will have the Clouds instruments of his Mercie, he maketh them pregnant and with Child with waters, for the first and later rain doe make the land fruitfull, *Job 37. 11.* When in Justice he will have them rods to correct us, he maketh *nubes steriles*, as *Salomon* saith, *25. 14.* and, as *Jude* saith, Clouds without water, we shall see them, but have no good of them, for our sinne ; also, for our sins, instead of dews, he sendeth mildews, *Hag. 2. 18.* the rain of Gods mercie is a blessing to us, *Psal. 68. 9.* it is a gracious rain. When God in Justice will have the rain to be his rod, he sendeth and maketh raging rains and storms and tempests to destroy our fruit and food, *Pro. 28. 3.* For the frost and hail, God maketh them his rods to kill and destroy their Vines and Mulberie trees, *Psal. 78. 47.* And thus much of the uses of the waters.

Now of both these together was the Firmament made : For this Aire, *Calum aëreum*, is more necessarie for men then the light which was made the first day ; for we may have a use of darkness, and sleep without light, but we cannot live, sleeping nor waking, without Aire



to breath in, *sive firmamento destruitur firmamentum panis*, Psal. 105. 16. the distemperature of it causeth a famine, Ose 2. 21, 21. in Israel famine, and men call and seek to the Earth for food, the Earth hath no power, it cannot give any, but is dry and barren without the Heavens, and therefore it calleth and waiteth on the Heavens for his dew and influence, and the Heavens cannot give such gracious rain, and therefore calleth to God to give them a warrant and commandment and power to doe it : So God heareth the Heavens, the Heavens heareth the Earth, and the Earth heareth the Corn, Wine and Oyle, and then they hear and sustain Israels want.

The last point is *fuit sic*, which is the return and accomplishment of that mandate, for at his word all things were created, yet not *in actibus suis sed in principiis suis*, as we say in the Schools; for it did not then in the second day presently rain, snow, hayle and freeze, but God made them meet and able and fit for that purpose for ever after, as God did all his work *sine adjumento consilii, sic fecit sine adjumento auxilii alienius*, as he gave order with his word how things should be done, even so they come to passe, Esay 40. 13, 14.

Here are two things in this to be considered, first *virtus verbi* : Secondly, *obediencia Creatura*. The power of Gods word is seen in that it is able to bring to passe any thing *sine mora, sine labore* : Salomon would build a Temple very beautifull, 1 Reg. 6. 38. but he could not doe it in lesse time then seven years; and after, when it was made the second time, forty and six years they say the Temple was making, and can Christ reare it up presently in three dayes? this they thought impossible, but behold here is a greater Temple then Salomons was, yet he made the whole frame of it in no longer space and time then one may say *fiat Caelum*, for presently *fuit sic*, saith Moses, Psal. 148. 5. *he only spake the word and they were made*; for the other he did it without trouble or pains, 1 Reg. 5. 15. Salomon, to have his Temple made (though it must be seaven years a doing) yet he must have threescore and ten thousand Artificers, and fourscore thousand Laborers, even 150000 men might be troubled to labour about the world, and spend infinite cost about Instruments and Engins to doe it; But here with God is no such matter, no help of men, no need of Instruments, nor any fear of let or impediment to hinder his work and will, but his word and power to bring all to passe.

Touching the obedience of the Firmament created, we have three things to consider : First, with what celerity, conformity, and constancie all things were done as God would have them. For the speed and celerity : We see that the Waters, as if they had ears to hear what the word commanded, & wings to flie about the execution of it so soon, yea more speedily they did it. We read in the Scriptures that God preached to none but only to man; for it is enough for him only to say the word to all Creatures of the Earth else; and it is done; but he must stand and take pains to preach an hour every day to persuade us that are men, which are farre more beholden unto God than any Creature else, and yet it will

*Obedientia  
Creatura.*

not avail to make us obedient to his word.

As for conformity to his word, it was *fit*, even after the manner and form in all respects as he would have it : But if we doe a thing it is lame and unperfect in some respect, and not conformable to his will.

Last of all constancie and perpetuity, *Psal. 119. 91. they continue still according to their ordinance, for all things serve thee : He hath set thee a Law which shall not be broken, Psal. 148. 6.* For it is a wonder that such Seas of waters which hang and fly over our heads daily, doe not fall on us, and with their weight destroy us, for we see what a bucket of water is for heaviness in his fall, yet the pillars of God uphold them that they fall not, which pillars one would think should be *ere*, that is, made of brasse, but they are *aërea*, aerie pillars, and yet last longer and are more durable then the greatest brassen pillars that we can imagine, for in time they would corrupt and be eaten up of the waters; but yet the power of God hath so strengthened the Aire, that being the weakest thing that is, as our Proverb saith, *As weak as Water*, not being able to sustain it self, so not to be a pillar to hold up a feather from the ground, yet it is made a Firmament, that is, a most firm, sure, and durable pillar to uphold all these Clouds and bottles of water above, they move *motu immobili & varietate invariabili*, and so they continue after Gods ordinance, even unto this day, as the Psalmist saith.

3

Gen. 1. 8.

*Expansum autem hoc Deus vocavit Cælum : sic fuit vespéra, & fuit mane diei secundi.*

High words contain in them the second principall part of the second dayes work, which is the word of denomination and entitling the Firmament thus with a new name. When God made *Abraham*, the Father of the faithfull, he exchanged and gave him a new name, *Gen. 17. 5.* When *Jacob* was exalted to the like dignity, his name was also changed and he called *Israel*, *Gen. 32. 28.* So here having made *ex abyssu Cælum*, that is, as some say, *Cælum aceno*, of the dreggs of that gulfe, then he vouchsafeth, according to the dignity of it, to give it a name agreeable thereunto.

Touching the denomination in general, I shewed four things before, which I will not repeat now, but only call to your remembrance. The first was, The name of things are of freehold, and therefore must move us to attention, because, though these works are beneficiall to all Creatures, yet the apprehension of their names belong only to man, at whom God did aime and levell in this work.

The

The second, That the things which are divers in nature, must be distinguished in name.

The third, The manner of giving names must be in proportion agreeable to the nature of them.

And lastly, What the significations of the names are. Not repeating this generality, we will now descend to the particularity of this name, and see by the notations of the word what is signified thereby.

The old English called the Heavens *aloft*, as though it were lifted up, as it was out of the deep. The Latines call it *Calum quasi calatum*, that is, *embroidered and garnished*, as it is. The Grecians call it *θωρηξ*; *quasi terminus mundi*, as it were the border and bound of the World. The Hebrews call it *Shamejhe*: Concerning which word there is three severall opinions, all which may be well and to good purpose received: There are of the Hebrews which deduce the word from the verb *Shama*, which is to wonder, because of the admiration which all men have of this glorious World; especially if we consider with *David*, *Psal.* 8. 4, 5. that God having such excellent and glorious Creatures in Heaven should so, notwithstanding, regard man, which is but a clod of earth, as to endue him with these divine graces, and with a reasonable soul: The admirableness of this work consisteth first, In that they being made of the dregs of the deep, are notwithstanding the most splendent and glorious Creatures of God. Also in that they moving continually are *immobilia*, and varying and changing in their courses alwaies, are notwithstanding *invariabilia*, for they move *motu immobili & varietate invariabili*. Also in that they consisting of water, which is most weak and soft, are notwithstanding most sure and firm of all other things. The other opinion taketh it from the verb *Magam* and the adverb *Iham*; as if God had appointed with his finger to the Heavens and said, Here are all things, if you want light, waters, either for soul or bodie; here they are to be found; and here you may have it, as indeed all good graces come from above, from our Father in Heaven, *Jam.* 1. 17.

The second note touching the word is, in that it is of the duall number, which implyeth that the Heavens are double and two fold, which is apparent in the 17. verse, where it is said, that *the Starres are in Heaven*, and in the 26. verse it is said, *that the Fowls also flye in Heaven*. Now this is plain and sensible in every mans eyes, that the starres are not where the Birds doe flie, neither doe the Fowls flie where the Starres are. Out of *Psal.* 68. 33. the ancient Hebrews doe note to us, that there was a former and later Heaven, a higher and a lower Heaven made by God, the lower Heavens in the Scriptures are usually termed and called *Calis*, *Psal.* 148. 4. and the upper Heavens, which is the Seat of God, is called *Calis Calorum*, *1 Reg.* 8. 27. and in other places, for as there was in the Temple of *Solomon* *Sanctum & Sanctum Sanctum*, so in the the great Temple of the world there is *Calum & Calum Calorum*, to answer to it is the upper and higher Heavens, as was shadowed in the Temple, is the more Seat,

the Altar, and the Propitiatory; but in the nether is *atrium*, *I. Benjamin, &c.*, that is, a division of severall Courts for Starres, Clouds, Fowls, Men, &c. Between the higher and the nether Heavens, as it was in the Temple, there is a Vail or Curtain spread, *Heb. 6. 19.* which doth part the one from the other. Besides the two Heavens we read of a third Heaven, *2 Cor. 12. 2.* which is the highest number we read of in Gods word; so that besides the Merchantmans Heavens, which is prosperous winde, and besides the Husbandmans Heaven, from whence cometh seasonable weather in Summer and Winter; there is a third Heaven which we must seek for, which is *Regnum Calorum*; for the Fowles doe *fly per medium Calorum*, *17.* and *26.* verses, as the Angell did; *Rev. 8. 13.* therefore there is a Heaven on both sides of this middle Heaven. The impressions of the Aire are the Host and Army of the nether Heavens, and the Starres are the Hostes of God, which inhabite and are in Garrison in the second Heavens, and the Hosts of Heavenly Soldiers, Saints, and Angells, are the Armies of the third Heavens, *Luke 2. 13.* which Heaven is called *solum gloria*, for Heavens his throne, it is called *the habitation of Gods holinesse*, *Esay 63. 15.* And God is described by this place, *Matth. 5. 34. Deus qui sedet in Curlum*, *Psalm 121. 2.* so his place is in the third and highest Heavens, and from thence cometh the true winde and spirit, *John 3. 8.* and the true rain and dew and water of Grace and life, *John 4. 14.* and from thence descended the true bread of life, *John 6. 32.* and the oyle of joy and all good things spirituall whatsoever; and from thence we are to look for them; Thus we may consider of Heaven, though we might here rather know and learn the way thither; then curiously to search what it is, which we cannot finde nor comprehend, *1 Cor. 13. 12.*

I come to the two other Heavens, because this place teacheth and warranteth us only but of these two. Touching the second Heaven, this we finde, that it is a glorious body, *Exod. 24. 10.* though it consisteth of and by the waters, as *St. Peter* saith *2 Pet. 3. 5.* as in the water we see no diversity or variety; yet in the bodie of the Heavens there is great variety; for it is as it is in natural things. In a kernel we can perceive no variety, but yet it bringeth a tree forth, which hath great variety, as a body of wood; bark, leaves, blossoms, and fruit, and by this incarnation we have participation of those graces, *Heb. 10. 20.* and he calleth all to him to buy these waters, *John 7. 38. 39.* and by his spirit he will power them into our souls, *Rom. 5. 5.* and of these waters the Patriarchs and we tasted, *1 Cor. 10. 3.* and by these waters of Grace we have passage and navigation from Earth to Heaven, *Act. 2. 17. 18.* by our waters we can passe from one Country to another.

Water of Meditation.

Waters of Grace.

These waters of Grace are contained in the clouds of the Law, the preaching thereof doth drop gracious words, as the dew, *Deut. 32. 2.* and therefore the wiseman saith; that *the lipps of instruction are a well-spring of life*; so the preaching and ministry of Gods word is the clouds and bottels which hold this water. Therefore *Acts 14. 3.* and *Acts*

*Mat. 20. 32.* Gods word is called *verbum gratia*, which doth contain heavenly grace as the clouds doe water, which by the influence of Gods spirit is made *aqua vita & vivificans*, *John 6. 35.* for the word is as seed, but the spirit giveth life, and so that is made effectuell in us, and we made fruitfull unto God, and as a sweet ground whom God hath blessed, *Gen. 28. 12.*

Now as God, in the name of Heaven; holdeth up the finger, as it were, and saith here is waters to be had and looked for, so the same word of God which made the Heavens, must give these waters from thence; and therefore *they which want wisdom, and knowledge, let them ask and seek them of God, Jam. 1. 5. 17.* The bucket by which we must draw this water is *a true faith, Esay 12. 2, 3. Prop. 12 17. 19.* and then *our souls become like a well watered garden, Jer. 31. 12.* This water it yeeldeth for meditation.

There is also profitable matter to learn for imitation; For as we see God doth here, we must expresse the like in our actions, that we may be like unto God: First, When we have received our light of knowledge, we are taught by the order of Creation; that the next course in regeneration is to extenuate our earthly affections, and to sublime and elevate and to lift up our mindes to Heaven, *Phil. 3. 20.* So *St. Paul* willeth us, *Gal. 3. 2.* this is the laying up of treasures in Heaven, *Mat. 6. 20.* we must think on *Jerusalem* which is above, if we will be free Citizens in it, *Gal. 4. 26.* Secondly, for the division, As there is a Heaven and Earth, the two parts of the world, so is there in man two parts. correspondent, the earthly *Adam* made of the dust, and the spirit and soul which God gave, *Pream. 12. 7.* which is called the Heavenly *Adam*, *1 Cor. 15. 47. 48.* God will first say, let be a separation, our souls must be separated from earth, earthly and carnall things, as we said before, and ascend; And as all earthly things which make for the flesh, are brought into a narrow compasse of the Earth, which is but a prick in a circle, whereas God hath reserved the large spacious roome of the Heavens for our souls, so must we bring our carking cares of this life into a narrow room of our hearts, and let the whole compasse of our souls and thoughts be filled with the study and care of the Kingdome of God. Thirdly, As the part of waters which ascended, became a Firmament, and are most sure and immutable unto the end of the World; so must our souls, having begun in the spirit, ascend to Heaven, be constant, firm and immutable to the end of our lives, and never end in the flesh, *Gal. 3. 3.* nor fall to the Earth as those starres did, *Rev. 6. 13.* for it is the part of a foolish and wicked man that is mutable and wavering, *Prov.* we must not be *Rubenites*, *Gen. 49.* weak and inconstant as water; for a just mans heart is firm and shall not shrink nor be moved, but putteth his trust in God, *Psal.* And this is the part of Martyrs, for though they are by nature weak and fearfull and as waters, yet by Gods grace are made, as the Firmament, more sure against all Gods enemies than a wall of brass.

The

Matter of  
thankfullnesse.

The last use is for matter of thankfullnesse and gratefullnesse, with which we will close up all. For we see that when the Earth sendeth up but a thin and a small myste, the Clouds requite it by pouring down showers; So *Cursus Dei gratia dependet in recursu nostrarum gratiarum actionis*; for as the Clouds will send no more rain, if the Earth will send up no vapours, nor breathe up any mists; so only Gods Graces will descend into our Souls, when our gratefullnesse doth from thence ascend up to God; for then they cease distilling down on us, when we leave off to be thankfull. Wherefore let us be thankfull for *Caelo aëreo*, for without the benefit and purenesse of it, we cannot breathe and live, *Psal. 65.* and let us be thankfull *pro Caelo aethereo*, for the comfortable and sweet influence of the Starres, because the Earth hath no power to bring fruit, without the virtue of the Heavens.

And lastly, Let us be thankfull *pro Caelo Caelorum*, or *Caelo Caelesti*, that is, for the third Heavens; for as we must praise God for these sensible and visible Heavens, so must we for these invisible and incomprehensible Heavens, which we enjoy only by hope and faith; for seeing we know that he created them to be a dwelling place for his Saints, *John 14. 2.* we must not only praise God with thankfull hearts for it, but also prepare our souls that we may be meet to be received into them, with the wise Virgins evermore praising him, for that although he hath not made us *Heredes regali mansionis* here on Earth, yet he hath called us to have *mansionem in regno Caelorum* which he send us, which hath purchased it for us *in bonis & gloria in seculum.*

Gen. 1. 9.

*Postea dixit Deus, confluant aquae istae, quae sub hoc Caelo sunt in locum unum, & conspicua sit arida: & fuit ita.*

THE action of the second day was suspended, as I told you the last time, and in some sort left undone and unperfect; by reason that the Prophet delayed and deferred the approbation of the Heavens, untill he should shew us what should become of the nether waters then separated; wherefore having declared how the upper waters, being lift up, were stretched and spread abroad, and made a Firmament; now he sheweth how the nether waters below were gathered together to make the Seas, and withall he sheweth us the Earth (which, as *St. Ambrose* saith, lay as a wrack in the midst and bottom of the waters) was by Gods word drawn up and brought to light, and made profitable for man and beast. For after the swadling bands of darknesse were removed and the disordered course of waters, well ordered and disposed, then  
the

the eye of Gods providence, from which nothing is hid, beholdeth the Earth which was covered and swallowed up in the deep, *Psal.* 104. 6. and so he delivereth it of his goodnesse both from the outward impediments of the waters, which kept it from the sight of the light, and also from the inward and naturall inconvenience of emptinesse, by which it was unmeet for any living thing to dwell on it, which mercy of God, because it sheweth it self to Earth, & we are earth, dust and ashes, therefore it doth so much the more nearly teach and concern us, though light was made, and the firmament framed, yet both these parts of the world, and the world it self was imperfect, untill the Earth was discovered. Therefore *Moses* telleth us, that God did, as it were, make haste and speedily passe over the first and second day, that he might the sooner come to the Earth, which in the next place he frameth, partly to shew that he is not bound to any course or frame in building his house, as to descend orderly from the ceiling of Heaven down to the foundation of the Earth, and partly to manifest his spirituall care and providence that he hath for the Earth and earthly things, indeed, as the Prophet telleth us, *Esay* 45. 18. *God made not the Earth in vain, but to this end, that it might be habitable*, but it passeth our capacities to think that God would put it to so honourable a use, as to be the place on which he would set his chief delight; But whereas we would think that God, being in Heaven, would not abase himself to vouchsafe to look down on the Earth in this miserable and desolate case; yet now this third day being come, in which the Earth should be made and perfected, we see God adorneth this work with a double Precept, with two actions, and a double approbation, to shew his speciall care and delight he had in this work, for here is twice *dixit Deus*, and twice *fecit*, and twice *vidit Deus bonum esse*, which repetition of redoubling we only see when there is another revolution and another third day, in which God made man of the Earth, to be the perfection of the Earth, as it was the perfection of the world. Therefore we see, that though the Heavens were his own habitation, and the Earth he meant to give and bestow on men, *Psal.* 115. 16. yet he seemeth to have lesse care and regard of Heaven than of Earth, and to bestow, as it were, double pains and cost on our habitation, over he did upon his own, which is our great comfort, that God rewardeth and esteemeth or respecteth so much this Earth.

In this dayes work we are to consider four parts, each doubled, 4 Parts.  
First, two Decrees; then two Actions performed: Thirdly, by two accomplishments: Fourthly, by two approbations.

On the Earth we see two actions necessarily performed, First, the emptying and removing of that it should not have, which was the outward impediment of a huge number of waters, which hindered the sight of it and ability to be inhabited.

The second the delivering and removing from it his rather and inward inconvenience of emptinesse, being void of all things meet for habitation, and replenishing it with store and variety of Plants and

Herbs, &c. And so having removed the ourward and inward impediment, *Tobu, Tobebu*, which it had within and without, he finished the work of God, getteth out a severall warrant to remove both inconveniences, to this end, that it be habitable and stored with necessities for them that dwell therein.

The parts are the Decree and the Action; the giving out of the Decree is to be considered in this word *Dixit*, the renor of the Decree is durable: First, for the removing of the waters: Secondly, for the appearing of the Earth: The third and last place setteth down the accomplishment of it. Touching the giving out of the Decree, to omit the things before rehearsed, I will deliver these three points, First, the giving out of it in regard of God: Secondly, touching the word: Thirdly, of the number.

1. For the first, Seeing *Abraham* maketh it a great matter, *Gen. 18. 27.* that Earth should seem to speak to God, we may think it a wonder and a strange thing that God should so abase himself, as it were, to behold, much more to vouchsafe to speak to this rude and poor Creature, which lay in worse and baser case than any other; for whereas other Creatures in their imperfection had but one inconvenience; we see this had two, without and within: Wherefore, if we make this a matter of inquiry, the Scriptures shew us this reason, that it is Gods usuall custome and nature and delight, to shew his goodnesse, especially in exalting things humble and most base, and to lift the poor out of the mire, *Jeb 5. 11.* It is a known thing, that God *Humilibus dat gratiam*, *Pro. 3. 34.* which all the Apostles also teach; wherefore the Earth, being the lowest and basest, and most poor and humble, doth God of his grace and goodnesse choole to give it this grace, and to exalt it thus.

The Prophet telleth us, that God had made choise to dwell in two places, *Habitat aut in eternitate*, or else *habitat in humilitate*, that is, he will nowhere dwell, but either in the high Heavens, or else in the low and humble Earth. Therefore of his goodnesse he vouchsafed to seek a treasure house in the Earth wherein to keep his chosen, and so hath made the Earth, as it were, the ornament of the Heavens.

Thus we see the Decree in respect of God.

2. Secondly for the Word. As we saw the word of God to be the pillar of the Heavens, so here we see it serveth to build and uphold the Earth, and as the Spirit then moving, by dilatation made and spread abroad the Heavens, so here the work and power of the Spirit is seen in contraction, for so the Earth was made, and the Seas, gathering in the waters, and as the Heavens were by division, so now the Earth and Waters are made by union, being joyned together. So that as a mans hand is called *instrumentum instrumentorum*; So Gods word is Gods hand, by which the Heavens and Earth were made, *Psal. 33. 6.* By the word of the Lord the Heavens were made, that is, *Psal. 102. 25.* they are the work of his hands, the Word and Spirit, and as there he speaketh of them as of a body, so here he calleth it *Syn-*



*gog & aquarum*, a concourse or gathering of waters, thereby comparing the Sea to a great Cathedrall Church, and the Arms, Streams, and Rivers to be as it were Parish Churches to that Sea or Diocese; so that as all inferiour Parishes are ordered and depend on their Mother Church; so doth this teach us to think of the Seas and gathering of waters.

Touching the name and title given to them, there are divers judgements and opinions, but they may be reduced to these four: The first hath a dedication and pointing at the properties and qualities of the water and Seas: And first from the plenty and abundance of them, in which sense we call any great quantity a Sea, as a Sea of People, of troubles, &c.

Secondly, For the instability, in which respect, the wicked are compared to the Sea, as tossed in trouble and wavering in inconstancy, *Ezek* 57. 20.

Thirdly, In respect of the raging and unrulinesse of the Seas, *Psal.* 65. 7. therefore, for these ill qualities of the waters, they think that God gave the Sea this name: Other think that God gave not that name to signifie any evill, but rather the good properties and nature of it, and therefore they say that it hath its name because the Seas were, as it were, the mother, out of whose wombe the earth was taken, as Eve out of Adams side, and it was not only taken *ex visceribus aquarum*, as having a wombe, as *Job* saith 38. 8. but also the Earth taketh his nourishment *ex visceribus aquarum*, for of itself it is dry & witherly withall, *Prov.* 30. 16. and is as a Child thirsting, gaping, and opening his mouth for the moisture of the waters to drink and be satisfied with it, *Psal.* 143. 6. so they think that it hath his name hercof, and from and out of it issueth the Earth, and is nourished also thereby.

The third sort think that it is nominated from the scituation and place which it hath, for if we look in a Map of the World and set our face to the East, we shall see that the Seas are placed on the right hand and the Earth scituated on the left, as giving it the right hand of fellowship.

The fourth and last sort are the best, who considering the two words which signifie the Earth and the Sea, *Majim & Jamin*, for the first letter put to the latter end of the other word maketh them all one, and the last letter of the second word put before the first, maketh the two words to be all one without difference, which is done only by a transposition of letters, which shew that Waters naturally are above the Earth, and yet by Gods transposition the Earth is set above the Waters, and so they are without difference joyned as in one Globe.

This transposition of the things they gather out of the transposition of words; for at the first naturally the Seas eat up and devour the Earth, but now being transposed and set aloft, it feedeth and nourisheth it; at the first it was the grave of the Earth, but now it is as a garment to it, *Psal.* 104. 6. and so by Gods spirit it is transposed, and God did as it were change and transpose his Decree to have it so, *Job* 38. 10.

The third point is, That it is set down in the plurall number; for though we call all the gathering together of the waters but one body, singular, yet it hath two shores, which are the Seas lips through which he thrusteth forth, as it were, his tongue by rivers into the land, so in his parts it is plurall, as in arms and fingers, but all this plurality joyneth together in one salt Sea, *Gen. 14. 3.* and we doe call that the main Ocean Sea, which is the greatest place whereto is the gathering together of all waters, *Josuah 15. 7.* and *47. Job* calleth the Seas, the bottom of waters *38. 16.* and the other Rivers and streams to be, as it were, salt tears dropping and distilling from the eyes of the deep Seas, which running through the veins of the Earth is cleansed and purified from his brackish and barren nature, and so it is made profitable and pleasant and good.

Now to the second part of this work, which is Gods approbation, touching which, first of Gods view, and then of the goodness of them.

This speech is taken from Artificers; for as they having made a thing, will return to behold and view it, either to amend it if it be amiss, or to commend it if be well. So it is said, That God, having perfected all waters above and below and the Earth, he took a view and consideration of them, not to amend or correct them, for he needed not, because he is so perfect a workman that all his works are most perfect and cannot be amended or made better; for though foolish men think this or that evill, or imagine how it may be better, yet God knoweth all to be most absolutely and perfectly good; and therefore it is said that his looking on it was only to approve and allow it as good in it self for us, and herein God differeth from men; for men are carelesse in their work, so they doe it, they care not how it be done; but God will not doe a thing, but he will see it well done, and confirm and avouch it to be perfectly good.

Duplex usus.

This example teacheth us to have a double use of Gods Creatures: The one a naturall use of them, as the Earth to tread on, the light to see by: The other is a spirituall use, which is *usus reflexus*, which is the consideration of Gods mercie and goodnesse in making these things, and our gratefull acknowledgement thereof, for as God would not make them materially, but regard and consider them in their qualizies spiritually; so we in using them naturally, must make this spirituall use of them *admirari Artem, adorare Artificem.*

Of the nether Waters.

We will first speak of the Waters, and then of the goodnesse of them: We have before spoken of the upper waters; now this is to be understood of these below, which are gathered together in the Seas; for these also God saith are good, in speaking of which, we must divide the waters, as the old Hebrews, for all waters are good, both those which they call the waters of *Bethlem*, that is, good and sweet waters, for which *David* longed, *1 Reg. 23. 15.* and also the waters of *Jericho*, *2 Reg. 2. 19.* which were salt and unfruitfull.

Waters of Bethlem, and Jericho.

Touching the waters of *Bethlem*, First, they were good; for they have a double use, profit, and goodnesse which we finde; the one is by reason

reason of a sickness and foul soil and corruption which the Earth and Earthly things bring to us, and which our own sweat and excrements will cause about us, and it is a necessarie virtue to wash, cleanse, and purifie or scoure those things about us which are foul and unclean; as by pouring water into our hands to wash them, 2 Reg. 5. 10. 14. or to wash our cloaths and apparel, 2 Sam. 19. 24. if we should want and lack water but for these uses, it would be ill with us, so good and necessary they are for our life. This good and necessary use of water is spiritually signified in the Laver of the Temple in the old Law, and in the Sacrament of Baptism in the new Testament.

The second goodnesse and benefit in it, is in regard of drought and heat; for when we or the Earth is dry and thirsty, the water is drunk with his moisture to satishie it, and when we are hot, the water, naturally cold, hath a cooling face to refresh us, as the heart being in a chafe and set in a heat by chafing is faint, and longeth and brayeth for the waters, Psal. 42. 1. so doth mans heart thirst and cannot endure the drought and heat within, except it be cooled with the drink of the waters; and therefore it is said, Psal. 104. 10. *propter aquas Dom.* that is (as the word importeth) when God made the waters, he began, and did, as it were, drink to all the Creatures, shewing them that there was the place where they should fetch drink, and so to pledge him for ever thereat: And in respect of this goodnesse which we finde in the nature of the waters, we see that those things which are very good, and so necessary that we cannot be without them, they are compared and said to be *as cold as water is a faine and thirsty soul*, Prov. 25. 25. Besides this, it hath a good use to dresse our meats as well as to be drinke.

Now for the waters of *Jericho*. Those are bitter and brackish waters of the Seas, they were made also very good, and to a most commodious use, for they are made *promptuarium*, a storehouse or treasury from whence cometh all waters in the world, both above in the Clouds and below in the Earth: For the Clouds, it is said, that *God calleth and raiseth waters out of the Sea, and causeth it to ascend into the Clouds, and so by drops to descend down into the Earth*, Amos 5. 8. So the Cloud waters are from the Seas.

Salt Waters.

Clouds, Waters from the Sea.

So are all the fresh waters in the fountains and springs; for as *Job* saith, 38. 8. they are *tanquam lachryma* trickling and distilling from the eyes and head of the Seas, for they make the world as a body like a man; as they compare man to the World; for the head and highest parts is the waters, the bones of the bodie is the Quarries and Rocks, the Muscles and Flesh is the earthly part of hills, &c. the Conduit pipes and Fountains of Water streaming and running in the Earth, are called the veins of the Earth, that the Springs and Fountains issuing and springing out, are as the blood letting and opening of a vein; and as in a mans body when the veins are broken in divers places, the whole body must needs be overwhelmed and all imbrued in his own blood, and perish; so it is said of the World,

So fresh Waters.

**Gen. 7. 11.** in the great deluge, in which the World perished by water, *rupsit sunt fontes Aabyssi*, which breaking up of the fountains was the cause that the waters played above the Earth, so that all the blood and veins come and goe to one head and originall of the liver; so the Rivers have their waters from the Sea, and doe returne them thither again, *Preach. 1. 7.*

And this is the third miracle which we see in this work of the Waters: First, We saw them at Gods word ascending up into the Clouds, and descending. Secondly, The lower waters standing up on a heap and continuing so. Thirdly, That the Rivers ever running into the Sea, and yet are never empty and dry: and again the Sea ever receiving all waters that come, and thereby being ever full, is not satisfied as never full, and yet never overmatcheth the banks, which wonderfull miracle in this work of God we see every day, and yet regard it not.

2. The second goodnesse and benefit of these waters is in *Psal. 104. 26.* that men may say, *there goe the Ships*, that is, God made it a fit and good place for Navigation, *non ad habitandum sed ad navigandum & natandum*, by which passage of Merchandise and Sea-faring men, we disburden our selves of those superfluous commodities which our Land affords, and get thereby, by exchange, the commodities of other Countries, which we want: So that as God hath Wagons and Chariots in the Clouds, and we Wagons and Chariots on the Earth and Land, so God hath by this taught us to make Ships as our Wagons by Sea to transport and carry and have passage from one Nation to another. But though we can have our horses and Wagons on the Land when we list, yet cannot Mariners and Merchants have their Sea Wagoners to drive their Wagons there, at their pleasures, but must wait and tarry Gods leisure for prosperous gales, and merry windes are sent them at the good pleasure and commandement of God, and by reason of this goodnesse and benefit of waters God hath caused it, that the Harvest of the Seas, and the Treasure of the Sands shall be as great and greater then the Harvest of the Land, and that the wealth of Merchants shall goe beyond the wealth and treasure of the Husbandmen, *Esay 23. 3.* yea we see that *Salemons* worldly wealth and abundance of all things, both for necessary service, as timber, gold, &c. and for pleasure and variety as Apes and Peacocks, &c. *1 Reg. 10. 22.* all that came by means of Merchandise and dealing by Ships, and having trafficke to *Ophir*, which made him so rich, that gold was as stones in the streets; and this goodnesse of the Seas especially concerneth us which are Islanders, we best know it and feel here this singular and speciall goodnesse of the waters, and say as God doth, that we see that they are good; for were it not for this, we should be imprisoned in this little Island, and be without the knowledge of other Countries, also we should be cloyed with our commodities and be destitute of many other which we want; but that which is most, we should have been ever without the knowledge of Gods holy Word;

Word; For how could that have come hither, Or how could we have gone beyond the Seas for it, had it not been for the Sea, wherein goe the Ships? *Pauls* Shipwrack was most blessed and happy to that Island, *Act. 27. 41.* for by that means the Gospell of Christ came to them, the greatest commodity that could be; But unworthy are we of this Pearl which Merchants have found and brought from beyond the Sea, seeing we so lightly regard, that we will scarce step out of doores for to hear it, this is the good that we by it have Merchants, *Nabum. 3. 16.* Another benefit of good we receive by them, *Nabum. 3. 14.* in that they are made to us as a Ditch, Fortresse, Wall, or Bulwark of strength and defence to the Land. For in Islands we are intrenched, as it were, round about, with Sands, with Rocks, with Ships, and Seas. These things more properly pertain to us Islanders; for Islands are called the branches of the Sea.

For main Lands have other carriage and defence, though with more trouble and cost. Lastly, It is good for *Peter* with his Nets and Gins to take Fish.

Now for the Earth, God also saw and said that *it was good* likewise, which is so well known, that I need not tell you that the use of it a top is not only good to goe and runne upon, and inhabite, but also to bear Corn, Wine, Oyle, Herbs, and Rootes, and other Fruit, for Man and Beast, that dwell thereon, *Job. 28. 5.* And under the good mould for fruit, we see it good and profitable, in that it hath mines of Coale, and under it veins of Gold, and other most profitable metals, and under it precious stones, and every where within Quarries and Rocks of stone, and without Trees of timber to build us houses withall. This were sufficient to make us see and confesse, to Gods glory, how good it is to us.

The discourse  
of the Earth.

But let us come to the very substance of the Earth, in respect of the whole, and (not to search his riches and parts and fruits) we see that it is the matter of which we are made, and to which we must return, *Job 10. 9. 10.* which there is set down after two manners, both as we respect *Adam* in creation, or our selves in generation, *being poured out as milk, &c.* For touching creation, we are of the Earth, and therefore called houses of Clay, as *Jeremy* speaketh to his King, *O Earth, O Earth, &c. 22. 29.* Wherefore, if we think our selves good, we cannot deny, but the matter of which we were made is also good.

Secondly, It is a good and a convenient place *super quem*, as the Aire is a fit Element *in quo*; for God hath made it good to goe upon, and therefore he hath made it *locum lucidum, solidum, siccum, fixum, & firmum*, that being light and steddy, it might have all the commendations and goodnesse of a place to dwell in; and as it is a place to move in, so it is to take rest and ease; as it is *hospitium*. a Work-house and Shop, in which we must imploy our travail and labour; so is it our *refectorium*, to refresh and ease our selves, and to recover our strength.

• Refection.

The

*The Earth is the Lords and all in it, Psal. 24. 1. but he hath given the Earth to the sonnes of men, Psal. 115. 16. but only to this end, that they should serve him in the works of their Callings, in the service of God and the Country, that they might keep his Statutes, and observe his Laws, Psal. 105. 45.*

3. The third goodnesse is the benefit of our grave; for this is our Mothers lap and armes into which we yeeld our bodies, being dead; it is our *Cæmeterium*, our sleeping place in the night time of our death, *Job 17. 13.* as it was our *ispyrieur* in the day time of our life.

Now as we have considered the goodnesse of it wholly; so now let us see the parts by themselves, *the hills, mountains, and rocks are good for shaddows in time of heat, and for shelter in time of Winter against cold and tempests, Esay 32. 2. the stoney rocks also serve for Conies, Psal. 104. 18. the valleys and dales are good and commodious for Corn; Psal. 104. 10. Esay 30. 23. and also for pasture, Psal. 65. 13.* so it is good for to give all things to feed man and beast.

The other dryer part of the Earth, which is sand and gravell, is good for treasure, *Deus. 33. 19.* and the wet or moister part of it which is clay and marle, is good to dung and mend the land, also to make vessels of earth, *Fer. 18. 3, 4.* and to make brick and houses; and mortar, *Ezech. 13. 10.* So that the high and low parts, the dry and moist parts of the Earth, are very good.

Yet let us further consider these things; that is, the Waters and Land joynt together, as they are framed in one globe, touching which we have four things to note.

The Waters and Land joyntly considered, four things noted therein.

1. The first, is in regard of Heaven and Celestiall bodies, where we shall observe a threefold good; for a thing that is good only in it self, and doth not impart it to other, is good in vain, and to no end; and that which is good to it self, and hath a nature to be good to other, but hath noe good means to conceive it, is to no purpose: Wherefore, as the Heavens have vertue and goodnesse, as light; heat; dewes, &c. So the Aire is the good means by which it is sent and conveyed, and the Earth is that receptacle which receives all those good things imparted to it: So all the good of Heaven is conveyed to the Earth by the Aire, and so it is made known and proved to be good. The Earth is the pond of all waters, and the lap and open hand, yea, and the wide open mouth which God hath ordained to receive all the blessings of Heaven, untill Heaven have received us.

2. Secondly, The Waters and Earth are good in regard of one another, the waters are good to the land, and the land to the waters; the Earth would be without water to glue it together, even as dust, which would fly in our eyes to hinder our sight and choake us, and hinder our breathing in the Aire; *Job 38. 38.* and being all dry clods it would be unprofitable for tillage; therefore God giveth the waters to mollifie and soften it, *Psal.* So the Earth is good to the Sea waters; for it is a clenfer and strainer; through which the saltnesse and unfruitfulnesse of the Waters are amended; and made profitable,

profitable, *Exod. 15. 25.* Also as it maketh them serviceable, so doth the Earth make them medicinable, by his veynes, giving a vertue to make hot bathes, *Gen. 36. 24.* so by it the waters are made profitable, serviceable, and medicinable.

Thirdly, In regard of our selves which enjoy both; for both are our matter and substance of which we are made: For the Earth is the Meale and the Waters the Liquor, of both which the whole lump of Mankinde was made, and by both we are preserved alive, as the means appointed by God.

Lastly, in regard of God. For the Earth is Gods good Footstool, the Seas and Waters his Gallory or path to walk in, *Job 9. 8.* and the Heavens to be his Sear, on which, if he but stamp with his feet, as angry, both the Earth and Waters are troubled and doe quake; but if he tread gently, as pleased, they are quiet, and doe, as it were, leap, play, and dance for joy; but at his frowning and check the hills tremble, and the Seas are troubled and make a noyse, *Psal. 48.* In the *114. 5.* we may see a Dialogue between the Sea and the Land touching this; For the Earth asketh the Waters, *What ayleth thee that thou art troubled, &c.* The Waters reply and say, *We fly at the presence and voyce of God;* at which he saith, *Tremble thou O Earth;* for if his feet make the Seas goe out of course, then it is able to overtura the Earth, being his Foo stool.

The use of this is matter of meditation, both of Gods Mercie and Justice: If we anger God with sinne, the Earth is made to stagger and reele, the Seas to roare and swell, and the Fire to rage and burn on every side, and threaten our destruction: If we please him, they are made good means for our preservation: Whereof this is the effect and application of this his goodnesse and approbation, to pray to God, *which is the hope of all which dwell on the Earth, and which remain on the broad Sea, Psal. 65. 5.* that he will use the Sea to drown all our sinnes in it, *Micha. 7. 9.* and one day to make us to see all his goodnesse in the land of the living, *Psal. 27. 13.* for then we shall indeed see that all that God made for us is most absolute and good.

*Iterum dixit Deus, Herbascat terra. herbilas, berbas sementantes semen, &c.*

*Genes. 1.  
vers. 11. 12.*



**T** was a benefit for the Earth to be disburdened from the great weight of huge waters, wherewith it was surcharged, even that breathing and ease from that burthen was a great blessing; but it contenteth not God (so gracious is he) only to make it *specabilem*, but also he will make it *speciosum*; he will have it both conspirable, that it may be seen, and also conspiciuall that it may be worthy the sight, that is, comely, fightly,

lightly, and good and pleasant to behold. For, as *Esay* saith, 40. 15. it was made and appeared at the first, it was but a dust heap, and as he calleth it, *a measure of dust ashes*, but now it is made habitable and a seat for men; then it was in its nature but as a Desert place, destitute of all necessities to sustain them which are and remain dwelling in it; but now, being delivered from the naturall inconveniences *Tolu, Tobolu*, it is become a store-house, replenished with all things for man and beast, *mundus erat antea domus*, as I have shewed you; for it had Heaven the ceiling, the Waters as walls, the Earth as pavement, *sed non erat in domo hac panis*; it was as a Shepherds Cottage and wilderness in which we might stay, but we must needs starve, if it had continued so: Wherefore as good no place as such a place, untill God had added this blessing to furnish it, as here we shall see.

Therefore, that it might be *penu*, as the waters made it *promptuariam*, God here maketh it a storehouse and place of receipt, taking order by his word that it might be *locus conveniens ad vitam, ad victum, ad vestitum*, and to that end doth he here open his mouth again, saith *Moses*.

1. The second opening of Gods mouth.
2. Of the Argument.
3. Of his words, and works, which doe expresse it.

Touching which, we will first consider of his second opening of his mouth. Secondly, of the Argument and Contents of his Edict. Thirdly, of his Words and Works, which doe expresse it.

The iterating and doubling of his word, is a signe of his double care and love he bare to the Earth, which we must answer again by doubling our love and care *to please him with all our heart and soul Matth. 22. 10.* If we look on all their works and compare this with the two before; and after we shall see he useth but one speech to his place of Heaven, but he speaketh once or twice to this, and the reason is because the Earth was cumbered with a double and indeed with a tripple inconvenience; for it was within emptie, without a bare and a deformed dust heap, and all overwrapped with waters to cover it: Therefore God having removed the waters with one word, now here he removeth the other inconveniences, giving her *facilitatem fecunditatis* instead of emptinesse, & *amictum venustatis* for the other without; So this is the beautifull apparell of the Earth which the Poets say *Vesta* gave her, rather doe we account this as a work of adorning, than a removing from it these native inconveniences which before it had; for these we call ornaments that may be removed or taken away, as we are whole though jewels and bracelets and chains be taken away, such are the living Creatures, as beasts and birds, &c. which may be removed. But those things here named, grow fast unto the Earth and cannot be put away, but are as supplies to the indigence of nature. God cannot abide *esse iners*, that is, an idle being; and therefore, as he gave the light a power to send out beams, and the Heavens to send down influence and dewes, and to Rivers a motive power to runne into the veins of the Earth, and so spring up: So here to keep the Earth from idlenesse, he in this work of distinction giveth it a power to shoot out Plants, which are as the beams and influences of the Earth, that it corrupt not in idlenesse. And thus much of the order and dependance of these words.

Now



Now, for the form and argument of it, We shall see that the purpose of God herein, is partly to deck and trim up his work, and partly that it might be enriched with store for profit and necessity; for nothing is good in respect of God, which is only *speciosum videntis, nisi sit commodum utenti*; therefore God would make it as well profitable as pleasant, both for man and beast, *Psal. 104. 14.* and prepare and make all things ready and fit for life, before he made living things. Which course we see usuall and agreeable to nature; for God provideth still breasts full of milk before the Child be born: And it is the manner and course of men in the world, before they will come to dwell in and possesse a house, they will first lay in their provision and necessities for household.

The Argument.

So doeth God deale in this place, He first taketh order for our diet and fare, the Flower of Meale for Bread, and the Grape for the Winepresse, out of the Herbe and the Plant, *Ose 9. 2.* which Moses calleth, *Deut. 32. 14. the fat of the Wheat, and the blood of the Grape*; thus he provideth for men in the Herbs and the Plants, and for beasts he took order in that he left for Hay and for Pasture and Grasse of the fields, *Psal. 104. 14. and clean and good Provender for them, Esay 30. 24.* All which he did that we might be kindled with the love of God, which hath been so carefull and provident for us.

A good Father Familias.

Touching the Decree, it containeth three parts, First, the Decree it self. Secondly, the Complement of it, *and it was so.* Thirdly, the Censure of God in his liking and approbation, *that it is good.* Of the first of these at this time.

The Decree.

Wherein first of his speaking again, When we shall consider the virtue and force of Gods *dixit*, whereby he made and furnished all things, It must teach us, not *despicere terras*, not to look downward and depend on the Earth for food, not yet *aspicere stellar*, that is, not gaze on the starres to trust in them for fruitfull increase; but it teacheth us to passe beyond all these, and know that all these blessings of the Earth come from God and his word, which saith *Let the Earth bear forth, and it was so, non produxit terra antequam dixit Deus producat terra*; for the nature of the Earth was at first empty, in the second degree dry and cold, which are *mortifera qualitates*, and will rather kill than quicken and keep any seed, herb, or plant: But notwithstanding all this, if God call for a plenty, and say, *Let the Earth bear*, though there be no man to till the ground, no seed in the ground, no starres to give influence, no means now ordeined to cause it, yet it will bring forth fruit in abundance: For at this time *Adhuc Adam fuit Adama*, that is, *Agricola fuit adhuc ager*, man was earth, and yet in the dust heap; therefore man was not the cause that the Earth did bear fruit, neither were the Heavens and Starres any cause, for they were not as yet made; for the Sunne, Moon, and all the Stars, are Juniors to the Herbs and Plants, and the very Grasse and Flower of the field Ancients to them all, *quid ergo aspirat aspera*, saith one to starre-gazers.

These plants and herbs are the influence, and starres and beams shooting out of the earth, as the Heavens hereafter have starres in them.

It is strange that *Theophrastus*, which never knew *Moses* writing, doth yet acknowledge this, That the earth brought forth all fruics meet for man and beast, before any living Creatures were on the earth. If then the fruits of the earth are not from any earthly cause, not from the earth it self, nor from man, nor from the starres, we must needs conclude that they come from this *divin Deu*, by the blessing of his word willing it to be done, the truth of which God hath sealed and signed up to us, by two reasons, the first *St. Paul* pleadeth, *1 Cor. 15. 36.*

The second part is the Censure of approbation, saying, *that it was good.* In the *Preach. 5. 8.* the wise man being a King doth confesse that the fruitfullness of the earth is so necessarily good that no man, no not the King himself, can live or continue, but must miserably pine and perish without his fruit; and therefore *St. James 5. 7.* the Apostle calleth them, *the precious fruits of the Earth*, for which we wait as the hope of our life. There are three goods, as I told you before, *bonestum, utile, jucundum*, each of which contain in them a double goodnesse: All which three pair of severall goodnesse we shall see in the earth *Bonum bonestum*, as a virtue morall which respecteth true justice, equity, and faithfulness; and on the other side, benignity, goodnesse, mercy, and liberality, which we shall see in the earth. In that good which is called *jucundum*, there is one special prerogative to delight and please the senses, as to be fair and sightly to the eye, sweet to the smell, pleasant to the taste, delightful to the care: So there is multiplicity of delights.

*Bonum jucundum.*

*Bonum utile.*

*Bonum bonestum.*

For *Bonum utile*, there is *utile ferrum*, which we cannot be without, which is *durum telum*, and will break through walls.

The other, that is *Bonum bonestum*, is such a profit which we may be without, but yet not conveniently.

For the first moral goodnesse, though properly it pertaineth to men, yet here it may be applyed to the earth, and a pattern of it may be seen there: For touching truth and fidelity, Commit any seed into the earth, it is more sure and trusty to keep it than man; therefore the Husbandman, having sowed his seed, sleepeeth securely without doubt or distrust, *Mark 4. 26.* knowing that he dealeth with a most true, just, and faithfull Creature, which will safely *depositum servare*, and in due time repay and deliver his charge, and that not barely in the same measure that it received it; but that which is the second point, it will repay, besides the principall, great increase very bountifully with great liberallity, *Psal. 72. 16. A bundle full of Corn shall be sown on the hills, and it shall bring forth a croppes*, *Esay: Every Corn, saith Christ, Matth. 13. 8. cometh up and bringeth his advantage, some thirty, some sixty, some an hundred fold*, every one will be manifold, *Gen. 26. 12.* So had *Abraham and Jacob an hundred fold increase*, and this increase and gain it speedily returneth; for is

is not dealt withall as Usurers custome is, that is, we take in bonds and obligations; but without constraint or exaction, of its own goodnesse and liberality, it giveth more, though it be *fructus indebitum*, that is, more than it oweth us to repay any: but Usurers will not stand to mens gratefull return of recompence, but will binde men before they lend, that they may be sure of their harvest before hand: but we need not deal so cruelly with the Earth, for it will liberally give us, if we shall thankfully praise God the maker of it and us. So there is a justice in paying that which is committed with faithfullnesse without breaking or deceiving; and there is liberality and goodnesse; to repay with thankfullnesse more then is received. And this dealing if God see in us, which are of the earth, he will say *it is good*; for *bonum utile* hath two respects both for man and beasts; for that which is absolutely needfull *Pabulum & latibulum*, *Esay 5. 6.* for us food and rayment is *ferreum utile*, and we must be content with it, *1 Tim. 6. 8.* As for our food we have it of the Earth, it yeeldeth us for nourishment within and without; for our covering, if we respect our houses, for shadow and shelter in Sommer and Winter, we have all the matter from the Earth of which it is made; and for our nextest coverings which is next our skin, that we have of the Earth as well as our remotest shelter; therefore if these things be good for us, we see that the Earth and his fruit is well approved and censured by God, and we are to acknowledge it with thankfullnesse to God, *Numb. 11. 5.* they confessed that their good estate they had in *Agypt* came from the Earth, *It was well with us when we had our bellies full of flesh pots, Garlicke, &c.* For medicine also to recover health, being lost, and to preserve it, being had, all come from the Earth, *Psal. 47. 12.* It yeeldeth drinks, which are *refrigerium animæ*, and bread, which is *salutem cordis*, *Psal. 104. 15.* to preserve health and strength, & *creavit Deus medicinam a terra*, saith the Wiseman; *Wisd. 38. 4.* It bringeth a cluster of figgs for meat, and to be also a medicine to make a plaster for *Eisibla* Carbuncle, *Esay 38. 11.* If the Art of the Apothecary and Physition be good; if it be goodnesse to have health and strength, and to be preserved in it by meat and medicine, then the Earth is good, because the goodnesse of them come from thence: And this goodnesse of the Earth is not good and profitable only *filii hominum*, but even *servit hominibus*, to our beasts, fowls; and cattel; it bringeth herbes for the use of men, and for the service of men also, that is for beasts food, and fodder, and provender, which doth serve us, *Psal. 104. 14.* we have *olera* for the pot, as I have shewed you, *2 Reg. 4. 39.* and grasse and hay for beasts; out of the herbes of the Earth we have for our use bread, and drink, and corn; and for their service which serve us, it bringeth pulse for provender, yea in our grain God hath made in wheat meale flower for us, and the straw, chaffe, and bran for beasts. We must praise God for this goodnesse of the Earth, *Psal. 147. 8, 9.*

For the other part, if we come to shelter or covering, Our outward farthest covering is the house, and our nextest covering is our gar-

ment, all which come from the earth, *Exod* 9. 31. the great and main timber and beams for buildings and strength, and the fine grained timber for beauty and ornament, to ceale our houses, come from the earth, *Fer*. 22. 13. 14. for wainscot timber, *Hagg*. 1. 4. As we know both *Salomons* Temple and houses came out of the fruits of the earth, *Femas* gourd for shaddow and mear groweth out of the earth; also for instruments both of Musick for pleasure, or of occupations for service, came from the earth: So that *pabulum & latibulum* is thence.

*Jucundum  
Bonum.*

I come to *jucundum* for pleasure of the eyes: It is our delight to behold hills and valleys set orderly, with woods, springs and rivers, *Numb*. 24. 6, 7. and the *Lillies* for beauty exceed *Salomon* in his royaltie, *Math*. 6. 29. as our eye doth more willingly gaze at nothing more then this; so among our chief delights, we seek a pleasant situation where we may have goodly prospects, orchards and gardens, *Preach*. 2. 5. all the pleasure and comfort we have in sweet smells and odors come from the earth, *Psal*. 45. 8. as *myrrhe*, *aloes* and *castia*, *samphire* and *spikenard*, *Cant*. 4. 13. for all come out of flowers and trees, &c. For the last, it bringeth *milk and honey*, *Exod*. 3. 8. *wine and oyle*, *Psal*. 104. 15. *the fat of the Earth*, and *the blood of the grape*, *milk and flesh*, immediatly doe come from the earth, as fruits for us.

Besides these things for necessity, the earth bringeth forth manifold varieties of fruits for dainties and pleasure, in so much as one saith, we sit longer and with more delight *secundis mensis quam prius*, that is, at our banquet and junkets, than at our first part of our dinner for dyet, need and hunger, but all is from the earth. In one word, to conclude, go to the goodnesse in Winter, and our fire and fuel is from thence, *Esay* 44. 16. the good of the Spring, which is herbs and flowers; the good of Summer, which is shadows; the good of Harvest, all fruits; the good of Autumn, the seed which is sown: all come from the earth, which sheweth *that it is good*. As we consider the parts of the year, so if you marke the parts of every thing, you shall see them to be good: A goodnesse commeth from the *Roses*; Herbs and all Plants are goodnesse from the stalk, another from the leaf, flower, seed, and fruit, both for distillation and other uses; even the gummies which sweat and drop from them, are good and profitable, and nothing ill that God made, whether we respect the goodnesse severally of every thing in his kinde, or of the goodnesse of every part of them being divided.

Object.

Only one thing commeth crosse against this generality; For, *seeing many things are unprofitable, many evil and hurtfull, how can all be counted good*, anon *Deus spinas pungentes, necnon succos occiden-tes creavit: for Thornes and Briars are an evill curse, and Colloquintida and many things growing out of the Earth are evill, poisonfull, and deadly*.

Answe.

The ancient Fathers, entering into this discourse say, That the Sunne it self is not good to every one, for it hurteth ill eyes.

There

There are many things which are good only in their times and places, *Preach. 3. 11.* and in this respect there is nothing in their particular place and time, but hath a good use, though generally at all times, and to all persons it be not good. the barrenness and barrenesse of the earth God hath made to be good to us, and to a good end, namely, to be a whetstone to move us to industry and diligence, and to keep us from idleness: though thornes and briers be ill *interfruges*, yet they be good *circa fruges*, these *spina* are profitable and good *in sape* for defence, though *in sape* they be evill; and doe hinder the Corne. *Succus venenosus, & occidens* are by the Art of the Physition and Apothecary made *Theriaca mundi*, the Treacle and purgation to expell and draw out all venome and poyson. That *Colloquintida* which they said was death and deadly poyson, *2 Reg. 1. 39, 40.* is medicinable with us and commonly used in purgations, so is Vipers flesh, &c.

But we stand not on this; but though they were not good for to shew Gods mercy and love to the Godly, yet they are good to shew his justice and wrath to the wicked, *Esay 10. 5.* there are none but will say that rods are good and necessary in a school; so are these things good to punish the wicked in the world, *Joel 2. 25.* So that if there were nothing but this which David confesseth, *Psalu 119. 67. Before I was troubled I went wrong, but now I keep thy Law; therefore it was good for me that I have been in trouble, &c.* It were enough to prove them to be good, because these Armies and Hosts of Gods displeasure doe bring us to goodnesse, *Joel 2. 25.*

But now for *germinabit tibi spinus*, *Gen. 3. 18.* that is, for thy sinne and because of thy disobedience, the earth shall bring forth to thee thou finner: so that before we did sinne there was none of these things that could hurt us, but were for our good; for, as God made us mortall and subject to corruption, yet it was Gods preservative grace, which keeping him from dying and mortallity, that his dust returned not to dust; so the same preservative grace should have kept all Adams posterity from any hurt of these things, if they had continued in integrity: Wherefore to conclude this, whether thornes and venomous herbs were created *in principiis suis* or *in semine*, for we hold both Creations, it is certain that they had been good, and could not have been hurtfull to them, if they had not sinned, which we see by warrant; for those men which were renewed to the Image of God, and were in Gods favour, all things did serve to their good, and no ill thing could hurt them, *Jam. 5. 17. Elias* could command Heaven to rain & not to rain, *Jam. 5. 18. Joshuah* might by Gods permission command the Sun and Moon, *Joshuah 10. 12.* The three Children could not be hurt in the fire, raging and flaming, *Dan. 3. 27.* Neither could the Lyons be evill to hurt him, *Dan. 6. 22.* The Viper could not hurt Paul, *Act. 28. 3.* If the faithfull drink deadly poyson, it shall not hurt them, *Mark 16. 18.* and many such examples are, *Heb. 11. 33.* which shew that God giveth his preservative grace to the Godly, by which they have such a prerogative as Adam had in his innocency, when his corruptible dust was kept from corruption, that it turned not to dust again.

They

They which have Gods eyes and Image shall see this to be true, that the thing which is deadly to some, shall not hurt them; So that as all things are *clean* to the *Clean*, so all is *good* to the *Good* and *Godly*.

usum spiritua-  
lis.

Now for the spirituall use: And first we are put in minde of our homage to God, in serving and praising him for these earthly and temporall blessings, which we receive from him the only author and owner thereof; for many not knowing that their Wine, Oyle, and Corn, and other riches come from God, *Ose* 2. 8. did give the glory and praise of them to Idolls, ascribing the gift to others: If by these things we receive strength and continue in health, we must remember our duty to be *thankfull*, *Ezech.* 31. 16. to 21. for seeing God hath opened his mouth for our good, saying, *Let the Earth be fruitful*, and if now he still *openeth his hands and fill us with his blessing*, it is our duty of gratefullnesse to lift up our hands and open our mouths to blesse and praise his holy name; so these earthly benefites must be keyes to unlock and open our mouths to sing some praise to him, *Jer.* 2. 31. God hath not been a Lord of darknesse nor a wilderness to us, therefore we must not be as barren and unfruitfull ground to him, but yeild some fruit of our lives by obedience, and some fruit of our lips by thankfulness. The use and profit of this, is first in regard of Gods word to the Earth, and then in regard of Gods word in respect of himself: For the first, we see that God speaketh but once to the Earth, and it is sufficient to move it to perfect obedience: But in the 22. *Jer.* 29. God is said to speake thrice, *terra, terra, terra*, before we can be brought to heare and understand, for our eares are more deaf than the senselesse earth.

usum duplex.

Gen. 1.  
vers. 14. 19.

*Post dixit Deus, Sunto luminaria in Expanse Caeli, ad distinctionem faciendum inter diem & noctem: ut sint in signa cum tempestatibus, tum diebus & annis. Sintque in luminaria in Expanse Caeli, ad asserendum lucem super terram:*

In this Chapter God created the World; and being created, he perfected it; and being perfected, he furnished it: *Thus the Heavens and the Earth were finished and all the hosts of them*, the first verse of the next chapter. *Austin* saith well, *Creata ordinavit, ordinata ornavit, creata ordinata & ornata septime die perfecit*, after the beginning was the perfecting was the adorning, *senecbras fugavit, is, terram discooperavit*: In these three following rifying of the Heavens, the Waters, and the Earth.

God first began to create the Heavens; then he made the Waters, and lastly the Earth. So he first beautifieth the Heavens, then the Waters,

Waters, and lastly the Earth; that is first beautified which was first created.

Touching the Argument of this dayes work : The Heaven is as a Garden, the Fathers call the stars *cœlestes Rosæ*, heavenly Roses: The Sun is as the general of the hoste of Heaven, the Moon is as the Suns Lieutenant. The Sun is as the Father, the Moon as the Mother, & the Stars are as the Children. When Joseph dreamed, that the Sun and the Moon, and the eleven Starres did doe him reverence, and he told it his father, Jacob was angry saying, What ! shall I and thy mother and thy brethren fall on the ground before thee ? chap. 37. 9. The Sunne seemeth as gold, the Moon as silver, and the Starres as many pearls. God counteth the starres, and calleth them all by their names, Psal. 147. 4. and in Psal. 19. 4. he hath set in the Heavens a Tabernacle for the Sunne, which commeth forth as a Bridegrome out of his Chamber, and rejoyceth like a mighty man to run his race : His going out is from the end of the Heaven, his compasse is unto the ends of the same, and none is hid from the heat thereof. The Sunne, saith Austin, is a Bridegrome : all the starres with one consent doe sing praises unto God, Job 38. 7. This is the summe of the Argument.

As for the words, in *Dixit Deus* is the Decree; then is the return; then the execution; then lastly, the approbation.

Of *Dixit* generally. Some make this question, *Why the lights were not brought forth before the fourth day, the three first dayes were without Sunne ?* God commandeth the Sunne and it riseth not, he closeth up the starres, as under a signet, Job 9. 7. The question is thus answered. **Quest.** **Resp.** First he brings forth the things themselves, then the ordinary means; the Plant is first, then the seed, the means of the Plant; the Earth is first, then is it furnished with herbs; the Heavens must be before the Starres; there was light the first day, but the Sunne was not before the fourth day. The Heathen saith, that *Sol est cor mundi*, and the Physicians say, the heart is not first framed in the body, but the liver, and after the heart. God, without any means, brought forth the second cause, and by his power he brought forth the effects of the second cause. Ambrose saith, *Sol est mater, non auctor lucis*. The Heathen saith, that *deus est Plantarum*, the Sunne is the god of Plants, but *Rubus est senior Sole*, the Sunne is not the god of the silly Bramble. The Persians, seeing nothing more glorious, did worship the visible Sunne. The Egyptians under *Orus*, the Romans under *Bacchus*, did worship the Sunne. The very Jews did erect Temples, and doe sacrifice to the Sunne and Moon and the whole host of Heaven; neglecting the service and worship due to God, who is the cause of the Sunne and of the light. They be not only his everlasting lamps; but, even as the Heathen say, they are his hammers to rarifie the Heavens: their influence is for the generation of Plants and Mankinde, they joyn *Homo & Sol, Sol & Planta* : The Sunne concurrerh to generation, this Philosophie teacheth and Divinity confesseth. Before God said, *Let there be*, and *Let there appear to be* : He causeth being; He causeth the morning to keep his place,

place, *Job* 38. 13. The Sunne makes not only things to appear, but even, as it were, to be. *Spiritus incubans*, the spirit hatched the waters; and *dixit Deus*, the word of God, brings forth the light: *The Sunne of righteousness shall arise, and health shall be under his wings, Malachi* 4. 2. He causeth the visible Sunne to shine upon the earth: Christ is the spirituall light, whereby the Heavens and all therein have their light. Christ is the Bridegrome in his marriage chamber, *Matth.* 9. 15. by whose permission the Sunne commeth forth as a Bridegrome also out of his chamber, *Psal.* 19. 4. These lights, though they have no tongue to speak unto us, yet by their beauty they poynt to our eyes, by their light they sing the glory and praise of God in our ears.

1. The Lights. Now of the tenor: Wherein we will consider three points, First, the things themselves: Secondly, the place: Thirdly, the uses of them.

Light distinguished from  
Sunne and  
Moon.

For the first. There was light before; these are not *lumina*, but *luminaria*, they are not lights but lightners. *Basil*, upon the 1 *Ezech.* 4. saith, That the fire which was wrapped in the cloud, and the brightness that was about it, was the light of the Sunne: And *Miscen*, upon the 14. *Exodus* 20. That the pillar of the cloud, which gave light by night, was as the Moon. I wish, as *Chrysostome*, that you would rather use things manifest, than to be curious in things secret; although the schoolmen doe say, that the generation of these Creatures is a corruption of the former Creation, which cannot be; for corruption is a defect; and this is no corruption, but rather a perfection of the former Creation; and these latter lights are derived from the former. Light and day is not all one thing, and the Sunne is distinct from them both, the difference of them all *Paul* sheweth in one verse, *At mid-day he saw a light, passing the brightness of the Sunne, shining round about him, Acts* 26. 13. This light was *lux visa*, there is *lux diu*, & *splendor solis*. The day and the Sunne are not one, so saith Christ, the day is the durance of the light: *luminare a lumine* is there distinguished, for the Sunne is but the carriage of the light. the light and the Moon are distinct: the Moon every moneth leaveth her old light, and putteth on a new, after the conjunction. Neither the Sunne nor the Moon are light of themselves, but the Sunne is the Chariot of light: *Paul*, in the 2. *Philippians* 15. wisheth them to be pure and blamelesse, that among the wicked Nation they would shine as lights of the World. *John* saith, *He was not that light, but he came to bear witness of the light, John* 1. 8. It behoveth that in them which witness this light, there should be light, though they are not the light itself; for otherwise they be the blinde leaders of the blinde, *Matth.* 15. 14. The Fathers doe call the Apostles *Apostoli lucis*. Or is one thing in Hebrew, *Maor* is another; *lumen* is one thing, and *luminare* is another; light is one thing, and that which giveth light is another. Things not durable shall be corrupt, and shall be brought forth: But when he purposeth a farther matter, and a continuance as long as the world shall continue; as when he made the Heaven and the Earth, the Sunne and Starres, God saith *fit, let there be*: he saith  
in



in the singular *fit*; *luminaria* in the plurall, *let there be lights*. The Moon and the Starres are but as glasses, having no light in themselves, but borrowing it from the Sunne.

The second point of consideration, is the place which is most convenient, in three regards. The first is in regard of God and his Wisdom, who is the cause of them, and is above: *Where is the way wherein light dwelleth?* Job 38. 19. It is *sursum*, it is above.

1 The placing of the Sun and the Starres.

Secondly, Their place is most convenient, in regard of their ministering of light to so large and spacious an house, as to the whole world: they doe hang in the Heavens as on a beam.

2.

Thirdly, By this means they are in safety, from the tyrannie and malice of man; for if they were in mens reach, they would pull the starres from their place, and God from his throne. *Adam did eat the fruit, though he were forbidden: Gilead is a City of them that work iniquity, and is polluted with blood: Priests are murderers in the high-way by consens: there is villany in the house of Israel: there is whoredome of Ephraim, Osee 6. 8.* But man cannot practise any of his envie against the starres which are placed on high in the Heavens. So that the placing of them above in the Heavens, doth signifie unto us, that the cause of them is above the Heavens, and the effect of their ministering, and the providence God had of their safetie.

3.

The third point to be considered is their use, which is manifold: The first is to separate the day and the night, which is orderly to divide the course of time; for there is no beauty without order. The day and the night were before divided, what needeth God now to make a second division here? You must understand that there are two dividings, the one is a division *in duo*, into day and night; the other is *inter duo*; the day is assigned to the Sunne, the night to the Moon: When the whole is parted, it is divided. The man in the 12. Luke 13. said to Christ, *Bid my brother divide the inheritance with me*: So that a thing is divided, *tum separatim, & cum separatim diversis assignatur*. The Sunne is, as it were, the surveyor of mens worke, the Moon and Starres are our watch-men when we doe take our rest. *The Lord giveth the Sunne for a light for the day, and the courses of the Moon and Starres for a light to the night, Jer. 31. 35.* By the ascending and descending of the Sunne, we have our hours, our dayes, our seasons: hereby we have dayes shorter and longer: and for that the Sunne had so many good qualities, and was so worthy a Creature, men of other Nations, and in times past, gave glory and worship to the Sunne, to it they did erect Altars, build Temples, and offered sacrifice.

3 Their use.

But *non dominium sed ministerium dedit Deus Soli*. The second use is for signes: *Homer* did say so much, that they were as signes to admonish us: It is good for Star-gazers, and out of this place they doe gather, that by the Starres they may foretell things to come. *Ambrose* imputeth no farall destiny, that cannot be shunned, to these signes, but rather that they are signes for direction. The Chaldees and the Persians, did foretell by the conjunction of Starres, that

there should be inundations, and that such things are inevitable; but for the most part, even then when they said should be wet there was the greatest drought: Herby they cast figures, and shew mens Nativities; but the Lord saith, *Jeremy 10. 2. Learn not the way of the Heathen, be not afraid for the signes of Heaven, though the Heathen be afraid of such.* Most excellently saith the Lord, in the 44. *Esay 25. I destroy the tokens of the Soothsayers, and make them, that conjecture, fools, and I make their knowledge foolishnesse:* Their knowledge is foolish vanity, it is *inutilis querenti, and impossibilis proficenti.* No inevitable destiny is to be ascribed to the Starres; for all that is, is in the hands of God. They are signes to the Husbandman, *by them God giveth him discretion to sow and to reap in season, Esay 28. 26.* They are signes to the Mariners, to them which sailed with *Paul toward Rome, nor Sunne nor Moon appeared for many dayes, Acts 27. 20.* They are signes to the Phyitian for his criticall dayes: The Sunne is a signe and as trumpet to the Beasts, which when it riseth, *they doe retire to their dens, and then goeth man forth unto his work, Psal. 104. 22.* They are also spirituall signes and holy signes; *they that dwell in the uttermost parts of the Earth shall be afraid of thy signes, Psal. 65. 8. The Sunne of man at the latter day shall be as the light of the Heaven, Luke 17. 24. God will then shew wonders in Heaven, and tokens in the Earth, blood and fire and vapours of smoake, Acts 2. 19.* So that these *lumina*, when we behold them, and think of the later day, are *signa penitentia*, they are *bucina penitentia*; from whence are certain influences, the Moon to the waters, the Sunne to the Earth. If God be pleased, sweet is the increase of the Sunne, and sweet is the increase of the Moon, *Deuteronomy 33. 14.* But if God be angry, then is it otherwise.

And they are for seasons, they are signes for place, *Dent. 4. 47. Moses bids the Israelites to remember the signes and Acts that God did in Egypt, Dent. 11. 3.* They are for times, *so every purpose there is a time, Preach. 8. 6.* for oportunitie is the very bud of time: They were for seasons *in rebus sacris*, in Gods feasts and holy-dayes: *God hath appointed the Moon for certain seasons, the Sunne knoweth his going down, Psal. 104. 19.* By the Sunne the dayes are hotter and colder: The Moon is made to appear according to her season, the feasts are appointed by the Moon, the moneth is called after the name thereof, *Ecclesiasticus 43.* The Moon is a direction of the Passover, every seventh day is the Sabbath, *stata tempora sunt a Sole* in things civill: *Faires, meeting and ordaining Magistrates is by ordinata tempora.* The Moon hath a short motion: the Sunne hath a great wheele for his whole course in a year, for his compasse by dayes: There is the morning Starre shining from the end of the night to the beginning of the day; the evening starre, the end of the day to the beginning of the night: The Sunne in the day, the Moon in the night, are for their seasons: the revolution of the Sunne is in a year, of the Moon in a moneth. The Sunne did rise to *Jacob*, after he had wrestled with the Angell, *chap. 32. 31.* The Passover was to be offered at Even, *at the going down of the Sunne in the moneths of Abib, Dent.*

*Dent. 16. begin.* So that the Sunne and the Moon are for seasons, as it is in the 104. *Psal.* God, saith *Job* in his 26. chapter 13. Hath furnished the Heavens and framed the crooked serpent, which is taken for the Zodiack. God saith to *Job*, Canst thou bring forth *MaZaroth* in their time, Canst thou guide *Arcturus* with his sannes? *Job. 38. 32.* The Sunne runneth about in a day; and in a year it goeth to each Tropicke: *In accessu* begins the Spring; *in decessu* the Winter.

They are for illumination, to be a light, that is to give light; to be a light even at midnight. The Sunne is a light perpetually: when it is absent from us, it giveth light elsewhere; to us it giveth light while we doe need it: It is for us, so that we may say to the lights *sit vos non vobis*, they are for the Earth and for the Heavens: they are for lights in the Firmament, and to give light upon the Earth. *Sol est propter terram*, this is an honor to us, and humility in them. The Sunne commeth forth as a Bridegrome out of his chamber, and rejoiceth like a mighty man to runne his race, *Psal. 19. 5.* So that it is for the Earth; it was made to serve and lighten the earth: take thou therefore heed, lest thou lift up thy eyes unto Heaven, and when thou seest the Sunne and the Moon, and the Starres, with all the hoste of Heaven, thou shouldst be driven to worship and to serve them, *Dent. 4. 19.* It cutteth off their adoration; for *creavit eos in ministerium cunctis Generationibus. Sol & Luna est famulus, Luna est ancilla tua, ambo sunt in ministerium homini: Non sunt conservi, sed servi hominum: Non sunt cum terra, sed propter terram.* Great then is their humilitie to us, which are subject to corruption, whose brothers and sisters are the very worms. So that the Sunne, in his very name in Hebrew, doth import that it is not *Demus*, but *servus hominum*: At *Joshua's* commandement the Sunne stayed in *Gibeon*, and the Moon in the valley of *Aielon*, *Joshua 10. 12.* *Isaiah* shewed this sign that *Hezekiah* should restore his health, he brought the Sunne back again ten degrees; God then sheweth great favour unto man, that can make the Sunne to stand still and retire back again, a *King 20. 9.* These Lights then were assigned to divide the day from the night, their Function is for the inferior Earth, and the superior Heaven: they were ordained for the decking of the Celestiall party, and for the use of man, and lastly, for the glory of God. They doe serve for the Earth, and they doe shew forth Gods praise, yea, the starres of the morning praise God together, *Job. 38. 7.* The Sunne, and the Moon, and all the bright Starres shall praise him, *Psal. 148. 3.*

For themselves

*Gm. 1. 15, 16, 17, 18, 19, Et fuit ita. Fecit enim Deus duo illa luminaria magna : luminare majus ad praefecturam diei, & luminare minus ad praefecturam noctis, atque stellas, Et collocavit ea Deus in expanso caeli, ad afferendum lucem super terram, Et ad praesidendum diei ac nocti, & ad distinctionem faciendum, & inter lucem hanc tenebras : viditque Deus id esse bonum. Sic fuit vespere, & fuit mane diei quarti.*

**B E F O R E** we have spoken of the Decree, now of the execution and of the return of the censure or approbation, and so we will end the fourth day. Of them in order, *and it was so*, some say *fecit*, others *posuit*; all the six dayes work stand upon these three joynts, *creavit, fecit, and sist.*

*It was so.*

*It was so* : This is the return and execution of Gods Decree; it is the usuall eccho of Gods word, it is the Amen of that which proceedeth from his mouth : herein is the verifying of his edict, the power of his word, and the expedition of that he commandeth : Herein is the conformity of the return, and the commandement, and the continuance of that is commanded. Let this suffice for *and it was so*. For the continuance, God promieth to David, *I will stablish thy seed for ever, and thy throne from generation to generation, Psal. 89. 4.* These lights are placed in the Heavens where is no error, by his power they were made, he bringeth forth the innumerable hoste of starres by his word, the Lord biddeth Abraham to look up unto Heaven, he biddeth him tell the starres if he be able to number them, and he said unto him, *So shall thy seed be, chap. 15. 5.* For the expedition, *The Sonne rejoiceth like a mighty man to run his race, Psal. 19. 5.* He runneth a long race in a short ipace : For the conformity in the Heavens, we doe daily pray *sicut in Caelo, in Terra, that Gods will may be done in Earth as it is in Heaven.* As for the constancy of the Heavens, it is circular, regular, and certain. God did swear by his holinesse, that he would not fail David, saying, *His seed shall endure for ever, and his throne shall be as the Sonne before me, Psal. 89. 36.* Thus saith the Lord *Jer. 33. 20.* *If you can break my covenant of the day and of the night, that there should not be day nor night in their seasons, then may my covenant be broken with David my servant, that he should not have a sonne to sit upon his throne : But as the armie of Heaven cannot be numbred, neither the sand of the Sea be measured, so will I multiply the seed of David.* *And it was so.* Eclipses and Conjunctions are by their certainty : oh wonderfull is their immutability in their continuall mutability : by them is the differences of all times, of all seasons. *It was so* even by the hand of God, by his hand they were made, they were placed. *Every good and perfect gift is from above, and cometh from*

from the father of lights, with whom is no variablenesse, James 1. 17.

The Earth is immovable, yet subject to alteration : the Starres are in their motion immutable : they were made to lighten the Earth, to rule the day and the night, they were not made to be adored. Austin maketh this dialogue between these lights and man, *Creator est supra me & te, qui fecit me & te, me pro te, & te pro se*: this is spoken by the Sunne : God made these lights for man, he made man for himself : David, in the 8. Psalme 3. saith, *When I behold thine Heavens and the works of thy fingers, the Moon and the Starres which thou hast ordeyned, What is man, say I then, that thou art mindfull of him ? or the sonne of man, that thou regardest him ? Thou hast made him little lower than God, and hast crowned him with glory and worship : thou hast given him dominion over the works of thine hands : yet is he, by Abrahams contencion, but dust, The worms are his kinsfolk, saith Job, The words of his mouth are iniquitie and deceit, saith David, Psal. 36. 3 - *Creata sunt omnia per Deum Patrem, ordinata sunt per Verbum, ornata per Spiritum*. His spirit hath garnished the Heavens, Job 26. 13. Let all the Kings of the Earth sing the praises due unto the Lord, Psal. 138. 3. Austin saith well, What greater obedience can there be, *dixit*, and *facta sunt* ? What greater love can there be then *quod pro nobis facta sunt* : Oh therefore let all the Nations of the Earth be thankfull to the Lord, who hath made us and them, and them for us. Of what are they made ? surely of somthing : *sit lux*, that was of nothing ; *fecit stellas*, that was of somthing : He created the form and formed the matter ; *fecit* and *fuit* is not all one : the matter is the light, the Heavens is the form : God hath stretched out the Heavens, which are strong, as a moulien glasse, Job 37. 18. They are made, by the best opinion, of water and light.*

Now what is made. Two great lights the Sunne and the Moon, which are as a great fire, and the Starres are as little sparkles : as two great torches, and as many little wax candles : The Moon is lesser than many starres, according to Astrologic, which Moses doth not impugn : though it be a lesser body, yet is a greater light in respect of the starres, and a lesser in regard of the Sunne, and so saith Moses. *Moses was very great in the land of Egypt, not great of personage, but great in favour, Exod. 11. 3*. The greatest Apostle is not taken in the quantity, but in the quality : the great men, are said men of dignity, of account, that are in much favour. Paul counteth himself the least of the Apostles, not as one of lowest stature, but of least desert : David was great with God, not in that he had a large and spacious body, but for that God did love and favour him. So there is *alia gloria Solis, alia Luna, alia Stellarum* ; for one starre differeth from another in glorie, 1 Cor. 15. 41. Here he speaketh of the lights, not of the celestiall bodies, wherein he sheweth himself skillfull in the Mathematicks. He was learned in all the wisdoms of the Egyptians, Acts 7. 22. so that he could have discoursed among the Astrologers of the quantities of the celestiall bodies, but here by naming the greater and lesser light, he doth instruct the very simple. The light must

The Sunne  
and the Moon.

The Sunne.

must be great, for the house wherein it must hang, is the whole world. There must be two, because they must serve for two seasons : they are *lumine impares*, because they are *usu impares* : There is *luminare majus* and *luminare minus* : The greater is the Sunne, which is the President of the day : the Persians say that it is the lightner of all other lights, *luminare omnium luminum*, and that it is the Prince and Governour of light. The starres doe get up to the top of the Epicycle, in his absence they doe mourn, and meet him against with joy in their Epicycle, for they doe owe allegiance to the Sunne. It hath two qualities, light to direct, and heat to cherish. *He is like a Bridegrome and like a Giant*, saith David : *Pulchritudinem sponsi videmus per lucem, vim gigantis per calorem*, saith Austin upon the 19. Psalm 5.

The Moon.

*The lesser is to rule the night, As the rule of the Moon the Sunne doth not murmur, but it doth give place unto the Moon, being inferior.* Here is greater obedience and humility used then men doe use in this age ; there is no obedience in the inferior to the superior, but murmuring and desire of equality : The Sunne hath the rule of the day, the Moon the dominion of the night, both are content : In Lordship there is no fellowship : Before this fourth night the three nights had no light, but were meely dark : The Moon now shineth in the night, it is the Sunnes deputy ; In the night it is comfortable in the Sea by navigation, on the land by journey. The Moon by some is called *nocturnus Sol* ; It is cold and moist, *My head, O my sister, is full of dew, and my locks with the drops of the night*, Cant. 5. 12. In the time of her rule is the time of ease and of silence. She hath a milde light, she shineth *lumine repercusso*, with a borrowed light. The day by the Sunne is hot, the night by the Moon is moist. The Sunne is in the world as the heart in the body, and the Moon as the liver : The Sunne draweth up, and the Moon dissolves.

The three first nights without light.

The Starres.

Now of the Starres which God made. *He maketh the Pleides and Orion*, Amos 5. 8. they are the attendants of the Moon. Praise yee, saith David, *the Lord which made great lights, as the Sunne to rule the day, the Moon and the Starres to govern the night*, Psal. 33. 6. *In the Heavens hath he put a Tabernacle for the Sunne*, Psal. 19. 4. The starres fixed have their tabernacles : *God that made the world, and all things that therein is ; He is the Lord of Heaven and of Earth, he dwelleth not in Temples made with hands* Acts 17. 24. *The Israelites took up the Tabernacle of Moloch and the Starre of their God Remphan, figures which they made to worship*, Acts 7. 43. There are *stella erratica*, the Planets, and *stella fixa*, the other six Planets have their light from the Sunne : Six branches came out of the golden candlestick in the temple, Exod. 25. 32. They had not only many Idols, but they had starres of their Gods, Amos 5. 26. *Siccuth and Chiam*, their images in that chapter and 26. verse, are Mars and Saturne. *They called Barnabas Jupiter and Paul Mercurie* Acts 14. 12. *They have forsaken the Lord, and forgotten his holy mountain*, Esay 65. 11. *Yea Lucifer hath said in his heart, I will ascend into Heaven : Oh Lucifer how art thou fallen, which art the Sunne of the morning ?*

morning? *Esay 14. 32. Venus* is the morning Starre; the evening starre is the Mace-bearer to the Moon, and the morning starre to the Sunne. As touching the fixed starres, God saith to *Job* in his 38. chapter 31. *Canst thou bring forth Mazaroth in their time?* This Mazaroth is taken for the Zodiack: *Canst thou guide Arcturus with his sonnes?* The starre Arcturus is the Northern Pole, in the tayle of *Ursa major*; in the Zodiack are the twelve signes, whereof one containeth many starres: from thence there is a correspondencie in *Dauids* garment and in the Temple. *It is the hand of God that hath framed serpentes incurvum*, the crooked Zodiack, *Job 26. 13. Galaxia* or *via lactea*, is held by some to be the passage of the Sunne; by others, the meeting of the radiations of many starres, from thence is moisture. There is mention of Orion and the Pleiades, *Job 38. 31.* Orion, when it appeareth, bringeth in Winter: sweet are the influence of the Pleiades, *delitia sunt Pleiadum*: When those seven starres appear, the same being in *Taurus*, they bring in the spring and pleasant flowers. *It is even God*, saith *Job* the 9. chap. 11. verse, *that maketh the starres, Arcturus, Orion, and Pleiades*: And *Amos 5. 8. In the dogge dayes be the starres of the nature of a dogge, doe rule.* Arcturus, as I said before, is the Northern Pole, this starre especially hath a principall use for direction to Mariners where ever they goe; for Arcturus and his sonnes is their chief mark, the load stone will ever look toward that. They have an use in their influence, which is especially in the night. By Gods mercy the Mariner, by means of the loadstone, shall know which way to sayle, which starre *Arcturus*, with his sonnes, the Lord doth guide, *Job 38. 32.* As for the influence, *Sweet is the increase of the Sunne, and of the Moon*, *Deut. 33. 14. Regard yee mee not because I am black, the Sunne hath looked upon me*, *Cant. 1. 5. Sol ardet, The Sunne burned up Jonahs gourd*, *Jonas 4. 8.* So the Sunne is for Gods justice as well as for his mercy; there is a pleasant dew, and a mildew also. *Be thou faithfull, then shall not the Sunne smite thee by day, nor the Moon by night, the Lord shall preserve thee from all evill*, *Psal. 121. 6.* And as the influences of the starres are sweet in his mercy, so they are also the ministers of his Justice: *The starres in their courses did fight against Sisara*, *Judges 5. 20.*

Now of the *posuit stellas*, and as some say *dedit stellas*. God, say some, did give the starres in way of dowry or a joynture: But the better sort doe say *posuit stellas*, that is, he set them in order. He hath not set them *tanquam in centro*, but *tanquam in circulo*, in excellent order. The Astronomers doe say, that the standing of the Sunne and the course of all the starres is in uneffable wisdom: *The Sunne riseth and goeth down, and draweth to his place where it riseth; the winde goeth towards the South, and compasseth towards the North; the winde goeth round about*, *Preach. 1. 5, 6.* The Starres nor Planets could not be placed neither higher nor lower.

By the removing of the Sunne the corn, when it is sowed, receiveth moisture; at the spring it maketh the Corn to appear; it, by its heat, ripeneth the same. God, by making them, set them in order; he

made them after the Heavens : He made the Earth first, Herbs after ; and the Sea before the Fishes ; the leaves are after the Tree : *All the Host of Heaven, saith the Lord, shall fall, as the leaf falleth from the Vine, Esay 34. 4.* They lighten the Earth, they are called *oculi mundi* : we doe see good and evill, and yet we doe doubtr, but the light giveth discretion to discern ; *but the light of mine eyes is not mine own, Psal. 38. 10.* By their light we number, we measure, and order the Earth : It receiveth no light by mans industry : this light is *lucerna pedibus*, by them God doth impregnate, and extracteth the fruits : they rule the day and the night, and they serve for the use of man. *Abimelech lay in ambush in the dark night, but he rose as soon as the Sunne was up, to fight with Gaal, Judge 9. 33.* So they have *imperium & ministerium*, the evening and morning is ruled by the Starres, the night by the Moon, and the day by the Sunne, yet they doe serve the use of man : by the devotion of the Sunne the dayes are longer and shorter ; by them the light is separated from the darknesse ; by the course of Heaven we have hot and cold dayes ; the year, the moneth, the day, are reckoned and distinguished by the Hoste of Heaven, *Ezechiel 31. 1.* The Moon in the full is the Summer of the Moneth, the conjunction is, as it were, the Winter.

They are to divide light and darknesse ; this is for mans sake in respect of the Creatures : The Sunne is the protector of man ; and when he ruleth, it is the time of labour : but when the Moon ruleth, the night commeth and restoreth strength : *Who may abide the coming of the day of the Lord ? Malach. 3. 2.* darknesse is, as it were, the drosse of light, the purest metals have their drosse.

Now of the Approbation, *and God saw that it was good.* No evill is to be ascribed to the constellation of any starre ; for all the starres that God made are good : The good of the light is visible, there is in it a morall goodnesse ; for *malus odit lucem, & quarit tenebras* : The Adulterer, the Thief, the Murtherer, are the Children of darknesse ; so that in light there is a morall goodnesse. Therein also there is a pleasant good, *The light is a pleasant thing, it is a good thing to the eyes to see the Sunne, Preach. 11. 7.* Herein *bonum* and *jucundum* doe meet together. Falshood and wickednesse dwelleth in dark places, but *veritas non quarit angulos.* Fear was upon the Mariners when neither Sunne nor Starres in many dayes appeared, *Acts 27. 20.* But Sol and solace dwell together : they have *bonum utile*. Their use and profit is to light ; the Sunne is *clavus vita*, by them we have direction to judge and discern. Hereby is the managing of dayes and of nights, *alternatio temporum, & vicissitudo rerum* : Hereby is a time to sow and a time to reap ; Hereby is confusion of times avoided. So God saw it was good in all goodnesse. *God maketh his Sunne to arise upon the evill and the good, and sendeth rain on the just and the unjust, Math. 5. 45.* So that the light is an argument of Gods goodnesse.

The spirituall  
use:  
For Admonition.

Now we will give you some small spirituall use. Out of them we may learn admonition of our end by their end ; for *the Heavens shall be dissolved, and folded like a book, all their hosts shall fall as the leaf falleth from*



from the Vine, Esay 34. 4. so that out of the book of the Heavens we may learn admonition, Let us not be a disobedient and gainsaying people, Rom. 10. 21. but let us doe good under the Sunne *sub bono firmus boni*. For the proceeding, The course of the Sunne and the Moon is good, and still in motion; Let not us then be idle, *non vivamus ignavos annos & vanos dies*, lest that come on us which came upon the Egyptians, Psal. 78. from Heaven God rained down Heavenly Manna, the wheat of Heaven, the bread of Angels, as it is in the same Psalme: wherefore cast off lying, and speak every man truth unto his neighbour, Ephes. 4. 25. Austin saith well, *Cum occidit visibilis Sol, occidat iracundia tua, ne occidat tibi Christus Sol invisibilis*. The Sunne and Starres are wonderfull works of God. Ambrose saith, *Sapientes admirantur magna, stulti admirantur nova, ut cometas*: the Starres, the Sunne and Moon, are the vessels of his goodnesse. David saith, *When I behold the Heavens, the works of Gods fingers, the Moon and the Starres which thou hast ordained, What is man said I, that thou shouldest remember him? or the sonne of man that thou shouldest regard him?* Psal. 8. 3. And as the visible Sunne doth daily arise, so saith Malachie, *Unto them that fear Gods name shall the Sunne of righteousness arise*, Malach. 4. 2. Christ is this Sunne of righteousness: And the Church is fair as the Moon, pure as the Sunne, Cant. 6. 9. The Church is full of spots, but cleared by the Sunne of righteousness; the Church waxeth and waineth, and still is renewed as the Moon: the words of the Prophet *is as a light that shineth in a dark place, untill the day dawn, and the day-starre arise in your hearts*, 2 Pet. 1. 19. In the time of the Prophets was darknesse, but at Christs comming there was a perfect light: The knowledge of faith is as the morning light, which groweth lighter; the knowledge of reason is as the evening which groweth darker and darker.

Out of the Heavens we have an use for imitation. The Sunne riseth visibly and continueth his course: We must continue in the good we have begun, we must learn courage of the Sunne, *which rejoiceth like a mightie man to runne his race, that we may shine among the crooked Nations as lights in the World*, Philip. 2. 15. that we should not only have light in our selves, but learn by the Moon, the Sunne, and Stars, to give also light unto others.

*Men light not a candle and put it under a bushell, but on a candlestick to lighten those in the house: Let your light so shine before men that they may see your good works, and glorifie your father which is in Heaven*, Matth. 5. 16. Let the streams of our light succour the poor; be you liberal lightes to the glorie and praise of Gods name: so shall we come from the light of the Sunne to continue in the everlasting light of righteousness; *Then shall the light of the Moon be as the light of the Sunne, and the light of the Sunne shall be seven fold*, Esay 30. 26. *This place hath no need of the Sunne nor the Moon to shine in it, for the glory of God doth light it, and the Lamb is the light of it; the people which are saved shall walk in the light of it; there shall be no night at all*, Rev. 21. 23. *Then shall the just men shine as the Sunne in the Kingdome of their Father*, Matth. 13. 43.

*& sic finiamus de luce, of the light, which light God of his mercy grant us all. Amen.*

Gen. I. 21.

*Et creavit Deus Cætos maximos : & animantia omnia repentina, quæ abundè progenuerunt aqua in species ipsorum, omnesque volucres alas in species suas : viditque Deus id esse bonum.*

Preached January 26. 1590.

Creation of Fishes.



HEREIN is the second part of the work of the fifth day ; Here is the return of the Precept. This is Gods water-work, first the creating of the great Whale, then of the shoale of small fishes : It is said *creavit*, and not *fecit* : you shall finde this word *creavit* in three several verses only, of this chapter, in the first, in this, and in the 27. verse.

*Creavit:*

*Creavit* is applyed in the first to being ; in this verse to living ; in the 27. verse to understanding. In the holy tongue *ages*, in the first verse, is to be ; *Cara* is to have life ; and *Sagar*, in the 27. is to have understanding : So that *creavit* goeth by degrees, from being to living, from living to understanding, which is the perfection of creation ; the first of the Heavens, lacking sense ; the other of Fishes and Fowls, having life ; the other of Man, having understanding. *Barba*, in Hebrew, in the first verse, is not only *create ex nihilo aliquid*, but *ex nihilo magnum quod est miraculum*. Artificers among their works have one especiall, which they call their Master-peece : God in his creation hath in the Heaven one especial Master-peece, namely, the shining Sonne, having his being from the Creator ; he hath in the Water the great Whale, who hath life from above ; He hath in the Earth Man his Master-peece, who from God hath his understanding.

The Master-peece.

Whales.

These Whales are the great monsters of the Sea : In creating them, saith *Ambrose*, *Creavit vastitates & stupores : even at the sight of him shall one perish*, *Job* 40. 28. the Tunny is a great fish, the Whale is a great tyrant, *The great Leviathan God hath made even to play in the Sea*, *Psalm*. 104. 26. He hath made him, saith a Father, to be *vellem maris*, a barre of the Sea, so great is a Whale : *Sathan* the tyrant of the world, is compared to *Leviathan* the tyrant in the Sea, *Esay* 27. 1. *Aequalia habent montibus corpora*, saith *Ambrose*. The nature of the Sea is to be *abyssus*, these great Whales are *immensa moles in hoc abyss* : though he be huge, yet the Sea is deep ; though he be strong, yet the Sea keepeth him in warde : *Job*, in his 7. chap. and 12. vers. *Am I a Sea or a Whale fish, that thou keepest me in warde* : the greatnesse and strength of a Whale is declared in the 40. of *Job*, the 20. verse, to the 41. chapter : *He cannot be drawn with an hook ; neither can his jaws be pierced with an Angle : thou canst not fill a basket with his*

his skinne, nor the fish-panner with his head : And in the 4. chapter God saith *None is so fierce that dares stirre him up* : In the fourth verse of that chapter it is said, *A double bridle cannot hold him : Who shall open the doores of his face ? his teeth are fearfull round about* : In the 6. verse, *The Majestic of his scales is like the strong sheilds* : In the 9. verse, *His needings make the light to shine ; and his eyes are like the eye-lids of the morning* : out of his mouth goe lamps and sparks of fire. In the 11. *Smoke commeth out of his nostrils, as out of a boyling pot ; in his neck remaineth strength*. In the 15. verse, *His heart is strong as a stone, and hard as the nether mill-stone*. In the 18. *He esteemeth iron as straw, and brasse as rotten wood ; When the Sword doth touch him he will not rise up : He laugheth at the shaking of the speare ; the Archer cannot make him flee : the stones of the sling he accounteth as stubble*. In the 22. verse, *He maketh the depth to boyle like a pot, and maketh the Sea like a pot of oymment : when he foameth the depth seemeth to have an hoare and white head : He is made without fear ; he is a king over all the children of pride*. This Leviathan is left here by Job for an Epilogue of Gods great works : He, like the Serpent in the 12. of the Revelation the 15. *casteth out of his mouth waters as a flood*. This his greatnesse is an especial and infalible example of Gods strength, who created him and his huge-nesse.

Furthermore he created all living and moving things in the Waters in great aboundance. The small fishes are not the superfluity of nature saith Ambrose : He shewed as much power in creating the small fishes as the great Whales, *totidem syllabe ad creandum pisciculos, ut ad creandum cetos : nec laborat Deus in maximis, nec fastidit in minimis* : both are miraculous ; there are *miracula magna & parva, & saepe parva sunt magnis majora*, saith Austin : There is as much admiration in the small shrimps as in the great Leviathan.

Creation of all other Fishes.

Every soul is the matter of this creation, but not the body : At the resurrection he will doe a strange miracle, but this is a greater, for *plus est ut educat Deus animam viventem, quam ut reducat Deus animam viventem* : this is the miracle in this creation, that God gave sense, life, moving to the fishes : The soul is distinct from the body, there is a soul and flesh, Esay 10. 18. the soul is distinct from life : *My soul is cut off though I live*, Job 10. 1. the soul is distinguished from the breath, Genesis 8.

Living Soul.

Soul.

Further, *every thing moving*, that moved of it self : not one-way, as heavy things doe downward, and light things upward : not by any circular motion as doe the Heavens : but that moved all wayes, every way ; and that moved as the shell fishes doe by expansion. The moving in this place signifieth a gliding, applyed to fishes in waters, and worms on the Earth : there are other motions, as the flying of birds, the pacing foot by foot of beasts, and of men. The sense of fishes is dull, yet their motion is perfect and swift. If they had sense only to feel their hurts, and not motion to avoid the same, God might have seemed cruel : It followeth,

Moving of Fishes.

*Which the waters brought forth in aboundance.* Whole shoales of fishes doe appear by their motion, at the times of the year, upon the coasts ;

Which the waters brought forth in abundance.

coasts; the spawn is infinite: the singleness of one word hath made such infinite numbers of fishes, that their names may make a Dictionary, and yet shall we not know all their names. When *Jacob* blessed *Joseph* and his two sonnes, he prayed *that they might grow, as fish, into a multitude in the the midst of the Earth, Genesis 48. 16.*

Diverse kinds  
of Fishes.

*In their kindes.* It is to be wished that it were remembered, that *Solomon* did shew his wisdom in speaking of trees, of beasts, of fowls, and of fishes, *1 King 4. 33.* there is diversity of kindes of fishes in *Deut. 14. 9.* there are clean and unclean, the fishes that had finnes and scales they might, but fishes without finnes and scales they might not eat: There are fishes of the Sea and of the Rivers, *Levit. 11. 10.* There are shel-fishes, and fishes covered with a skin, as a Lamprey.

Flying Birds.

God made no such great fowls in the aire, as is the Whale, a fish, in the Sea, lest we should be in danger, and they fall upon our heads; and therefore even to the birds God gave wings, *according to their kinde:* flying is the perfection of the birds motion, the wings are the Instruments. *Volucres* are the birds flying with feathered wings; and *insecta* having wings, not any feathers, as the Bee and the Bat: There are wilde fowl and tame fowl, land fowl and water fowl.

Divers kinds  
of Birds.

They doe differ in the talent and in the beak, having crooked beaks and sharp talen's, being sharp sighted, seeing their pray afar off; some water fowl having feet broad like an oare, and others talents sharp like a needle; some living in the water by the fishes, others living in the aire, having fishes for their meat, so living in the aire and by the water. As Heaven and the Aire are joynd, the Comers in the one like the Starres of the other: Lakes are in the Land, and the Land in the Sea: Birds that flie in the Aire and feed in the Sea. So in divers respects there are divers kindes, both of fowls and of fishes.

The Approba-  
tion.

Now of the approbation, *that God saw it was good.* Gods eyes were not dimme, for he said *they were good*, who knew they were good; There is, as we have told you often heretofore, *triplex bonum* in God, there is *bonum utile*: God hath said *these things* are good, *take then heed to the word of the Lord, Jer. 2. 31.* In God is also *bonum iucundum*: whereupon *David* in the *34. Psal. 8.* saith, *Taste you and see how gracious the Lord is:* And in the *16. Psal. 11.* *In his presence is the fullnesse of joy, and at his right hand there are pleasures for evermore.* In him there is also *bonum honestum*, for Mercy and Justice are throughout the Scriptures ascribed unto him.

The goodnesse  
of Fishes.

This goodnesse may be ascribed to the Sea in regard of it self, for Navigation; or in regard of the fishes: When *Moses* blessed the Tribe of *Zabulon*, he said, *they should suck the abundance of the Sea, and of the treasures hid in the sands, Deut. 33. 19.* the people remembered the fish which they did eat in Egypt, *Numb. 11. 5.* When the people lusted for flesh, being six hundred thousand footmen, *Moses* asked whether all the sheep and beeves should be slain? Or whether all the fish of the Sea should be gathered together? the *22. verse* of the said chapter. Christ, for the most part fed upon fish, unlesse it were at the Passover. Fish is good for all Nations, but especially for Islanders, who by nature should

*Bonum utile.*

should be *Iethyophagi*, for flesh came, and was transported unto Islands. Among the calamities denounced upon Egypt one was this, *That the Fishers should mourne, and all they that cast Angle into the River should lament, and that all they that spread their nets upon the waters shall be weakened*, *Esay 19. 8.* So that fish is good in regard of profit for meat; and the bones and oyle of those which serve not for meat, are for other purposes very profitable. Further, by fishing and using themselves to storms, men are enabled to doe service for their Countrey. When Jacob blessed his sonne Zebulon, *Gen. 49. 13.* he saith, *Zebulon shall dwell by the Sea side, he shall be an haven for ships.* They used fishing, and by abiding the storms on the Sea they got this profit, to be able men: so that the people of Zebulon did jeopard their lives unto the death in the field against Sisera, when Ruben did abide among the sheepfolds, Gilead stayed beyond Jordan, Dan remained in ships, and Acher sat on the Sea bank and stayed in his decayed Cities, *Judges 5. 18.* Zebulon is a tribe of account as well as Benjamin, Judah, and Neptali, *Psal. 68. 27.*

Next for *bonum jucundum*, in them there is a pleasant good: Fishing is delightfull to most that use it; and the taste of many fishes is most pleasant: the basest fish, a shell fish, called *Purpura*, giveth our purples, the most sumptuous and pleasant colour, that which adorneth Princes doth come from a fish: whereupon it is said, *aquarum est quod in regibus adoratur. Margarita*, the precious pearls that beautifie Princes robes come from the Sea. So they are pleasant for meat to the mouth, and for colour to the eye.

*bonum jucundum.*

In them also there is *bonum honestum*: They are for examples to imitate: they are *symbola virtutum ut imitemur, & specula vitiorum ut fugiamus*. Though they are dumb, yet will they teach us; yea the fishes of the Sea will declare unto us the power of God, *Job 12. 8.* we learn by them, not to have their dull sense: the greater fishes eat the lesser, God maketh man as the fishes of the Sea, *Abacuke 1. 14.* this ravaging, and still favoring of the salt water must be avoided. We are to follow the fishes in this, that they goe in shoals as in an army; they goe, as *Salomon* saith the Grasshoppers goe, in bands, *Prov. 30. 27.* Hereby we doe learn unity, which above all things we ought to follow. *The Kingdome of Heaven is like a draw-net cast into the Sea, that gathereth up all kinde of things Matth. 13. 27.* The world is as the Sea; his word is the net; his Church is the ship; the Apostles are the Fishermen, *Matth. 4. 19.* Mankind are the fish; the Heaven is the shore; Christ is the Pilot. Lastly, the Whale is *symbolum resurrectionis*, a resemblance of the Resurrection; for as *Jonas* was three dayes and three nights in the whales belly, *Jonas 1. 17.* So shall the Sonne of Man be three dayes and three nights in the heart of the Earth, *Matth. 12. 40.* Thus far concerning his Mercy, the other part is Gods Justice, wherein also they are good: As the Serpents and water Snates are for rods to punish the wicked: As the sight of the whale we even perishe, the end of the 40. chapter of *Job*. We will conclude then with *Ambrose*, that *bonorum dulcedo, & malorum acerbitas nos trahit ad memoriam adorationis Creatoris*:

*bonum honestum.*

*Certe symbolum Resurrectionis.*

*Viditque*

*Viditque Deus id esse bonum.*January 18.  
1590.The Fowls are  
good.*Bonum utile.*

**I**N the approbation further, God saw that the fowls were good. If you consider profit, they are for meat : When the People murmured for meat, *Moses* asketh *Whether he should kill all the beeves and sheep, or gather together all the fish of the Sea*, Numb. 11. 22. He forgot the fowls of the Aire, but God sent them *Quales in such abundance that they were more then two cubits above the Earth*, the 31. of that chapter, They are not only for food in their flesh, but in their egges also : And as their flesh is for our eating in the day, so is their feathers for our resting in the night. Birds are profitable in warre and in peace : *In sagittis belli, & in calamus pacis* ; their feathers are for arrows in time of warre for fighting, and their quills in peace for writing. *Ambrose* and *Basil* say they are profitable in destroying vermine and noysome things, as Owles. *Insecta*, as the flies are for baits : *Cantharides* are good in medicine.

*Bonum iustum.*

Secondly, They are good if you consider pleasure : *Correct thy son, saith Salomon, and he will give thee pleasures to thy soul*, Prov. 25. 17. There is a pleasure in the taking of them by fowling to the meaner persons; and by hawking to Princes & the better sort. The springing of the Partridge hath been an old pleasure, *1 Samuel* 26. 20. There is a pleasure in them to the eye : The wings of the Peacocks are pleasant ; so are the wings and feathers of the Ostrich, *Job* 39. 16. There is a pleasure to the eare : the harmony of Instruments is but devised by art ; the chirping and singing of birds *est naturalis musica mundi* : *The fowls of Heaven doe sing upon the branches*, *Psal.* 104. 12. as doe the Nightingale and the Larke, with other birds. The Navie of *Tarshish* brought among his other wealth unto *Salomon*, for pleasure, Apes and Peacocks, *1 Kings* 10. 22. And when his Navie brought him his gold of *Ophir*, there came also *Popengayes* and Parrots, birds only for pleasure, in the same.

*Bonum honestum.*

As for *honestum bonum*, remember the little Bee. In birds we have matter of instruction for manners : Whereby we may learn matter to be avoided, and to follow. There are unclean fowls as well as clean : The unclean are described in the 11. of *Leviticus* 13. as the Eagle, the Vulture, the Kite, the Hawke, &c. The ravening of these fowls we may learn to avoid. In the little Bee we may learn labour and good order, good government : The Bees have the most ancient Common-wealth, banishing from their Hivie the idle Drone ; all good policie is also to be gathered from them. Of the Eagle we doe learn true nobilitie, by his soaring and mounting up on high, as *Ambrose* saith on the 39. of *Job* 30. *habemus animum sursum sapientem* : as by the renewing of the Eagles beak and strength, we learn to renew our wayes : look in the 1. of *Micah* 16. where the Prophet saith, *Make thee bald, and shave thee for thy delicate children, enlarge thy baldnesse as the Eagle* : Thence may you gather the pattern of true Nobility ; for the naturall

turall history doth report, that the Eagle causeth the baldnesse of his breast, the better to keep warm his young : all the evening, to keep himself the warmer, he getteth some bird, and sleepeeth upon it all night ; in the morning he doth not prey upon it, but suffereth it to flie away : and because the Eagle will be sure not to meet that bird again, when he seeth which way it flyeth, the Eagle taketh some other way. God sheweth his providence in the old Testament to the Ravens, in the Gospel to the Sparrows ; though the one be ravenous and the other base, two dozen thre half pence : See the 147. Psalm 5. much more then will he regard man : *Sweet is the song of the Turtle, Cant. 2. 12.* We have an example in the Stork for kindenesse to his Damme. We learn sincerky and innocencie from the Dove, *Matth. 10. 16.* And *Salomon* compareth, in the 1. *Canticles* 15. the Churches beauty to the eyes of a Dove: By the returning of the Swallow and Crane in their season, as in the spring, we ought to remember to return from a sinfull life: *The Stork in the Aire knoweth her appointed times : the Turtle, the Crane, and the Swallow observe their comming, Jeremy 8. 7.* David, the better to expresse his mourning and solitarinesse, in *Psalm. 102.* saith, *I am like a Pellican of the wilderness, like an Owle of the Desert, as a sparrow alone upon the house top.* In the Phenix lastly may be resembled the resurrection : Our good is in their good.

Fowls also of some sort are good for his Justice, some doe foretell calamity, and are the ministers of destruction, *Ezechiel 39. 17.* When *Esay* foretold his desolation to the Citie, *It shall be a Court for Ostriches, the shrick-Owle shall rest there, the Owle shall make her nest there, the Vulture also shall be gathered together, Esay 34. 14.* God punished the Egyptians with swarms of flies, *Exod. 8. 24.* And the Canaanites with swarms of Hornets, *Deut. 7. 20.* By these little things God sheweth his power : Then let us confesse *all riches, honour, and all we have is from God, 1 Chron. 29. 12.* Let us therefore meditate continually of all the works of God, with *David*, and say, *Meditabor omnia opera Dei.*

*Et benedixit eis Deus, dicendo ; Fortificate, ac augecite, & implete aquas per maria, & volucres augecunt in terra.* Gen. 1. 22.



N this day are two Precepts : the first in the 20. verse is the Institution, and here the second is the propagation. He doth not only command a being, but a continuing. This is a second blessing not of nature, but it is Gods blessing *simile generare simile* : It is Gods blessing to open the wombs of some, as it is his curse to close the womb of others.

M

This

The propaga-  
tion and con-  
servation of  
nature.

This Act in this verse, is an Act of generation, nay of conserva-  
tion and preserving: the Fathers say this is a creating of Nature, and  
the making the continuance thereof: this is *magna Charta Dei*, it I  
may so term it. The wheele of Generation began this day, which  
still turneth, and shall till God stay it. By his extraordinary power,  
of nothing, he created something: By nature, of something, some-  
thing comes, for *ex aliquo aliquid fit*, saith natural wisdom.

3. Poynts.

In this verse are three points; First, the Term or Phrase; Second-  
ly, the Tenor; Thirdly, a Proviso.

1. The Phrase.

God blessed.

For the first, *God blessed them*. *Benedixit* hath an affinity with *cre-  
avit*: In the Hebrew *Barash* is for being, and *Barak* for blessing:  
being and ingendring, *creavit* and *creavit*, have an affinity; *Benedixit*  
*Deus* is as much to say, God gave good words; *Dixit fiat, & est fa-  
ctum, bene dixit, & bene est factum*. Gods blessings are better than ours.

Mans blessing  
is verball.

God blefseth and man blefseth: Mans blessing is to wish well, as to  
say, *The blessing of the Lord be upon you, or we blesse you in the name of the  
Lord, Psal. 129. 8.* Man blefseth God with praises, reverence, and  
with obedience. Our blessing is but fair words blown out of golden  
bellows, it is but verbal: God blefseth us otherwise, for his bles-  
sing is reall; for when God blefseth, *he leaveth a blessing behinde him,*  
*Joel 2. 14. destroy not the vine, for a blessing is in it, Esay 65. 8.* our  
blessing is but of windie words. When Christ blefseth, a power  
went from him, he felt it goe from him in *Matthews Gospel*. *David*  
*sermeth it the dew of his blessing*, for that it soaketh to the root, and  
his curse is like oyle. The eccho of Gods *benedixit* is *benefecit*: *bene  
precari & nihil prestare*, is mans blessing: *bene precari & prestare*, is  
Gods blessing. His blessings are infinite; *The water droppeth out of  
his bucket, and his seed shall be in many waters, Numb. 24. 7.* God is bles-  
sednesse it self, Christ is called *the Sonne of the blessed*. But among all  
his blessings here is meant that which is spoken of *Gen. 49. 25.*  
namely *the blessing of the breasts and of the womb*, which is the power of  
fruitfulnesse and of fertility. When *Isaac* blessed *Jacob*, *the smell*, saith  
he, *of my sonne, is as the smell of the field which the Lord hath blessed, Gen.*

Fertility, Gods  
blessing.

*27. 27.* fertility is the blessing of God; *maledictio Dei*, Gods curse of  
the Earth is barrennesse, *chap. 3. 17. For the sinnes of the People male-  
dictio depascet terram, the curse shall devour the Earth, Esay 24. 6.* The re-  
straint of Gods blessing causeth barrennesse. The words of God  
(saying) before caused but effects: Here he ordaineth his Creatures  
not only his works, but to be causes and fellow workers with him:  
his blessings of this place are bestowed upon all sorts, *Gods righteous-  
nesse is like mighty mountains, Psal. 36. 6.* This word *Barak* is applyed  
to the knee, and signifieth, as it were mothers tendernesse to the  
Babe sitting upon her knee: *Rachel* saith to *Jacob, chap. 30. 3. Goe  
in to her, and she shall bare upon my knees*, where *barake* is used. When  
the Babes are upon their Mothers knee, they kisse them, they wish  
well, they cherish them: So doth God setting us on his knee, so that  
*blanda est in Deo matrum affectio*. Let then every tongue speak his  
praises, let every knee bend, when God is named.

Saying.



Saying : As it is referred unto God, the very beasts doe understand Gods dialect and obey, *The Lord spake unto the fish, and it cast out Jonas upon the dryland, Jonah 2. 10. God commanded the Ravens to feed Eliah, and they brought him bread and flesh to eat, 1 Kings 17. 4. If the Lord doe but hisse, the flies from Egypt, and the Bees from Asbur, though they be dumb, shall come, and shall light in the desolate valleys, Esay 7. 18.*

Saying.

The Tenor is tripartite. *Crescite multiplicamini, & replete aquas.* Growing is referred to quantity, multiplying to numbers : *Nec esse potest luxuries verborum* : things grow bigger multiplying by conjunction of male and female, filling the waters : For the place, all waters, the two first are for propagation, and to replenish the whole Sea, the pond of the World, *anxetus erat.* The Husbandman soweth the seed, *but God giveth a body at his pleasure, even to every seed his own body, 1 Cor. 15. 38.* Yet at length such is the increase, that the Corn serveth not only their Countrey, but for Merchandise they carry Wheat for other Countreies also, *Ezechiel 27. 17.* whether thou sleep or wake thy Corn groweth : the growth of living things also is from God, for *who by taking care can adde one cubise unto his stature ? Matth. 6. 27.* Learn there how the Lilies grow, *incrementum a Deo est.* Plants doe grow, *crescunt vivencia* : But propagation is appropriate unto *vivencia*, which is a ripenesse of generation, and an ingendring of the like. *He that findeth seed for the sower will minister bread for food, and will multiply your seed, 2 Cor. 9. 10.* there is for that cause distinction of sexes : God hath given seed to one in his loyns *ad gignendum*, to other a womb *ad partendum*. It was God did with-hold from Rachel the fruit of the womb, *chap. 30 v. 2. If God be so pleased, there is no strength to bring forth, Esay 37. 3.* So it is a blessing to bring forth and to bring up ; it is *benedictio uberum* to make the barren fruitfull. Filling the waters is a preservation of things multiplied.

2. The Terror of the 22. vers.

*Crescite multiplicamini, & replete aquas.*

*Edictum est hoc conservationis*, it hath four parts. First, natural love of the engenderer to the thing engendred. *As an Eagle stirreth up her nest, fluttereth over her byrds, stretcheth out her wings, taketh them and beareth them upon her wings, Dent. 32. 11. yea even the Dragons draw out the breast and give suck to their young, but the Daughters of my People is become cruel like the Ostriches in the wildernesse, saith Jeremy, Lament. 4. 3.* The Pellican pierceth her own breast to feed her young ; it is a great blessing that the young ones shall know their Damms, however they be hatched, *as the Partridge gathereth the young which she hath not brought forth, Jer. 17. 11.* The second point of their preservation is the natural and ordinary knowledge of their meat ; As the Bee flyeth to the flower, the land fowl to the seed, the water fowl to the root ; the Crab watcheth the Oysters gaping, he knoweth *pabulum & latibulum*, they know their place, *the Sparrow findeth her an house, and the swallow a nest where she may lay her young, Psal. 84. 2.* and therefore they make their nest hard without and soft within, *The Dove maketh her nest in rocks to be in safety, Jer. 48. 24.* The third part of preservation is, that they know their enemies : the Dove

Four parts of this Conservation.

1. Naturall love.

2. The natural knowledge of their meat.

3. Knowledge of their enemies.

feareth

4 Knowledge  
of their Medi-  
cines.

feareth the Kite, not the Swan; the Partridge the Hawke, not the Goose; and the fishes flie the Pike. The Bee hath knowledge of her sting, therefore in her anger she stingeth: the birds trust some in their beaks, some in their talents, and the weak and simple Dove trusteth in her wings. They have knowledge of time & place; the Stork knoweth her season; the Swallow never is seen but in the Summer; the Cock croweth certainly at his hours: *Ex Avibus est presagium Cæli*, when the Crane taketh up a stone, and flies with it in his foot, it is a signe of a storm. The fourth part of preservation is, that they doe know their medicines. *The Eagle buildeth his nest on high, as in a tower*: the Hawke to get her feathers flyeth with a south winde, *she stretcheth out her wings to the South, Job 39. 29. Plumesceit vento Australi*; the Swallow cureth her eye sight by the Celandine; the Ibis teacheth us to take a glister; the Sea horse learned us the blood-letting, for when he feeleth himself full of corrupt blood, he pricketh himself upon a sharp reed.

3. The Proviso  
The Fowls on-  
ly multiply.

Gods blessing.

Now of the Proviso. He saith only, *The fowls should multiply upon the Earth, fishes, by shoals, did fill the waters*, and the spawn of fishes covered the waters. It were dangerous and troublesome if the fowls had so many egges as the fishes have spawns, *non est tanta vulcrum luxuries quanta est piscium*. God still regarded man, he would not have the Aire pestered, therefore he restrained them only for to multiply. *Sol & homo generant hominem*, saith Philosophie: but Divinity saith *benedictio Dei & homo generant hominem, illa & pisces generant pisces, illa & aves generant aves*. It is his blessing that giveth food to the hungrie, cloaths to the naked, riches to any man, *It is not labor that maketh rich, nor strength that getteth victory, Proverbs 10. 22. It is in vain for man to rise early, to lye down late, and to eat the bread of sorrow, for mans state is in Gods providence, Psal. 127. Children are the inheritance of the Lord, the fruit of the womb is his reward, in the same Psal.* By study and Gods blessing commeth learning. Whether then you eat or drink, or beget, or whatever you doe, you doe it by Gods blessing. That this blessing of God toward us may continue, let us blesse and praise his name for ever. If our blessing of thanksgiving and praise doe ascend, his blessings will descend, *se erit recursus & deorsus perpetuus*.

Postea

*Postea dixit Deus, Faciamus Hominem ad imaginem nostram, secundum similitudinem nostram : qui dominetur in Pisces Maris, & in Volucres Cæli, & in Pecudes, & in universam Terram, atque in omnia Reptilia Reptantia super Terram.* Gen. 1. 26.



**T**his is St. Ambrose question *Quamdiu discimus alius Creaturas, ignoramus autem nos?* Before you see that things created before, were for us : And now he createth us. The knowledge of names, the plenty of all things, *Ecclesiasticus* 17. 2. the tale of dayes numbring the first, second, and third, &c. are for reasons capacity. This numbring of dayes

Februar. 4.  
1590.

The Creation  
of Man.

is the Ephemerides and Chronicle to the Worlds end. God hath concealed his strength from the horse, yet hath shewed it unto man : After God hath compassed about the Heavens; after he had ordered the land and the Sea, he then created man, and then he foundeth the retreat, *Quod est actione ultimum, fuit intentione primum* ; for God had still a regard of him : God said thrice in the creation of Man, which hath a resemblance of the Trinitie: There is conveyance of Gods grace to man, here is Gods Counsell for mans care.

In this verse we will consider four things under four causes : First, 4. Things. Mans efficient : Secondly, the matter : Thirdly, the form : Lastly, the end in the similitude of God, and in dominion over the fowls, fishes, and beasts God hath made him a Ruler. Of them in order.

First, There is a partition wall, there is a difference, between this work of man and all the former. The stile now is changed, *fiat & fit* into *faciamus* : God before was a Commander, now he is a Counsellor : *Qui est* (saith a Father) *qui formabitur, ut tanta sit opus prospecti- one* : Before with saying *fit & fiat, facta sunt* : but here in *faciamus* is deliberation, for that he now makes him, for whom all the former Creatures were made. The beasts were made this day with Man; but here is the difference, *creata sunt ambo eodem die, non eadem fide; eodem loco, non eodem modo*. God said *producat terra, germinet herba; sed dixit faciamus hominem*. Austin saith well, *Fecit alia premissa ut procul stans, at hominem ut prope accedens, porrigens manum* : God framed man out of the Earth, as doth the Potter his pot out of the clay, *As the clay is in the potters hand, so is the house of Israel in Gods hand, Jer. 18. 6*. We are not only the sheep of his pasture, but the sheep also of his hands, *He made us and not wee our selves*. Let us mark, to whom is this Precept directed? not the Angels and Elements. The Arrians and Jews doe say, that in the creating of man God consulted with Angels, and had the help of Elements; which opinion is without all discretion : *For who hath instructed the spirit of the Lord? or was his Counsellor?* *Esay* 40. 13. *Nec consiliarium neque auxiliarium habet Deus*. Men are not the patern of the Angels, but the image of God. Some Jews

1. Mans effici-  
cient.

*Faciamus.*

The unity of  
God-head, and  
the Trinity of  
Persons.

say here God speaketh like a Prince in the plural number, denying the Trinity; but *Philo Judæus*, the best of the Jews, disclaimeth that opinion. We say therein is expressed the Trinity. Princes in giving their Law use most magnificence. God at the giving of his Law saith *I am the Lord thy God, thou shalt have no other Gods but one*, in the singular number. In *dixit Deus* is the unity of substance; in *faciamus* is the trinity of persons: In the treble *creavit* in this chapter; in the treble *dixit* in this sixth day, is signified the Trinity of persons. In the image and similitude is the unity: In *nostra* is the trinity; *dicit ad similitudinem, non similitudines*: This is plain both in the creation and in the regeneration by Christ, God in unity, man in the trinity. In creating man is great deliberation, it is a joynt work of the Trinity. Thus farre of the cause efficient.

2. The matter  
of Man.

Secondly, Of the Matter. God created *Man*, or *Adam*, which is *nomen collectivum*, and signifieth Earth, the Matter of our creation. God in creating the Heavens *de profundis abyssi exaltavit altitudinem Cæli*: And here man, a clod of earth, before perchance trodden *sub pedibus bestiarum, collocavit super capita Angelorum ut in Christo*. David seeing mans baseness *Psal. 144. 3.* saith, *Lord, what is man that thou regardest him? or the Sonne of man, that thou thinkest upon him?* and likewise in the 8. *Psalme*, all before tend to honour and excellency; this work of ours sheweth our own baseness, that we are but *simus* and *limus*: the creeping worm called in Hebrew *Adama* hath alliance with *Adam*, which man, who is but a worm, as saith *Job, he confesseth himself to be vile, Job 39. 37.* In the 22. *Jeremy, 29.* the prophet exclaimeth saying, *O Terra, Terra, Terra. Adam or Man is not every kinde of Earth, he is not sandy, but of a serviceable and profitable glebe; for he is for Gods especial use, and made to his own likeness. In Gods temple there was no tymbre but of fruitfull trees, aliquid Deus creavit ex nihilo, & hic ex infimo maximum, at homo malus & otiosus ex aliquo facit nihil.* Though David were an holy man, yet did he see corruption, *Acts 13. 36.* *For man is of the Earth earthly, and born mortal, subject to corruption.* Galen the Heathen saith, that the Anatomy of a man is *Hymnus Dei*: He saith to the Epicure, take an hundred year to work but one part of a man, and thou canst not mend it; for in man God hath been so absolutely a work-man, that nothing in him may be mended. *Miranda fecit pro homine, sed magis miranda in homine. I will praise thee, O Lord, saith David, Psal. 139. 14. for I am wondrously made.*

3. The form of  
Man.

Thirdly, The form of man in our Image, *juxta similitudinem nostram*; though man be *de terra, & in terra*, yet he is not *propter terram*. God created his former Creatures *secundum speciem suam*, according to their kinde: God createth man *secundum similitudinem suam*. Man is *Microcosmos*, so say the Heathen: but divinity saith he is *Imago Dei*: *in omnibus Creaturis vestigia sunt Dei, sed in homine non solum sua vestigia sed imago sua. Est enim non solum opus sed imago Dei.* Miscen. upon this place, saith upon *Imago Dei*, that in una hac voce innumerat habemus voces: *Who so sheddeth mans blood, by man shall his blood be shed*; the reason is this, *for in the image of God hath he made man, Gen. 9. 6.* So there

is

is no exchange of mens souls; in *imagine sua*, we are created without blemish. Now when Adam was an hundred and thirty years old, he begat a childe in his own likeness, after his image, chap. 5. 3. that was blemished by his sinne. Our perfection in the image of God is esse *conformis filio Dei*, for we are predestinated to be made like the image of his Sonne, that he might be the first born of many Brethren, Rom. 8. 29. We are changed into the same Image from glory to glory, 2 Cor. 3. 18. Perfect felicity is the Image of God, virtue is the way to this felicity, sinne deformeth this Image in us.

Here is *Imago & similitudo*: *Similitudo* is the genus and comprehends both: *similitudo* is as a union in quality, here it is added as a perfection to the Image: the lineaments hereof by the Fathers are said to be first, The essence of the soul is in the body, *in omni & unaquaque parte*, as God is in the world. Secondly, the soul is immortal: God is so. Thirdly, there is a triple power of the soul, Understanding, Memory, and Free-will. Understanding is every where, in Heaven, in Earth, in the deep, on this side and beyond the Seas; there is an ubiquitie of the soul, as of Gods presence, every where. Memory, the infiniteness thereof is as that of God, who is without limitation; *qua est hac immensa hominum capacitas?* saith a Father; the will and conscience cannot be bound, but it is free to think: so God what him pleaseth, that can he doe. God, by his power, createth man, and maketh a natural World: And Man, likewise, maketh *artificialem mundum*, as ships for carriage, temples for service; lights and candles as artificial starres: *creavit etiam homo alteram quasi naturam*. There is a primitive Image; which is *Imago nata*, that is, of Christ the Sonne of God: *Imago autem creata Dei* is of man: *Christus est the Image of the invisible God, the first born of every Creature*, Coloss. 1. 15. *Zeheb* in the original tongue is *nata Imago quae est Christi*: *Tobar*, *creata Imago quae est Adami*. In the Redemption Christ made himself as our Image, Man planted may fall, so did Adam; but being replanted by Christ, he cannot fall: *The first man Adam was made a living soule, the last man Adam was made a quickning spirit*, 2 Cor. 15. 45. *ad similitudinem nostram*; *Imago Dei est omnium hominum, similitudo autem est paucorum*: the one is the bare face, the other is the robe royal: the one we have by essence, the other by virtue: the one by nature, the other by grace. We ought to put off the old man with his works, and put on the new man which is renewed in knowledge, after the Image of him that created him, Coloss. 3. 10. and love is the bond of perfectness: so that knowledge is recommended in the Image, and love in the likeness: which two are as the *Urim* and *Thummim* of the Law: Our soul is as a glasse to behold his virtues, and humble precepts, Luke 6. 27. In his similitude to be as he is, as farre as we may. Hence have we a thankfull remembrance, that he will crown us with glory everlasting, if we sinne not against nature, and draw on, instead of his similitude, *larvæ Demonis*, the visor of the Devil; but put on the new man, which, after God, is created unto righteousness and true holiness, and give not place unto the Devil, Ephes. 4. 24. We have in us Earth,

Earth, in regard of the body, and Heaven in regard of the soul : in the one is time, in the other eternity. Christ calleth the Gospel, *The Gospel of every Creature*, Mark 16. 15. *Ambrose* saith, *Posuit Deus in homine Terram & Cælum, non ut Terra mergat Cælum, sed ut Cælum eleuet Terram : totum hoc est hominū se assimilare Deo* : Let thy inward thoughts and outward conversation be good and agreeable, for this is the end of all, *Fear God and keep his commandments*, this is the whole duty of a man ; *for God will bring every work, with every secret thing, unto Judgment, whether it be good or evil*, Ecclesiastes 12. 13.

4 The end of  
Mans creation,  
to rule other  
creatures.

After God hath crowned man with knowledge and love, in the latter part of this verse, he giveth him a Scepter, and maketh him Vicegerent over the Sea, the Aire, the Earth ; over all the fishes, fowls, beasts, and creeping things therein, bidding him *to rule over them* : *He brought before man the beasts and fowls he had created, to whom Adam gave their names*, Gen. 2. 19. The Image is of perfection : the Similitude is in wisdom, in knowledge, in the Sonne ; in love, in the Holy Ghost ; in power, of the Father. *Miscen* saith, *Fecit Deus hominem nudum*, to shew that he needed the help of other Creatures for cloathing and for meat : Mans soveraigntie is to have at his command, and to serve him, the whole earth and the furniture thereof. If God bid him to rule over the fowls, fishes, and the beasts, over the better sort, then surely over the worser : Yea, God hath made the Sunne, the Moon, and Starres, with all the hoste of Heaven, to serve man, and hath distributed them to all People, Deut. 4. 19. *He hath given him dominion over the beasts*, that is, the priviledge of hunting into what parts he please ; and *dominion over the Earth*, which is the priviledge of Husbandry. Oh let us live after the similitude of him whose Image we are, and let us not be like, nay worse than beasts, *peius est comparari bestie, quàm nasci bestiam*. For man, though he be in honor, he understandeth not, but is like to beasts that perish, Psal. 49. 20. We are here to note the obedience of the Creatures while man was obedient : and that the mutinie and discention between them, and their disobedience to man, did arise by mans rebellion to God his Maker. When *Adam* stood, then the cattel, the fowl, and the beasts of the field came and did homage unto man, and were content to be named by him, chap. 2. 20. But after his fall *fugimus & fugamus*, they some of them, fle from him, and other some make him to fle. Now we serve the cattel before they can serve us. This commeth to passe by disobedience, by blotting (as much as in us lyeth) the Image of God : *Let then our own wickednesse correct us, and our turnings back reprove us ; for know and behold that it is an evil thing and bitter, that thou hast forsaken the Lord thy God*, Jer. 2. 19. It is Gods bounty to be created in the Image of God, according to his likenesse : Let therefore our care be, that these his great benefits be not bestowed in vain by our own sensuality, lest, by that means, we be cast from his likenesse ; *for as the first God created man without corruption, and made him after the Image of his own likenesse*, Wisd. 24.

Adams disobedience  
caused  
their disobedience.

*Itaque creavit Deus Hominem ad Imaginem suam, ad Imaginem, Gen. 1. 27. inquam, Dei creavit eum : Marem & Fœminam creavit eos.*



**G**ODS deliberation was in the former verse : Here he entreteth into consultation : in this image his person is represented ; this verse is the accomplishment of the former. *Fals sic* was the return of the other dayes ; but he useth another course here, the three *creavit's*, iterated thrice, is a specifying of great joy of God in this his work, it is,

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Three *creavit's* in this verse.

saith a Father, *triumphans Creatoris*. It expresseth the tender affection and dear love God hath to man : in a speech of affection *Salomon* saith, *Prov. 31. 2. What, my sonne ! and what, the sonne of my womb ! and what, oh sonne of my desires !* *Paul* likewise ravished and carried away with this fervent affection, useth this treble iteration in the *2 Cor. 12. 2. I knew a man in Christ above fourteen years agoe ; whether he were in the body I cannot tell, or out of the body, I cannot tell ; I knew such a man, whether in the body or out of the body, I cannot tell, which was taken up into sheebird Heaven.* Others doe conceive, that God by this treble iteration, blew a trumpet to the Waters, Earth, and Heaven, that is, to all the World, that they should all know that man was their Governor. Thus much for *creavit* in general, and the treble iteration thereof : Now we will consider the especials,

*Faciamus* was a word suspicious, so that some thought God had the help of Angels ; but here by *creavit* the doubt is answered, that it was one by the Deity. *Imago nostra*, was suspicious, here *ad imaginem Dei, ad imaginem suam* taketh away the doubt. *Creavit* thrice iterated in this chapter ; the first is creating essence, the other life, the other understanding. *Creavit* is here thrice mentioned, for that all these three, essence, life, and understanding are in this one Creature *Adam* : He hath being, sense, and reason, *est autem ratio anima anima & pupilla animæ* : all which three are expressed in *chap. 2. 7. God made man of the dust of the ground, that is his essence, and breathed in his face the breath of life, and the man was a living soul*, there is the person of God the Father in the creation : *All things were made by the word, and without it was made nothing, John 1. 3.* So by this conceit Gods purpose is understood. Here the Fathers in treble iteration finde trinity of Person, in *creavit* unity of Godhead : The Image is for knowledge, the similitude for love, and power is given him for execution. The minde or heart receiveth, *Dan. 6. 6. the will affecteth, the power or dominion executeth. There is contemplation, affection, and action brought forth by this triplicitie.* Now of the considerations apart.

This verse hath three parts, the two first concern the soul, the last

Three parts of this verse. Two of the soul the one of the body

Similitudo  
Imago.

the body, as is apparent : By the two branches of the soul, is signified a double care of the soul, and a single care of the body. Our soul is *celum*, our body *carum*, the one heavenly, the other earthly. The opinion of the better sort of Interpreters is, That God useth this often repetition for the better credence, saying, *ad imaginem suam, ad imaginem ejus, cuius ? responderet, ad imaginem Dei*. Man carrieth the image of God, not of *Caesar*, not of the World ; *Dare ergo Deo quae sunt Dei*. The best sort say it is for the emphasis, for our learning and for our memorie, alledging the 12. of *Proverbs* 20. *Have I not written unto thee three times in counsellis and knowledge : It is ad perpetuam rei memoriam*. *Jeremy* saith thrice, *Oh Earth, Earth, Earth*, in regard of our humiliation. Here *Moses* sheweth, that though in regard of our bodies we are Earth, yet in regard of our souls we are Heavenly. *To the praise of God we are called in one body, Coloss. 3. 15*. Christ took upon him our vile Image to redeem us. *The woman is of the man, the man is by the woman, but all things are of God, 1 Cor. 11. 12*. By sinne we have lost this Image, but fear to sinne reneweth this Image, which who hath nor, he is no man. But what is become of Gods likeness, the Image is twice mentioned ; but sometime the Image is taken for the likeness, as in the 3. *James* 9. *Men are made after the similitude of God*. The Fathers take the similitude for a perfection, not a generalitie. *St. Ambrose* saith, *Est Imago quam habemus, est similitudo quam querimus*. The Butcher-flie can be glorious, the Ant provident, the Waip can revenge, but to think of God belongeth to man alone, whose Image he is. *Bernard* saith, *Imago quam omnis vivens habet, nullius est momenti, condemnatio est mundi, et per peccatum sumus deformes ad imaginem peccadam* : the beautifying is in the similitude. Man is not *Imago Dei*, *sed ad Imaginem Dei*. *Basil* saith, the image is by nature, the similitude by grace, for the similitude is the perfection of the image. The image of God is knowledge : *The new man is renewed in knowledge, after the image of him that created him, Coloss. 3. 10*. In the likeness is love, which is the bond of perfectness, the 14. verse of that chapter. This is to be created in the new man, in his likeness of righteousness and holiness, these are the colours of this likeness : and the oyle of these colours is truth, the which he poureth into us, *Luke* 10. 34. and so having this similitude, man is perfect : But the Devil, envying this beauty, gave man a penill of his own will, and had his colours of malice, vain device, and lust, *and these drown men in perdition and destruction, 1 Tim. 6. 8*. But *Miscen* saith, While the Devil poysoneth mens affections, let not reason assist Satan, and his temptations are but bubbles. But if the conscience and judgment of man be corrupted, thence cometh all the transgressions of Mankind, then is their *agricultura peccati*.

Of the bodie,  
Male and Female.  
male.

Now of the body, *Male and Female created he them*. The image of God is common to all, the similitude to a few ; this diversity of sexes is in regard of the flesh *for there is neither Jew nor Grecian, neither bond nor free, neither male nor female, but ye are all one in Christ Jesus, Galath. 3. 28*. *Male and female created he them, and called their name Adam* in



in the day they were created, chap. 5. 2. There is in *Adam* the similitude and the sex, he understandeth things spiritual and things earthly, therefore he hath soul and body : He is as a Theater to behold God, and as a glasse to view Gods likenesse : He was created without corruption, *Wisd. 2. 23. Only this have I found, saith Salomon, that God hath made man righteous, Preach. 7. 29.* Man is made straight in respect of his body, wherein is resembled the inward righteousness of his soul, *Ne habemus ergo curvam animam in recto corpore*, let us strive to be inwardly as God hath made us outwardly, that is, to have upright thoughts, and a straight conscience toward God and toward man. Mans study is not the care to preserve Gods image : So that we carrie about us Gods image to be the condemnation of the World. We should shew in our body the image of God renewed in us. There be those that say, that God made the upper part of man and the Diuel made the lower part ; but God made man from the crown of the head to the sole of the foot. *Moses* therefore saith, *Male and female created he them*, both were made the sixth day. The manner of making the Female is the 21. verse of the next chapter, of the rib of *Adam* was *Eve* made ; both Male and Female God made, shewing, in them, *his mercy unto thousands*. The like did God promising in the seed of *Abraham* all Nations should be blessed, *Psal. 105.* Before *in dominentur*, they were both foreseen. There is a difference of sex in others, as in Birds and Beasts, but the same is exprest only in the principall Creature. *Adam* was not *ex femine mulieris*, saith *Ambrose* : He created *Adam*, and out of *Adam* he took *Eve*. He created but one : and wherefore one ? because he sought sanctum semen, an holy seed, *Matuch. 2. 15.* He created not *Marem & Faminas*, nor *Mares & Faminam*, but *Marem & Faminam*. So this is no refuge for Adultery, but it is the institution of the holy estate of Matrimony : so that from thence issueth the holy seed. The Adulterers, like pampered horses, doe neigh after their neighbours wives, *Jer. 5. 8. committing abomination with others wives, forcing their own sisters, and their fathers Daughters, Ezekiel 22. 11.* but lawfull marriage begetteth children to God, not to the World. Before God created other his Creatures after their kinde severally : but here God taketh the Female out of the Male, being both bone of the same, and flesh of one flesh, that so love might perfectly be grounded between them ; but as the woman is of the man, so is the man also by the woman, *1 Cor. 11. 12. Mulier est ex viro, vir per mulierem*. Man inclosed Woman in the Creation, but woman inclosed man in the Redemption. *Jeremy* in his 31. chapter 22. saith, *The Lord hath created a new thing in the Earth, a Woman shall compasse a Man.* *Eve* came out of *Adam*, *Christ* out of the Virgin *Mary*, without any knowledge or copulation of the flesh. These are high mysteries, and works wonderfull ; *The man was not created for the woman, but the woman for the mans sake, 1 Cor. 11. 9.*

Male and Female.

Out of this verse the observation of the primitive Church hath been, First, in the Image of God is resembled the estate of the Church, the Ecclesiasticall estate. *In dominentur, let them rule over the Earth,*

Hence is observed the state Ecclesiasticall, Politicall, and Oeconomicall.

and Sea, the Fowls and Fishes, is the ground of a Common-wealth. Though Christ were abused, yet all the Nations shall worship him : The Kingdome is the Lords, and he ruleth among the Nations, *Psal. 22. 17. 18.* The perfect are to rule the unperfect: the Man hath dominion over the Beasts and all the Earth; this is the resemblance of the Politicall estate. In creating them Male and Female, is the perfect resemblance of the Oeconomical estate of every House and of every Familie.

*Gen. 1. 28. Deinde benedixit eis Deus; & dixit eis Deus, Fœtificate, ac au-  
gescite, & implete Terram, eamque subijcite: & dominamini  
in pisces Maris, & in volucres Cœli, & in omnes bestias  
reptantes super Terram.*

Februar. 9:  
1590.

The creating  
of Mankind.

Propagation.

THE second speech God here useth concerning man, is whereby he createth Mankind, as before he created Man: For though creation be a great benefit, yet this is a further benefit of propagation or continuance, God, by *Nathan*, promiseth to *David*, that his Kindome should be stablished for ever, though *David* said, *Who am I oh Lord, and what is my house?*

*2 Sam. 7. 18.* Though *David*'s people were small, yet did God multiply them, and gave continuance to his seed.

Two parts of  
propagation.

A Heir: an  
Heritage.

*Adams* Heirs  
are Mankind.

There are two parts of propagation, The one is to have an Heire, the other to have an Heritage, both are here given unto Man. Of them in order.

God restraineth not his bounty unto these two *Adam* and *Eve*. *Esay*, in his 49. chapter 6. prophesying of Christ, saith, *It is a small thing to raise up the Tribes of Israel; I will also give thee for a light to the Gentiles: God giveth not the Earth to two only, for the Earth is too big for two; there must be many to inhabite it; there be those that dwell in the uttermost place of the Earth, Psal. 65. 9.* They only are not the two vessels of his mercy; there are more vessels then they, and that he might declare the riches of his glory upon the vessels of mercy which he hath prepared unto glory, he hath called both *Jew* and *Gentil*, *Rom. 9. 23.* By the multitude much glory is given to God: In the 26. verse, was the planting of this principall work; this is the watering thereof by his blessing. Creation and procreation are both blessings, yet several blessings; all have the one, yet not all the other. Though the Eunuchs be as dry trees, yet God hath for them a blessing, *Esay 56. 3.* Divers have their wombs closed: this is a restraint of Gods blessing. When the Prophet did even consult what curse God should give *Judah* for their Idolatrie, he saith, *Give them a barren womb and dry breasts, Osee 9. 14.* When *Jacob* blessed his children, he said to *Joseph*, *He shall be a fruitful bough, that is, in the Hebrew, a sonne of increase, chap. 49. 23.*

As

As Gods curie is a restraint of increase, so his blessing is the fountain of procreation, *bene voluit* is the fountain also of Gods *benedixit*; For God hath created all things, and for his wills sake they are, Rev. 4. 11. Gods blessing is not *res vult*, as mans is, only to wish well, but it is as dew and oyle that soaketh to the bone.

Increase is an actual blessing, *An handfull of Corn is sown, and the fruit thereof shall shake like the trees of Lebanon; the Children shall flourish like the grasse of the Earth, Psal. 72. 16.* So that Children are Gods blessing. God could at once, at the first, have filled the Earth with men, but God made one for that he would have an holy seed, for woman was out of the rib of man, chap. 2. 22. God blessed them, therefore the estate of Marriage is blessed; therefore God made woman an help for man, chap. 2. 18. The School-men say, *Bst enim hac benedictio remedi*, a blessing of remedy: this is a remedy for filthy lust and concupiscence: And therefore saith Paul, to avoid fornication, *Let every man have his wife, & every woman have her own husband, 1 Cor. 7. 2. Humiliata est benedictio.* This bindeth not every one to marrie; *Sermo est dans facultatem, non addens necessitatem*: this is no precept, but a power and facultie to increase and multiply. When God said, chap. 2. 16. *Thou shalt eat freely of every tree of the Garden*, he bound him not as of necessity to eat of all, but gave him liberty to eat of any. Matrimony, some say, is a carnal filthinesse, and full of sinne; therefore they disallow Marriage. There are some other say, that Marriage is a matter of necessity, saying that all must needs marrie; but both of these opinions are most wicked. God said before to the fishes, *crecite & multiplicamini & replete aquas maris*: and to the Birds *multiplicemini super terram*.

Here *replete terram* especially concerneth man. With the blessings wherewith he blessed Plants and Beasts, he blesteth Man, and with more, saying, *crecite, multiplicamini, & replete terram*: By the first is given us stature; by the second, power of issue; by the last, a power of plenty: He would not have man small in stature, nor solitary in number; but he made him to fill the Earth. He proceedeth in a good course, first there is maturity; for before maturity there is no seed: after maturity and ability, he giveth him a will to multiply; wherein is a pleasure: Sara laughed saying, *After I am waxed old, and my Lord also, shall I have lust?* chap. 18. 12. She feeling her self barren, gave her maid Agar to Abraham for wife, chap. 16. 3. God giveth a power unto man of the rains, God openeth the womb and moistneth the breasts for propagation. When God had opened Rachels womb, the sonne which she had conceived and born she called Joseph saying the Lord will give me yet another sonne, chap. 30. 24. So that Josephs name is not restrained to one or two, but she hoped to have further increase.

Every bird and fish had these words, *dixit Deus eis*: Though the words spoken here to man are the same, yet the accent in the holy tongue maketh the difference: But the expressing of the difference is in *dominantem*, after these three, which sheweth the digni-

Subjicite terram.

tie of this Creature. Before it was said to the other Creatures, *subjicimini*, be ye subject; but here it is said to Man *subjicite terram*, which being added to the three former, maketh a great difference, which sheweth man to be of a noble condition, being *ad imaginem Dei*, among whom God hath his Elect: Who shall not only *replere terram morientium*, but even *replere celum, id est, terram viventium*. I should have fainted, saith David, except I had beleev'd to see the goodness of God in the Land of the living, *Psal. 27. 13.* Even for mans sake was the world created, and the consummation of the world dependeth upon them. Basil and Ambrose doe say, these words doe concern Adams minde, that he grew in the gyfts of the minde. There is a growing up in Christ, by faith and knowledge, to a perfect man, unto the measure of the age of the fullnesse of Christ, *Ephes. 4. 13.* this is to grow in favour and in wisdom; applying the filling of the Earth to *replere terram viventium, nempe, celos*: And unto them that grew in these gyfts, and doe persevere to fulnesse, and overcometh, God promisetb dominion, that he shall be a pillar in the Temple of God, he shall have written on his head the name of God, the name of the new Jerusalem, *Rev. 3. 12.*

The value of the benefit.

An Heir.

To have Children.

Now concerning the value of the benefit: it is a benefit to have issue, to have Heirs. When Adam saw the World, he named it a Globe. When Adam had a sonne by Eve, he was called Cain, that is a possession, *chap. 4. 1.* Abraham esteemed it a great benefit to have an heir of his own loynes; therefore, in *chap. 15. 2, 3, 4.* He saith to God, *what wilt thou give me, seeing I goe childlesse, and again loe behold, unto me thou hast given no seed; the Steward of my house is this Eliezer of Damascus; wherefore loe a servant of my house shall be mine heir?* But God doth comfort him saying, *This man shall not be thy heir, thy seed shall be innumerable.* When Jacobs sonnes told him that Joseph was living, and governor of the land of Egypt, and shewed him the chariots which he had sent for him, Israel laid, *I have enough, Joseph my sonne is yet alive, chap. 45. 28.* So then children are a comfort to their Parents and a staffe to their age: they are a beauty to the Commonwealth; *The sonnes growing up in their youth as plants, and the daughters as the corner stones graven after the similitude of a Palace, Psal. 144. 12.* They are also a strength unto the Commonwealth, *As the arrows in the hand of the strong man, so are the children of youth, Psal. 127. 4.* The Prophet, in repeating the blessed estate of Jerusalem, after the return from her captivitie saith, in the 8. *Zecharie 5. That the streets of the Citie should be full of children playing in the streets thereof.*

The other is an Heritage.

Subjicite terram.

God is the chief Lord of all.

The other benefit in this place is the Heritage, the latter part of this verse. This is an approving of his former counsell; it is a Deed of gift of Gods Creatures of the Earth it self, and an intayling of it unto man and his posterity. The first is a tenure of the Earth, saying *subjicite eam*, and giving to man an interest in the furniture of the Sea, Aire, and Land. God he is the chief and absolute Lord of all things, and over all things: *The Heavens are his, the Earth also is his, he hath laid the foundation of the World, and of all that therein is, Psal. 89. 12.*

The

The furniture also is his: *All the Beasts of the forest are his, and the Beasts on a thousand mountains, Psal. 50. 10. The glorie of Lebanon, the beauty of Carmel is the Lords* Esay, 35. 2. The riches of the Earth, *the gold is his, and the silver is his, Aggey 2. 9. God in his own person, in 41. Job. 2. saith, that all under Heaven is his.*

But God here delivereth unto man possession of the Earth and his Creatures, bidding him *to rule over them.* God reserveth the Heavens to himself, *even the Heavens are the Lords: terram autem dedit filiis hominum, Psal. 115. 16.* He giveth the Earth as it were in Fee-farm to the sonnes of men. God, the cheef Lord of all things, maketh man ruler over the Earth, maketh the Earth (as the Germans doe say) a Countie Palatine. So that men are no usurpers, but lawfull rulers: All titles in the Law, in Manors, Lands, and Dominions are from hence.

Mankinde hath the Earth, Sea, and the Aire in Fee-farm.

In *subicite terram* are employed these three, seising, keeping, and employing of the Earth: *Jus est prima possessio*, first, possession was a right in the beginning: wherefore it is said in the 11. *Dent. 24. All the places wherein the soles of your feet shall tread, shall be yours.* If two came together to one place, they divided the possession by content; as did Abraham and Lot, chap. 13. 11. Or else they divided the same by lots, as in the 15. of *Joshuah 1.* The Earth was at first, as a dish of meat at a Table, where every man might cut where him pleased; but when one had cut forth his peece and layed it on his trencher, it became private; and it were injury to take from him, that is now his own by possession. *God promised to the seed of Jacob, the Land of Canaan, the lot of their inheritance, Psal. 105. 11.* For the Israelites, by their just carriage and honest conversation obtained the promise, and having injury offered them by the Canaanites, took revenge under *Joshuah*, and possessed the Land *jure belli.* *Jacob gave unto Joseph, at his death, one portion above his brethren, which he got out of the hands of the Amorites by the sword and by the bow, chap. 48. 22.* The right he had, was by the sword and by the bow, and this was his own. That the former world had by just warre and subduing of Tyrants, was a right. If we winne a Countrie where no habitation hath been, or which hath not been habitable for wilde beasts, by chasing from thence the beasts, and by subduing that Countrie, it becommerh our own by *subicite terram.* When the most high God divided to the Nations their Inheritance. When he separated the sonnes of Adam, he appointed the borders of the people, according to the number of the children of Israel, *Dent. 32. 8. Every one had a mark-stone, to know their own severall, Dent. 27. 17.* Thereupon saith the wise man, in the 22. *Proverbs 23. Thou shalt not remove the ancient bounds which thy fathers have made. David smote the Philistines and the Moabites, he subdued them and made them tributaries, 2 Sam. 8. 2. God hath assigned unto Mankinde the bounds of their habitation, Acts 17. 26. Israels possession three hundred years was a good right, Judges 11. 26.* Thus much of Heirs and Heritage, concerning the seising upon others lands, and keeping their own.

*Jus prima possessio.*

A comparison.

Possession *Jure Belli.*

The last point of *subicite terram*, is the employing, that is, to labor, turmoil,

turmoil, to break it up, to harrow and plough it; this is for Husbandrie, to dung it and manure it for pastures, to make houses and buildings for Architect, to make gardens and inclosures for solace. The mold also is to be employed, as the sand, the chalk, the clay for the brick and ryle, is to be employed. *Salomon*, when he builded the Temple, had great occasion to search quarries of stone, there were great and costly stones sent from *Hyrain* for the foundation and beautifying thereof; *1 Kings* 5. 17. God gave to man industrie whereby to finde the metals, also the riches of the Earth in the bowels of the same. God gave the Earth to man, God subdued it not for, but he had man subdue it: *Subjicite eam, non dedit subjectam, sed subjiciendam.* God made man; not of loose sand, but of a molde, of gleebe to labour, not to be idle; and therefore *Adam*, in the state of his innocencie, was put into the garden of Eden that he might dresse it and keep it, chap. 2. 15. Man labored then not with sweat, for his labour was not laborious; for by mans transgression Gods curse came, that in the sweat of his face he should eat his bread, chap. 3. 19.

*Dominamini.*

In use,

Fruit,

Consumption,

Alienation.

Over Fish,  
Birds, and  
Beasts.

Now of *Dominamini*. *Plenitudo terra est jam hominis. In dominio sunt has quatuor, usus, fructus, consumptio, & alienatio.* First for Use, we have power to tame some, as the Horse, for all his strength; yea even the Lyon, for all his courage; and the Elephant for all his hugeness: Those which will not be tamed, we rule over them by imprisoning them. In regard of fruit, We have the wooll of Sheep, the teeth of Elephants, and the horns of Unicorns. For consumption, or spending, They are some unto us for meat, and others for medicine. In respect of alienation, we buy and sell them daily.

Further, Over what shall you rule? Even as it is in the text, *Over the fishes of the Sea*, by the Angle. Christ bids *Peter* cast in his angle and take the fish, *Matth.* 17. 27: Or by the net: Christ also bid *Peter* let down his net to make a draught, *Luke* 5. 4. Angling and fishing are to man both for profit and for pleasure.

*And over the fowl of Heaven.* By Fowling, by Hawking, by power or by policie; either killing them with arrows, or taking them in pits, or by snares, as in *Prov.* 7. 23, the 20. *Joshua* 13. God for the Ravens and for the young birds prepareth their meat *Job* 39. 3. So that the fowls and birds are to man for service, for solace, and their notes of musick.

*And over every beast.* This is indeed a large *Charta de foresta*: We are permitted and authorized hereby to hunt the wild beasts of the forest, and being hunted, to eat the flesh thereof, *Levit.* 17. 13. *Thou mayest eat flesh, even whatsoever thy heart desireth: Even as the Roe-buck and the Hart is eaten, so shalt thou eat it, Deut.* 12. 22, 23. There they were permitted the eating of all kinde of flesh, they might before eat the flesh of that they had hunted, as of the Roe-buck and of the Hart: It was *cave justitia* which they got by hunting; it was dainty meat unto the Hunter; for unto the hungry soul every thing is sweet, *Prov.* 27. 7. The Hunter had his snares, *Psal.* 91. 3. The Hound hunteth the Deer: both are serviceable unto man; there is pleasure in the hunting and chasing:

sing : the game is for meat when it is pulled down. We have rule over Horses and Doggs, who serve us, though not to feed us. The Dogge defendeth our flocks from the Wolfe, our houses from theeves, our bodies from injurie : the swiftnesse of the Horse helpeth our slownesse : the Elephant in batrel helpeth our weaknesse : the Sheep help our nakednesse, cloathing us with their wooll : the Oxe plougheth the ground, to give us bread, and eateth grasse to be our food, he giveth his hide to shoe us ; and every thing that moveth in the Earth is for man. We finde great goodnesse many wayes in the Bee, and in the Silk-worm ; *God save*, man feeleth the goodnesse of those things God hath created. So that *subjecite terram* is the tenor of all Law, a giving possession of inheritance : and *dominamini* is a rule and dominion given to man over the utensils, the riches of the Sea, Land, and Aire.

There is here also observed by the Fathers, a spiritual Analogie in *dominamini*. In man there is a spirit and a soule ; in him there is also Earth : the cares of the body ought to be lesse than those of the soule, *est enim anima in homine calum, corpus autem carnum*, saith Basil, *non sit carnum caelo superius, sed sit calum carno superius*. Let the soule have dominion over the body and the concupiscence thereof ; the body is earthly given to lust, anger, envie, pride. Here they admonish us to subdue these beastly affections, and to tame the savagenesse of our corrupt nature. The whole nature of beasts, and of birds, and of creeping things, and things of the Sea, is tamed, and hath been tamed of the nature of man ; *but the tongue can no man tame, it is an unruly evil, full of deadly poyson* : this place doe they allege out of the 3. James 8. And as James saith, *that the tongue should be tamed from evil speaking, malicious slandering, back-biting, lying, and dissembling* : so say they (and that very well) that all the brutish affections ought to be tamed and subdued ; that so the soule might reign in the body, and the body be subject to the soule.

A spiritual  
Analogie.

*Præterea dixit Deus, Ecce dedi vobis omnes Herbas sementantes semen quæ sunt in superficie totius Terræ ; omnesque Arbores in quibus est Fructus arboreus, sementantes semen : vestra ad comedendum erunt. &c.*

Gen. 1. 29, 30,  
31.



**H**IS is Gods third speech, of this sixth day, concerning man. The first in the 26. verse, is of his power in creating him : The second *dixit*, in the 28. verse, is of his providence in preserving mankind : This third speech is Gods further care for the nourishment of them whom he hath created and by propagation preserved. In the 30. verse God sheweth his love to man,

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having before given unto man the beasts of the field, yet he giveth to his beasts their meat. The last verſe is the cloſing up of the ſixth day.

Mans meat:

The Argument of the 29 verſe is for proviſion for mans meat.

An Objection.

Here ariſeth a queſtion made by ſome : *Man in the eſtate of his innocency was immortall, what need had man then of any meat ?*

The Answer.

True it is, that *Adam* was created immortal, yet having a poſſibility to be immortal: Thereupon the School-men ſay there is a double immortality, *poſſe non mori fuit Adam, mori non poſſe eſt Dei*; for Chriſt only, who is King of Kings and Lord of Lords hath this immortality, 1 Tim. 6. 16. which is beſtowed upon us by way of reward through Chriſt our Saviour, whereby our nature is ingrafted in the divine nature of the ſecond immortality; for the firſt man *Adam* was made a living ſoul, and the laſt *Adam* was made a quickning ſpirit, that is, bringing us from Heaven the ſpirit of life; the firſt was of the Earth earthly, the ſecond of the Heaven heavenly, 1 Cor. 15. 45. *Adam* was created with a poſſibility of immortality; the part immortal of mans creation was from God; but through mans diſobedience and ambition, when he did eat of the forbidden fruit of good and evil, God ſhut him out of the garden of Eden, leſt he ſhould take alſo of the tree of life and eat and live for ever, chap. 3. 22. whereby *Adam* was deprived of life; for it was ſaid in the 2. chap. 17. *When in that day he did eat of the forbidden fruit, he ſhould dye the death.* So that by mans diſobedience man became mortal, who before, in the ſtate of his innocencie, had a poſſibility of immortality, for then he had the Image of God perfectly, but by ſinne came death, *per peccatum mors*; and ſo by mans tranſgreſſion Gods Image was defaced; for by one man ſinne entred into the World, and death by ſinne, and ſo death went over all men by this *Adams* ſinne, even Babes were ſubject to death, though they had no actual ſinne, Rom. 3. 12. And life came to Mankind through one that is Chriſt Jeſus: As by the offence of one the fault came on all men to condemnation; ſo by the juſtifying of one, the grace abounded to all men, to the juſtification of life, the 18. of the foreſaid chapter: For, by him, this mortall muſt put on immortality, this corruptible incorruption, for Chriſt ſwallowed up death in victory, ſaying *Death, where is thy ſting ? Hell, where is thy victory ?* 1 Cor. 15. 45. Man was not immortal by himſelf, but the life he had God gave him: In the ſtate of his innocencie he had heat and moiſture, which God breathed into him when he breathed life, chap. 2. 7. and therefore man needed even then food to preſerve heat and moiſture. Man before was immortal and his meat uncorrupted, but by mans fall, man became mortal, ſubject to death, ſo that both man and mans meat were corrupted; and *Adam* was a debtor to the fleſh to ſatiſſie his hunger. Before God ſaid *Dominamini* all beaſts and fowls were *peculium Dei*, Gods proper ſtore: The trees and fruits were before, but this is mans warrant, To touch any thing, any tree, any herb, for their meat. Herein then more particularly we will conſider two things, what God gave unto man, and to what end.

*Ecce.*



*Ecce.* Behold is a word of wonder, expressing a matter of wonder and Gods great love to Mankinde. *Ecce* (saith a Father on this place) *patentem & amantem Creatorem* : He is not only a Creator full of power, but even a faithfull Creator, 1 Pet. 4. 19. for behold, he is both mans Creator and mans Cator. *He visiteth the Earth and watereth it, he maketh it very rich, and for men he prepareth corn*, Psal. 65. 9. And he saith unto man Deut. 28. 4. and 5. *That if he obey God, blessed shall be the fruit of his body, the fruit of his ground, the fruit of his castel; and blessed shall be thy basket and thy dow.* So that God provideth us corn for bread, and bread to eat. It is even God that giveth us life and meat, he maketh us and serveth us : *quis autem est major?* but who is greater, he that sitteth at the Table, or he that serveth? is not he that sitteth at the Table? And *I am among you* (saith Christ) *as he that serveth*, Luke 22. 27. God the great Jehovah minisreth unto man all that he needeth. David assureth himself that God will help and defend him, Psal. 38. 22. from the hand of his enemies. *God made for man coats of skinne, and cloathed them*, chap. 2. 21. God giveth to men beds whercupon to take their rest : *God will strengthen him upon the bed of sorrow, and turn all his bed in his sicknesse, then will God send him comfort*, Psal. 41. 3. Thus much of *Ecce*, behold.

He saith not *Ecce dixi*, but *Ecce dedi* : He opens his hand, not his mouth; he sheweth his liberalitie which is wonderfull; it is a beholding of works, not of words : *Manifold are the works of God, the Earth is full of his riches*, Psal. 104. 24. There is also a further thing; for he saith not *Ecce do*, but *Ecce dedi*, as much as to say, *Oh man before you were born I provided for you all herbs and all trees, I respected you before you were, I had you in minde in all the dayes of the Creation; Fecit, quæ fecit omnia pro homine Deus* before he said *faciamus hominem*; he made all things for man before that he made man, which sheweth Gods care and fatherly love he bare to men even before man was. What shall I say hereof more but this, *Amor Dei erga hominem est antiquior homine*.

He giveth unto man every herb having seed, every tree having fruit, bearing seed; whereby he giveth us all grain, seed, corn, pulse, spice, the grape, and other fruitfull trees. It may be objected, *That to eat of nothing but of herbs, and of trees, and of such fruit as the Earth brought forth, were but a raw diet*. Well fare Noah's Table, for he had flesh in great plentie for his meat, Gen. 9. 3. for as the green herb, so gave God unto him all things for meat : If God be our Cator, as he is liberrall, so he will be frugall. *Elijah* was fed by the Angell with a cake baked on the coals, and a pot of water, 1 Kings 19. 6. yet in the strength of that meat walked he fourty dayes and fourty nights. And surely unto Adam the trees of Paradise were better and more pleasant than all the dainties of Noah's Table; for the trees that were there were pleasant to the sight and good for meat, chap. 2. 9. These innocent meats were fit for the state of innocencie, even unto this day the service of delight is the herbs and fruits of the Earth; even then when flesh was for meat, it was to be eaten without the blood, the Hunter might eat that he had hunted.

*Ecce.*

*Ecce dedi.*

Every Herb having seed, every Tree having fruit.

Adams diet objected to be raw.

Answer.

hunted. *Virgo terra fuit herba*, blood corrupted the Earth, all meats are but *obsonia*, but sawce, in respect of bread, which is the comfort of the heart if we be thankfull; for otherwise, though God give us our desire, yet will he send leanness into our soul, *Psal.* 106. 15. By simples at this day the Physicians use to restore health. If God conveyed every herb, then every herb was meat for man: yea then so was the *Co'loquintida*, which is called now *fel terra*, and a vehement poyson, yet *Elisha* caused the people to eat thereof, and they had no hurt, yet they said *that in it was death*, *2 Kings* 4. 40. and *that death was in the pot*: mors in olla came by finne, it was not so from the beginning. Furthermore here is no necessity imposed upon man to eat of all the trees; but a liberty is given him to eat of any. Some also make another objection: *If he might eat of all trees, then of the forbidden tree.* But the Fathers answer, That saying that gave to *Adam* every tree bearing ordinary fruit: such were not the trees of knowledge and of life.

To what end  
Herbs and  
Trees are gi-  
ven Man.

For fruition.

The last point is, To what end God gave man herbs and trees. *Fuit ut sint alimentum*, that they might be for meat, to have herbs and trees given, and that for meat are divers things; *There is a man, to whom God hath given riches and treasures, and he wanteth nothing that he can desire; but God giveth him not power to eat, thereof, but a strange man shall eat it up*, *Preach.* 6. 2. *Elisha* told the King, *That he should see with his eyes the great plenty that should be in Samaria, but he should not eat thereof*, *2 Kings* 7. 19. Though a man have abundance, yet his life standeth not in his riches, *Luke* 12. 15. and therefore in that chapter, what availed it the rich man to have much fruit, many barns, and much goods layed up for many yeers, when that even in the same night they should fetch away his soul? Then whose were those things which he had provided? *De- dicit vobis ut sint in escam*, There is the fruition.

In esca, tria.

1.

2.

3.

*In esca tria sunt.* The first is a content of the appetite, which avoideth famine; for when God shall break the staffe of bread, men shall eat and not be satisfied, *Levit.* 26. 26. Sometimes also the men of this world have their portion in this life, they have their bellies filled with Gods hidden treasure, *Psal.* 17. 14. It is Gods curse to have sown much and bring in little, to eat and not to have enough; to drink and not to be filled, to be clothed and not to be warm, *Aggey* 1. 6. The third benefit in meat is, that it nourisheth, *While the flesh was yet between their teeth, before it was chewed, the wrath of God was kindled against the people who lusted, and God smote them with an exceeding great plague*, *Numb.* 11. 33. The meat of the wicked in his bowels was turned, he hath devoured substance, and shall vomit it, for God shall draw it out of his belly, *Job* 20. 14. So that to eat, to be satisfied, and to be nourished, are three several benefits; as to have and not to eat, to have and eat and not to be satisfied, to have eat and be satisfied, and not to be nourished, are three several curses and plagues. Some there are, who though they eat never so much or never so good meat, are ever lean; whereas others are fat, though their dyet be small and of the basest sort: For though that *Daniel* and his fellows did eat pulse and drink water for ten dayes, yet at the end of

of the ten dayes they were fairer and in better liking than they which did eat of the portion of the Kings allowance, Daniel 1. 15. God hath created meats to be received with giving of thanks, neither is any to be refused, being sanctified by the word of God and prayer, 1 Tim. 4. 5. So that in a word, as Gods benefits descend upon us, so our prayer and praises must ascend up to God for the same.

*Omni- busque Reptantibus super Terram, in quibus est anima vivens, dedi omnes Herbas virides ad comedendum : & fuit ita.* Vas. 30.

**H**ence you gather that God provideth for men and for beasts ; The meat of Beasts. for our Tables, and beasts Mangers ; which providence stretcheth to all that hath life in itself. The beasts being ours, we should have provided them meat ; but God herein sheweth his love unto man ; *Nunquid de bobus, & de passeribus cura est Deus ?* God provideth fodder for the Cattel, and meat for the Sparrows, *he causeth grasse to grow for the cattel, and herb for the use of man, Psal. 104. 14. He giveth to Beasts their food, and to the young Ravens that cry, Psal. 147. 9.*

It may seem at the first sight, that God alloweth men and beasts the same dyet. Things planted and sowed by Husbandry are for Men : but that which the Earth giveth of her own nature, without tillage, as *que sunt spontanea*, are for Beasts : The seed in Corne, the fruit in Trees is allowed unto Man, the stalks to Beasts : So that there is not the same allowance unto both, although both had their allowance.

*Et fuit sic ; And it was so.* Some doe aske whether the Beasts, as Lyons ; the Birds, as Hawks, lived upon their prey in the state of innocencie ? Surely no ; for they had herbs allowed them ; the Lyon did eat grasse as the Oxe : for if they had preyed so, then even in *Noahs* time he must have layed up meat in store for the wild beasts in the Arke : The wild beasts were fed before with grasse : The ravning and preying of savage beasts came by mans transgression. It is *Austins* opinion, That the Lyon did eat grasse before the fall : *Esay* prophesieth saying, *That at the coming of the Redeemer Christ Jesu, the Lyon shall eat straw with the Bullock, Esay 11. 7.*

*Tum inspexit Deus quicquid fecerat, ecce autem bonum erat valde : sic fuit vespere & fuit mane diei sexti.* Vas. 31.

**H**ere is a generall Survey of Gods works, and a generall approbation also. Before, when he did behold them severally, he beheld them to be good ; in this general survey, behold they are *very good*, which is another degree of goodness. God, then when he had surveyed all his former works, and likewise Man, the accomplishment of

A general survey of all God had made. All were very good.

the rest, he beheld in them an excellent harmony. Hitherto there was a state of imperfection, but here God saw that every thing *was very good*: God here maketh a general muster of all, and of Man the Captain Creature, *cui eunt cetera ut insignia*, for man is the abridgment and accomplishment of all the other Creatures: Good things joyned together must needs be very good, when that even ill things joyed together may be good: A thief is ill, an halter is ill, joyn both together they are good, that is, *bonum iustitia*. Good things joyned together, having their Captain, are very good: Love is applyed to the heart, meat is for the belly: the head is the perfection of the body, and Man is the perfection of the Creation. God saw each day *bonum*; but when he saw man with the rest, he saw that they were *valde bona*: *at summe bonus est solus Deus*: Man is the chief Creature: *cetera omnia sunt propter vos*, 2 Cor. 4. 15. all other things are for mans sake. *The Lord all things hath made* (saith Salomon) *for his own sake*; yea even the wicked for the day of evil, Prov. 16. 4. so that God hath made *cetera propter vos*, the other Creatures for you; and you and them *propter se*. Then give praises unto his name, give him thanks for his loving kindnesse; give glorie due to God unto him, that so by him we may have full assurance of future immortallitie.

Three things  
hence to be  
noted.

I.

Hence we are to learn three things. That men would survey their works as God doth here, how great and how excellent they are; this is perfect wisdom and virtue, though commonly men set forth their rude works for perfect, without any survey: For Salomon, though he were the wisest man of his age, yet could he say, *that when he looked upon all the works that his hand had wrought, and in the travail he had laboured to doe, and behold all was but vanity and vexation of spirit*, Preach. 2. 11. When God seeth mans wicked wayes, *he will reprove him, and set them in order; to them that dispose their way aright God will shew his salvation*, Psal. 50. 21. This is a rumination and a consideration of our works, which are unperfect, to reform them, and of Gods works, which being good, were, being accomplished, *very good*. Oh men glorifie God and follow him, he is the patern of goodnesse it self. Therefore *let men see and know, let them consider and understand together, that the hand of the Lord hath done this, and the holy one of Israel hath created it*, Esay 41. 20.

2.

Secondly, Hence we learn to rectifie our judgments, and to see as God did see. Divers men have an itch in the tongue, who will finde fault in this or that which God hath made; this commeth to passe when men will seem to see more than God himself did see. When that God did trie every work of his here seven times in this chapter; *as for the words of the Lord, they are pure as silver, tryed in a furnace of earth, fined sevenfold*, Psal. 12. 6. So are his works also; and this is a bridle to our licentiousness, to suspend our judgment, and not to finde fault with Gods works. God hath said *they were very good, habent ergo bonitatem est nobis ignotam*. Divers things are good in their place, divers in their time: Fire in the cold of Winter is good, in the heat of Summer it is not so good: Water in the Summer is good. It is Gods curse

curle and a great griet to eat in darknesse, *Preach. 5. 17.* In time things be good, *all things haue their time, Preach. 3.* In a word let every one say thus with himself, God hath seen this or that good, I silly man cannot see it otherwise. *Omnia sunt munda mundis, & sic omnia bona bonis,* all things are clean to the clean, and all things good to the good. God createth good things, he ordereth evil things : the thing is not ill, but the ill applying is evil, not the power. There is *potestas ad infestandum.* if it be applyed to the Malefactor, it is even *bonum iustitie.* *Sic non est dedecus culpa sine dedecore vindicta.* God saith, *It shall be well with the just, for they shall eat the fruit of their works ; but woe be to the wicked, for it shall be euill with them, Esay. 3.* The punishing the wicked and rewarding the just is good ; *for we know that all things work to the best unto them that love God, Rom. 8. 28.* If any thing be amisse, the euill is in man, not in God : God hath made us good, but by *Adams* transgression, and our daily sinne, we are euill : *It is our iniquities that hath separated between us and our God ; it is our sinnes that have hid his face from us, Esay 59. 2. and Jer. 5. 25.* Say not then this is ill or that is ill, but say I am ill, and I am wicked. God, who made all things, could best see that every thing was *very good* : but either by ignorance or by ill desert we are dymme sighted.

Lastly, For imitation we must see as God did, that we may see our works good ; *Bonitas bonitatum, & omnia bonitas* was the state of the first creation : By sinne it was that *Salomon* saith, the beginning of the Preacher, that *vanitas vanitatum, & omnia vanitas* ; and therefore let us be warie. Gods deeds were visible, they were not good words only, but good gifts: let not us say only *ecce dixi*, but let our acts be good to the needy with *ecce dedi* : let us imitate God in that his goodnesse. There are two good things come from man, the one in *2 Pet. 1. 9.* Knowledge, temperance, love, &c. The other in the 4. to the *Philippians 14.* to communicate to the afflicted : *benefacite & communicate* is the summe of all.

*So the evening and the morning were the sixth day.* In the former dayes there was creation of nothing, a disposition and ordering of things created, and an adorning of things ordered : Here is an accomplishment of all his works. God, before man was, observed the dayes and the number, but here he delivereth unto man the Kalender of times, which we have received and shall be received to the worlds end. The evening goeth before the morning : rest is in the evening, labor in the morning, to the which man is ordained : After this his last work cometh the seventh day, the day of rest. God he resteth not in the waters, nor in the Earth ; he resteth not in the Heavens: but to conclude with the excellent saying of *St. Austin* : *Requiescit Deus in homine, ut homo in Deo requiescat,* God took his rest in man, that man might take his rest for ever with God : Which God of his mercy grant us all ; to whom be all honor, glorie, and praise, world without end. *Amen.*

A M E N.



# LECTURES.

## Preached in Saint PAULS Church, LONDON.

*Serpens autem erat astutus, astutior quavis bestia agri quam fecerat Jehova Deus.* Gen. 3. 1

**H**ITHERTO hath been shewed at large the happiness and perfection of *Adams* estate while he continued upright in Paradise. Now, lest any of us comparing our estate with *Adams*, and finding so great an alteration and difference between him and us; because he was holy, we corrupt with sinne; he was happy and blessed having all things, wanting nothing which might increase his happiness, we miserable, subject to all calamities and distresses which may encrease our miserie; he without shame or sorrow, we confounded with them both. Therefore lest we should enquire how this Change and Alteration came to our natures, the Prophet in this Chapter will shew it us, that we may be out of doubt.

As therefore we have had hitherto, the building, beautifying, and perfecting the Frame of all the world and of all the works of God: So now we shall see the ruine and lamentable overthrow of all, which Satan by sinne brought unto all. For whatsoever God hath done in the great world in generall, as it is set down in the first Chapter, or whatsoever we have seen excellent and glorious in the little world, which is in the state of man, described in the second Chapter: All that shall we see in this Chapter to be overthrown by the work and malice of the Devill.

At the sight and consideration of which Tragedy, as *St. Augustine* saith, all the Creatures, especially mankind, ought with sighs and groanes to dissolve themselves into teares, to think of our and their utter and irrecoverable confusion, were it not for this which is annexed unto it, namely, the hope of the seed of the woman, promised to come at the fulness of time, to restore all things which were lost in Paradise, and to bring us a more excellent Paradise than that ever was.

The cause of all these evils which we see in us, and in the world, *Moses* here telleth us in the beginning of this Chapter, to be the verifying of that Prophecy which God shewed *Adam*, *Gen. 2. 17.* that is, *what time soever he should sinne, and break the Commandement of God, he should die*; that is, have all the Messengers and Ministers of death seizing upon him, untill death it self, the reward of sinne, should take hold on him; which first part of the Chapter we shall divide as *St. Paul* doth teach us *Rom. 6. 1.* into two parts, the first he calleth *peccatum*, the other *peccati obsonium*, that is, into the cause and nature of sinne, and into the effect and punishment which followeth it: Concerning the transgression, he setteth down first the temptation of sin, in the first 5. verses; then the preparation which is the sinne it self, in the 6. verse; then followeth the stipend and hier of sinne from that verse unto the 15. verse: In which verse then the prophet sheweth that God in justice remembred mercie; and as *St. James* saith, caused his mercy to triumph over justice in the promised seed, without which remedy *Adams* sinne had been incurable, and his case and our condition had been most desperate; whereas by this means, as *St. Augustine* saith, the Devils envy is *felix invidia*, and *Adams* sinne is *felix culpa*, that is, falleth out to the greater glorie of all the elect fondles of God.

Now more particularly we are led to consider two things in the temptation; first of all the persons, both agent and patient, and then the allurement and incitement thereof: The chief in this temptation was the Devill and the Woman, and then in regard of consent, *Adam* himself grew accessory and guilty thereof, so that there were three causes of sinne: The chiefest Author of it was the Devill; the next is *Eve* the yeilder to him; the third was *Adam*, the consentor to them both.

Serpents we know speak not, for they were not made to reason and dispute, therefore we must needs understand another high person besides the Serpent, which spake in him, and used him as his Instrument and means to effect this evil devise.

And in this respect, the Devill is called *Rev. 12. 9. the old Serpent* as his name appellative, by which he was once called, and *Satanas Revel. 12. 2.* as his proper name, by which his subtil and malicious nature is made known.

As therefore the Devill craftily and closely did put into *Judas* head and heart by his suggestion, how to seek Christs fall and death *John 13. 2.* so doth he asylie put into the Serpents mouth this temptation, by which he might betray the first *Adam* and bring him to death; and therefore as Christ truly, though not properly, called *Judas Satan* because he saw the Devill used him as his Instrument; So by the same right and reason may we call the Serpent the Devill, because it was he in this Serpent who did bring this thing to pass.

If any doe aske why *Moses* did not make mention of the Devil in all this Chapter? we may say, that it was *Moses* purpose to perform the office and duty of a Historiographer, which is only to make a plain



plain and true report of the outward accident, and thing which was sensibly done, leaving the hidden and secret meaning and true understanding of those things which are mysticall, unto his Interpreters and Expositors: For to this end, *Moses* had some alwaies in Gods Church, which did not only read the letter and words of his writings, but also expound the true meaning thereof, and what Expositor is there, but by the consequence of this story, and by conference of the Scriptures, can otherwise understand this then of the Devill. Our Saviour Christ telleth us *that the Devill was a lyer and murderer from the beginning. John 8. 44.* that is, he is the primitive and principall Author of all untruth and evill, therefore is he called that evill *Matth. 13. 19. and the deceiver of mankind, Revel. 12. 9.* and therefore *Moses* doth first deal with this evill one, and setteth him down as the chief author of this evill, under the form and name of a Serpent. Touching him therefore, we must know as I told you *Chap. 2. 1.* that when God is said to make the host of heavenly Creatures, that then also he made the Angells, as *David* saith *Psalme 148. 2. which Angells God made bely and good, to be his ministring spirits Psalme 104. 4. but some of them kept not their first estate, Jude 6. but fell away from their holy and blessed estate in which they were made, and so thereby became evill Angells reserved in chains to everlasting fire.*

Of this fall of Angells, *Job* seemeth to have knowledge *Job 4. 18.* God saith *he found felly even in his Angells.* Christ maketh mention of their fall *Luke 10. 18.* and the cause of their fall is said to be sinne *2. Pet. 2. 4.* and the particular sinne may seem to be pride, *Isaiah 14. 13. 14. ero similis altissimo,* for which cause that sinne is called *morbus Satanicus*, and as the wileman saith *initium peccati est superbia;* But we will not curiously inquire what speciall sinne it was which caused his fall, because indeed it is sufficient for us to know in generall that sinne was the cause thereof, that we may the more beware of it. He then being fallen, became not only an adversary to God, which cast him off for ever, but also an envious enemy to mankind; for not being able to wreak his malice against God, he maliciously invented and attempted all the mischief and evill he could against man, which was the Image of God, and the only Creature on whom God had set his heart and delight to doe him good: For as they which love the Father, cannot but love and shew kindness to his Children, which are dearest to him, as we see in *Dauids* example. So *contra*, hatred and malice make evill mindes, to doe their enemies hurt and despite, even in the things which are most dear and precious unto them; so is the Devill said to doe *Rev. 12. 13.* when he was not able to hurt the Woman, he pursued with hatred and rage her Child, which she brought forth, and because he could not reach to him (being ascended) therefore he still persecuteth his Church which professeth his name: By this means then the Devill became not only envious, but also an enemy to mankind; and to effect the plot of his mischief which he had imagined, *Moses* telleth us that he doth use the means and Instrument

of a Serpent, which was the subtillest beast of the field, of which we shall have occasion to speak the next time

Gen. 3. 1.

*Serpens autem erat astutus, astutior quavis bestia agri quam fecerat Jehova Deus.*

**T**HE persons which concurred in this temptation I shewed were of two sorts, first the Tempter, and then the Tempted; The persons tempting are of two sorts, the one plainly expressed by name to be the Serpent, the other necessarily implied, and to be understood, namely, *the old Serpent, which is called the Devill, and Satan, the destroyer and deceiver of mankind, Rev. 12. 9.* so that we must conceive in this place, that *Satanus hic est personatus; & Serpens est inspiratus*, the Devill is in the shape of a Serpent, and the Serpent is possessed with the Devill; for we know that Serpents cannot speak and reason, therefore it must needs be somewhat in him: Herein then we see the disposition of evill and damnable Spirits, who being fallen into miserie, doe seek to draw all others into the same calamity in the which they are wrapped and plunged, for the Devill will not only *perire*, but also *perdere*, and therefore, as we see doth use all forcible means to bring it to pass.

But because he knew that he should never bring about the destruction of man, so long as man should be united and tied fast to God in love and duty, obeying his will; therefore first of all he laboureth most subtilly to untie the knot, by dissolving the Law and Commandement of God, through the transgression of man: and thus much of the chief actor in this temptation, which is the Devill.

Now we come to the second person, which is the means and instrument which he used for this purpose, namely, the Serpent.

Touching which, we shall see that the ancient Philosophers and wise men of the world may seem to have had some knowledge, for they call the evill Spirit the Serpentine Devill, and a hellish Fury in the form and shape of a Serpent, as if they had had some notice that he made choice of this Creature, especially above other, to doe the greatest mischief to man.

In considering of the entrance of the Devill, possessing the Serpent, we must needs know, that if the Devill will needs tempt *Adam* unto evill, then he must of necessity doe it either with some inward suggestion or motion within, or else by some externall temptation and allurements without: But the Devill knew that *Adam* then, in that estate of innocency had no evill concupiscence or corruption within, by which he might fasten any ill motion or suggestion, for his lust and affections were not as tinder, that is, were not apt to take any spark of the Devills temptations, as ours are, for we are not only as tinder very prone to take evill; but as Gun-powder, which with every spark is wholly enflamed, and violently is carried away with the

the desire of evill, his soul was not yet poysoned, with the corruption of sinne as ours are, therefore he saw that then there was no time nor place, to assault him with inward temptations or perswasions to make him doe evill, and therefore useth some sensible and external allurements to besiege him without.

To this end therefore, he must needs appear in some visible and sensible shape and resemblance, and that must either be in some form and shape sureable & agreeable to *Adams* nature, or else in some other apparition and form unlike him, if he had appeared in some ugly and loathsome shape like to himself, he knew that though he could not be terrified with fear (being innocent) and therefore without fear, yet *Adam* and *Eve* would have contemned such an instrument, and not have suffered him to have set abroad his assaults, for which cause his policy and devise was, to cover himself with a fairer mask and vizard, that he may seem better and more beautiful, then he was indeed.

*But why did he not choose a better shape then of this Serpens?*

Object.

I answer, that no doubt his will was good, for he would have fashioned himself into an Angell of light, or have put on him the shape of a grave and sage Prophet, as he did in deceiving *Saul*, 1 *Sam.* 28. 13. But it must not be as the Devill will have it, but as it pleaseth God to appoint and permit him: And the fathers doe think that almighty God of set purpose, did allot him this creature and restrain him all other, for these two respects: first, thereby to punish the pride and the ambitious nature of the Devill, that he might see and all the world perceive, to what this sinne of pride had brought him, because he which a little before was so vainglorious as to presume to exalt him in Gods throne and be as God, is now cast down in most vile and miserable sort, basely and contemptibly crawling upon the ground and being as the abject and most hated worm on the earth: that so all men might see and consider what pride and ambitious vain glory will bring them unto, but the Devills malice and envy towards man, being now greater than his pride was before, therefore it is no matter how vile and base the instrument and means be, so it will serve his turn, he will refuse nothing no not the Serpent, if by his means he might bring man to the same condemnation and wrath, in which he is already plunged.

Resp.

The other respect, (they think) was that the temptation of Satan might be more easie for *Adam* to resist and withstand, for who would not think it most easie for *Adam* and *Eve*, being so wise and excellent, and furnished with all graces of Gods spirit, to espie and contemn such ill counsell, which would have him withdraw his allegiance and duty to God his gracious Creator, especially being solicited thereto, by so vile, and base a creature as a Serpent is? Who would not think it impossible that a weak worm should prevaile against *Adam* in the prime and excellency of his strength? Again the very name of the Serpent, which *Adam* according to his wisdom gave unto him, might have given him a caveat and warning to suspect the slyness and subtilty of his nature, for as *Sathans* name is by interpretation a

Tempter, so in Hebrew *Serpentare* is as much in signification as *Tentare*, and therefore such as are enticers and eggers on of men to doe evill, are in that tongue called *Serpentes* for their flynesse and craft, because as *Salomon* saith, *Prov. 30. 19. A Serpents way can hardly be discerned*, So that *Adam* had a greater advantage of the Devill in this, and might have taken such warning hereby, as one would think it should have been easie for him to resist and overcome.

Surely all this was for his advantage and ease indeed, but seeing he yeelded cowardly to the Devill, notwithstanding all these helps, therefore they doe aggravate his sinne, and make it more hainous and more immeasurably sinfull before God and man.

Now it is said, that the Devill did possesse and enter into the Serpent, as being well content to try, whether this instrument and means would serve his turn, and this is not a thing any whit strange or incredible, but very usually seen and often heard, that the Devill can and hath really possessed and dwelt in the bodies of earthly creatures, as *he entred into man, Luke 11. 24. Into Swyne, Luke 8. 33. Acts 16. 16.* All which doe make this matter plain and easie to believe.

But for the other point of the Devills power, to make a dumb creature to speak, this hath been a stumbling block at which Atheists and carnall men, led by corrupt and sensuall reason have stumbled and fell down into flat infidelity, saying they would never believe it, but we must not be moved with the infidelity of such: for the truth of Gods word shall stand undoubted and true, in despite of them which resist it. One father shewing the truth of this place, saith thus, what will you not believe, that the Devill can speak in a Serpent, nor make a Serpent to speak, because it is against his nature to speak, will ye think that which is strange in reason, to be impossible to the Devill, God permitting him to doe it? Then (saith he) if ye will believe nothing, but that for which a reason may be yeelded, give me a reason of the nether Jaw or Chap, which only having a small little sinew as a thread to hold it up, is notwithstanding (in some) of such strength as to be able to bite in sunder a ten-penny nail, tell me (saith he) how the Liver and Stomack having in them such a vehement heat, as can consume and digest very substantiall things, and yet notwithstanding should not be consumed or wasted thereby it self.

Again (saith he) are there not in all ages of the world, many strange and wonderfull things seen and heard of, which are most true, of which no reason at all can be gathered, why then should this thing seem incredible and so strange, as that ye should deny ever it was done. And thus much of his answer to their incredulous objection.

*Gen. 3. 1. Ille dixit mulieri, Et jamne edixisse Deum, ne comedatis ex omni fructu arborum hujus horti?*

**H**AVING spoken of the principall actor in this temptation, and of the instrument which he used, we are now by order come to speak

speake of the manner of this temptation, : For here we see that it is said, that the Devill used the Serpens tongue, that by way of speech and conference he might intrap mankinde; where first we see the policy which the Devill useth for his advantage, that is, not to set upon the man and the woman being both together, but to watch when he might take them separate one from another, and being asunder, he assaulted not the man, but the woman, which is the weaker Vessel, thinking that if he could make her his friend, and to consent to his perswasion, that then she being so deere to the man, might be a means the rather to enforce and draw him also thereto.

And the best means he can invent to perswade the woman to sin, is fair flattering speech; full of falsehood and lies; and that his speech might be effectuell, he doth not only lay siege unto the eares by his *Dixit*, but also layeth an alluring object before her eyes, and so by both offereth the thing forbidden unto her taste: He hath venom like a Crocodile to infect the eye, and cunningly conveyeth his poyson also in by her eares, and so at the last maketh it take hold upon her heart to her destruction, as we have heard, in *Gen. 1. 16. 17.* Gods Sermon teaching him his commandement and duty; so here we shall hear the Devills Sermon, to disgrace and disannul it: In which speech of the Serpent, the scope of the Devill, at which he aimeth, is to separate man and God, and to undoe the knot of love by which they were united; for he knew that the dissolving of the Law would be the undoing of man, and so the overthrow of all the world.

To this end therefore, he doth falsly and blasphemously here slander and accuse God unto man, to make his holy word become odious unto him: And whereas the Devill had many waies to bring into hatred Gods Commandement, and to call in question Gods good-will, as he might have taught her to quarrell with God, and to make her believe that he was *durus Dominus*, very hard to them, because God had denyed them many things which the dumb Creatures have granted to them, namely, because they cannot flie as Fowles doe, nor runne as swift as Horses, nor goe as strong as Lyons doe. But he omitting all such petty quarrels, he will joyn issue with her in the most weighty matter, that is, namely, to make God odious in his word and commandement which he gave them: and so it cometh to pass, that he *qui in veritate non stetit, etiam veritati resistit*, knowing that Gods *Dixit* is that by which all things were made, and that by which all things are mainteined, and therefore hoped, that *ruina verbi* would be *ruina mundi*; and he dealeth not with Gods generall word of Creation, but with his speciall word of Commandement, which he knew did most properly, and that only, belong unto man in Paradise; for by it *Adam* held Tenure of *Eden*, and by it only he enjoyed the tree of life and the favour of God; and it being broken, then ensueth presently *morte morietis*, that is, all miseries of this life which lead us to a miserable death.

First of all therefore, the Devils devise is to call in question, and to make a doubt of the truth of Gods word, and thereby at last he intendeth

tendeth to bring a plain and flat contradiction of it, denying, yea, opposing his false word to the truth thereof; for from *dixitne*, we shall see him come to *non dixit deus*: Thus we see what he laboreth to wring out of the heart of *Eve* by little and little, the love and delight she had in the word of God. To which end he craftily maketh his first *Dixit*, to be a speech of question or interrogation, asking whether God indeed and in good earnest ever said so, and from thence he proceedeth unto *nequaquam moriemini*, which is a positive speech of presumption; that though they break that Law, yet they should not die. In the first he is the interrogative Devill, but, last he is the negative Devill, not only doubting, but denying flatly the truth thereof. A Serpent hath a double tongue, under one is the gall of bitterness, which is doubtfullness, under the other is the poyson of Alpes, which is open unbelieve.

The first speech *dixitne* is called *sibilus Serpentis*, but his last speech in the 5. verse is *rugitus Leonis*, in which he bewraith himself at the full, of which two, the first is but introduction to the other mischief ensuing.

For this is not the least policy of the Devill, not to set upon her bluntly, But like a Serpent sily and slowly to creep in her by little and little, untill he hath espied some vantage: Therefore his order is, to bring her from questioning in talk, to a doubt in opinion, and from that, to an error in judgement, and so at last, to a corrupt action in practise; and to corrupt her minde within, first he useth this order, to tickle her cares with curiosity, and by that, to cause her to have a giddyness and swimming in the brain, by fantastick imaginations and surmizes, and then to make her secure and careless of the truth, and so at last maketh her somewhat inclineable to error and falsehood.

Now let us come to the particular word of God, which the Devill in his dialogisme doth mean to intreat of, which we see is that which is set down *Gen. 2. 16. 17.* In propounding of which, we may consider how craftily and corruptly he dealeth with the sacred word of God, to make it the better serve his turn in the temptation, for he parerth off all that might make against him, and instead of that, putteth in by addition more than ever God spake, that so it may be the fitter for his purpose; he leaveth out first both all that went before and that which is after the Commandement, that is, he keepeth from her the consideration of Gods love and liberality, which is in the 16. verse, which was set to urge and induce them to willing obedience, and also he cutteth off the consideration of Gods severe judgements, which was set after to keep them by fear from disobedience.

If we shall compare this also with that originall in the 16. and 17. verses before, we shall see how he depraveth and corrupteth the text; for whereas it is said *precipit Jehova*: the Devill doth extenuate it, and saith, *dixit Deus. q. d.* If he did say it, he did but speak it by way of talk as if he would not urge it for any matter of weight and importance. Thus we see the Devills subtilty and sophistrie in disputing,

puting, and the Devills Rhetorick in propounding this question; the end of all which, is either to make them doubt, or at least to set light by the commandment of God.

Though he seemeth to give her good counsell and to advise her as a friend, to consider of this thing more seriously, for the bettering her estate, yet his intent is at least to leave a scruple in her minde.

The chiefest poison that is hid in this dialogisme, is in the interrogation *cur*, or *quare*, or as some will have it, *ne*, by which he demandeth whether it be so indeed, said so: It is scarce credible that God, which maketh shew of favouring you, should so hardly deal with you, as to impose so hard a Law as this is: and withall, this his speech is so cunningly devised, that it enforceth by way of insinuation a doubt and diffidence upon her thus, *q. d.* Surely I for my part can hardly be induced to beleieve, that God would enjoin you such a Law; I see no reason why it should be so: By all which we see how he teacheth and bringeth her on to doubt and waver.

Last of all it is a flattering and cogging kinde of speech *q. d.* Though I may erre and be deceived, being your poorest and simplest Servant, yet you my Ruler whom God hath made wise as an Angell to judge uprightly of all things, may happily conceive more of this matter than I can.

And withall it is a kinde of cuaning, to curry and keep in favour with her whatsoever effect the temptation should take; for if she should have misliked of his speech, he could have excused himself thus; alas I made but a bare motion, I neither affirmed it, nor durst deny it, but according to my simplicity asked the question, and therefore I trust you will have me excused.

*Tum dixit mulier Serpenti illi, &c.*

Gen. 3. 12



WE have seen before what the Devils Rhetorick and Sophistry is in his deceivable Dialogues, both to bring a wavering doubt into her minde, and at last to bring Gods holy word in discredit and contempt; all which vile and blasphemous things, if the Devill had said to Adam, no doubt, he would have dealt wisely as a Serpent with this wyly and wicked Serpent; for he would have either stopped his eares, and abhorred to hear the deceitfull words of this enchanting charm, or else he would have shaken him off with *apage* as Christ did, *Matth. 4. 10.* and said *avant Satan* get thee hence, &c.

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And so it may be thought to have been the greatest wisdom either to give him no eare or no answer, or else a sharp check or reproof for these wicked tempting words. This we may conjecture that the Man would or might have done: but let

us see what the Woman answered unto him in this verse.

In which we have two things to consider before we come to the effect of her answer; First we gather that in this estate of Innocency, the Woman was not afraid of the Serpent, but without fear durst see a Serpent approach to her, and speak unto him; for as all things were subject to mankind as their Lord and Sovereign, so Adam, as we have heard, *Genesis* 2. 23. made Eve Mistress and Lady to rule with him; and therefore all Creatures, as yet, stood in a reverend awe of them, and they were without any fear of them at all; for fear came into our nature with sinne, but as yet, there was no sinne, and therefore no fear: Again, as yet there was no war proclaimed between the seed of the woman and the Serpent, and therefore no cause why they should fear one another. The other thing is, that as she was not moved at the sight of the Serpent, so no more was she astonished to hear the Serpent speak; she knew no doubt that it was not naturall to Serpents so to speak, but she knew not, or at least considered not well, who it was that spoke in him; What then, was there ignorance in Eve in the state of Innocency? I answer, that no doubt there was both in Adam and Eve the ignorance which is called *Nescientia*, but not that which is properly termed *Ignorantia*, for this is the difference between these two: *Ignorantia* is a not knowing of such things which we are bound and ought necessarily to know, and this kinde we say was not in them, for it is an evill imperfection in whomsoever it is, because as *Salomon* saith in 19. *Prov.* 2. *without this knowledge which is absolutely necessary, the soule of man is not good;* therefore we hold that they had given them a full and perfect measure of knowledge of Gods will, so farre forth as it necessarily pertained unto them; but as for the other kinde which deserveth not the name of Ignorance, but Nescience, it is a not knowing of things needlesse and impertinent to our duty, that is, of superfluous and curious points which belong not to us; and this is that holy and godly Ignorance which is said to bee even in the Angels of heaven, and in the Son of God (as he is man) 24. *Matt.* 36. and of such things Christ saith to his disciples, *vestrum non est hac scire*, 1. *Acts.* 7. Therefore this is no sinne or defect in them, though we grant it to be in them; yea it rather well agreeth with the holy estate of innocency not to know needlesse points of curious knowledg. But now to the answer, In which wee may observe divers steppes and degrees by which shee descended to him untill at last shee came even to him in opinion and consented to him.

The difference  
between Ignorance and  
Nescience.

And the first descent is because shee, being a woman and therefore the weaker, would notwithstanding (without the helpe and counsell of her husband) take upon her to dispute and reason with the devill, which is most deceitfull, for if she had given no answer, the devill should have had no advantage, but by her answer to this question, she gave him som holdfast by which his temptation might somewhat fasten on her; It had beene her wisest course to have stopped her eares, and not to have vouchsafed him the hearing, but if shee would  
needs



needs hear the Serpents talk, *ye she might have set a watch before the door of her lips, Psal. 141. 3.* and so condemned his speech as not worthy the answering. *Si eum aut non audiverat aut nil dixerat* (saith one) *bene esset*, but seeing she must needs fit him an answer, she should have done well to fetch an answer from her Husband, and to say I will goe to him which heard God speak that thing which you doubt of, he can better answer and resolve you in this point than I can; for if *Paul* would not permit a Woman to speak in the Church, but to be silent, then much less would he suffer Women to dispute and keep Probleme with the Devill; for their duty is to learn of their Husband at home, if they doubt; but she (according to the nature of Women) was not answer *per aliam*: they think themselves able to answer alone, and therefore let us see the tenor and contents of her answer, which we see is a rehearfall and repetition of Gods Commandement, *Genesis 2. 16. 17.* but yet so faintly and coldly set down, that the Devill might easily perceive that his temptation had begun to corrupt her minde; for, first in that she is able to say Gods Commandement without book: the Devill took this hold against her, that she did not sinne upon ignorance but wilfully against her knowledge, which proveth that she did it presumptuously which augmenteth her sinne, that so he may well say to her, *ex ore tuo te iudicabo*. If we look into the particulars of her answer, we shall see it stand upon two points; the first is Gods graunt, the 2. verse; the other is Gods restraint, the 3. verse; by both which we may see that *Eve* simply and plainly instructeth the Serpent as her friend in all the whole will and counsell of God: first she setteth down Gods goodness and liberality, and in expressing it, she doth extenuate and lessen the greatness thereof; but when she cometh to the restraint, she doth so amplifie and enlarge that, that the Devill might easily perceive she received the one not thankfully as she should, nor yet was well pleased, but murmured as much misliking the other, whereas she should have said God is not bound to us, either by duty or desert to give us any thing, yet of his gracious goodness he hath freely permitted us the use of the trees of the Garden, which are many in number, and in variety divers and choise, therefor he is not *durus & avarus pater*, as thou wouldst have us to think, but he is *bonus & benignus*, and therefore we will thankfully keep this easie Commandement. Thus the consideration of his bounty and free goodness should have been a prick to stir her up to thankfull obedience, but her unthankfull minde which regarded not his goodness, was a preparation to disobedience. Thus we see what her answer should have been to have stopped the Devils mouth, but she did not so; therefore we are now to consider what she did say, and what answer she gave unto him.

Gen. 3. 2. 3. *De fructu quidem arborum huius horti comedemus : At de fructu arboris istius quæ est in horto hoc ; dixit Deus, Ne comedatis ex isto, neque attingatis eum : ne moriamini.*

Novemb. 18.  
1596.

We have considered the temptation both on the Serpens part, and also on the Womans behalf, and we have seen what occasions she offered unto him before he could doe her any hurt.

Touching which it is our part to learn, to beware by her hurt and evill, *quia* (as one saith) *Ruina præcedentium, sunt cautiones sequentium.* Therefore God hath set down the manner of the fall of our first Parents, *ut illorum pathemata nobis essent mathemata*, for all is written for our instruction, 1 Cor. 10. 11. Now for the better observation of her answer, we shall see, it doth consist of two parts, the first is Gods permission in the 2. verse, the other is Gods prohibition in the 3. verse : for the first we have seen that the Woman had just occasion to amplify Gods loving and most liberall dealing with them ; but she cleave contrary, being tickled by the Serpens speech, doth extenuate it, as if it had been a matter of very small regard, and therefore in a word lightly passeth it over, making a very sleight and slender confession of Gods goodness, in so much as we may well say, that it is *oratio magis querela quam gratia*, rather complaining at Gods hardness, then giving thanks for his goodness.

Now for the prohibition in the 3. verse, because she doth enlarge it, we must stand longer upon it ; It consisteth therefore partly on the restraint of the Commandement, and partly on the penalty thereof ; which we will handle severally : where good will and willingness is, there every duty commanded will seem very easie ; and then we are ready to doe it ; but *è contra* ; when any doe injoyne us any duty whom we fancy not, nor esteem as a friend, by and by want of good will maketh us cavell with the difficulty and hardness thereof : Therefore this making so much ado, and so many circumstances of the restraint, as if it were a heavy burden & an uncase yoke, doth plainly bewray an ill willing minde, and murmuring against God the Commander.

To this end as being malecontent, she nameth not the tree as God did, but describeth it by the place where it standeth, *quasi pigeret nominare ; quia non liceret eam gustare* ; therefore it seemeth that it went even against her stomach so much as to name it ; besides this, she also cloggeth the Commandement making it heavier than indeed it is, amplifying the severity thereof, making it as heynous and odious as may be, saying we are forbidden not only to eat of it, but also we are restrained so much as once to touch it, which we see is not once mentioned in Gods precept, for it was not a restraint of the fingers,

as to say touch not, handle not; but only of the teeth and tongue, tast not, neither eat of it. To alter Gods word is a foul fault, but with an ill minde to add or detract from it, hath a grievous threatening and curse annexed to it, both by *Moses* the first, and *St. John* the last pen-man of the word of God: we see then, that this her addition is *signum displicentiae*; which secret dislike of Gods Law, being cast into mans hearts, doth at last make them break out into that outrage and rebellion against it, as to say, *Psalm. 3. 3. Let us break his bonds, and cast away his yoke from us*, which are called the *Sonnes of Beliall*; that is, such as willingly would be subject to no Law; it maketh men first in minde to esteeme Gods word as a heauey burden, *Jeremiah 13. 33.* and it causeth men at last to say as they did, *John 6. 60. durus hic Sermo est quis ferat?* As therefore that is true which *St. John* saith, *1 Jo. 5. 3. Qui deum diligunt iis mandata eius non sunt gravia*; so *de contra* we may inferre this generall rule *Cui displicet preceptum aggravat illud*, for want of will doth make *Verbum veritatis esse Jugum Servitutis*, and so with offence, the wicked ones of the world doe cast it from them.

Now we come to the punishment, of which we say, that as we ought to amplifie Gods goodness and liberality, to stirre us up to obedience, so we should enlarge, and plainly set out Gods justice and severity, that fear thereof might keep us from sinne.

But it is Gods judgement oftentimes seen, that they which will not see Gods goodness by thankfulness, shall not see his severity by vengeance untill they feel it, because of the hardness of their hearts. *Eve* which before was enlarged Gods restraint, making a mountain of a small mole-hill, now is as farre wide on the other side, abridging the penalty into two words, whereof the one is but as it were half a word, because *forte* sheweth that she doubted of that she said, for whereas God doubled both the argument of his liberality before, saying *comedendo liberè comederis*, and also the argument of his severity, saying *moriendo certè morieris*, the one the rather to make them obey, the other to keep them from sinne: *Eve* taketh upon her to single them both at the last, because fear might not too much terrifie her; she amplifie h with *forte q. d.* peradventure if we sinne you shall die, and peradventure no; so that the full perswasion of the truth and certainty of Gods word is decayed in her; and indeed this is the behaviour and natures of all wicked ones: by this *ne forte*, to incourage themselves to goe forward in sinne and transgression; for if they did perswade themselves and fully believe the certainty of Gods word, that God indeed would so severely punish sinne as his word doth shew, no doubt then they would never dare to break Gods Law, it would be as a bridle to pull them back from evill.

This her dealing then is an argument of the decay of her faith by wavering doubts, for as she hath let goe her hold and hand-fast of love and liking Gods word, and made the knot of faith very loose, so now there is nothing but fear of punishment which enforceth her yet to hold her to God, and to keep her back from open rebellion and

disobedience for if it were not for *ne forte* which doth trouble her minde, if she were once sure of *nequaquam moriemini* instead thereof, why then the match were fully made, and she would without delay eat of it, as we shall see hereafter. Now we see unto what the Devill hath brought her, love is gone, faith is faint, and fear is feeble, hanging but by a small thread, for she is come to that pass as to make death a peradventure, a thing very doubtfull whether it will come or noe, saying *forte moriemini*, whereas indeed she of all other things in the world might have been most sure of this, and said *certè moriemini*, for this is the Decree of God, that seeing we dallyed with his judgements threatened, and doubted of it as a thing of hap-hazard; therefore God by his Decree hath made it a Statute of all other most certain, never to be repealed or reversed to any; for it is made a Law and Statute, that all sinfull men shall once most certainly die, to teach us that this threatening was not in vain, and to make us not to dally with the fearfull judgements of almighty God, not to doubt of them as our Grandmother *Eve* did. Now let us work the means and degrees by which the Serpent led her from innoceny unto sinne.

First her misliking conceit, not content with Gods goodness but suspecting his hardness, corrupted her will, and decayed her love to God and delight in his word: Then these questions *cur & ne* corrupted her faith, which shewed it self in her *ne forte*; so that faith being qualified, instead thereof the Devill did plant doubt and unbeliefe; love being allayed, instead thereof he placeth discontentment and mislike: God gave her sure hold-fast and bound her to him by a threefold Gable, which one would think should not be thus easily broken, namely by love, faith, and fear; but the Serpent having shorn asunder the cords of faith, and also filed the links of love, now all the hold she hath is only by fear, which when the Devill seeth to be somewhat loose, and that it stood upon *forte*, we shall see how suddenly he will snatch that out of her heart, and so make her reach out her hand unto sinne.

This then is *fumus incendio precedens*, we shall see the fire flame issue this smoke, wherefore we must listen to the counsell of the Wiseman *ergo nos quantum in nobis est à lubrico recedamus*, for where the Serpent hath made the ground slipperie, there our nature can scarce stand upright; let us not therefore give any occasion to the Devill; open not any gappe to his temptations as she doth, but resist the Devill and he shall flye from thee without doing thee hurt. And thus much of the first part of their conference.

*Dixit vero Serpens ille mulieri, non utique moriemini: Novit enim Deus, quo die comederitis ex eo, aperturos se oculos vestros: & vos fore sicut Deos, scientes boni & mali.*

These words doe contain the Serpents rejoynder or reple in his second *Dixit* to the Woman, in which he now having occasion, doth plainly lay himself open and discover himself to be ~~an~~ a blasphemous mouth, opposing himself to the holy word of God; wherefore though at the first sight he was hid under a Mask, yet now he seeing the time doth uncover himself, bewraying how foul a spirit he is by his impudent lies, and horrible impiety, by which one would think that she might now at last and not too late have espied him, though at the first sight in simplicitie she took him for a Serpent indeed; for she might well know, that no Creature of God unless he had by Apostacy rebelled and oppugned the truth and will of God, that ever could speak such horrible and impious blasphemies and lies as these.

But it may seem that she giving such care and credit to the spirit of lies, having the knowledge of Gods truth, that by Gods just judgements she was blinded and could not see, as it oftentimes commeth to pass, *Rom. 1. 21. 24. 26.*

Now we are come to speak of the particulars of this reply, in which we see first his drift and intent is, to remove and take away that little fear of Gods judgements which was yet remaining in her, and kept her from eating the forbidden fruit; wherefore in this speech he seemeth friendly to reprove her, *q. d.* Alas! you are more timorous and fearfull a great deal than needs; you are all this while in an error if you perswade your self, that you shall die for eating this fruit, for I tell you and will prove to you, that without all peradventure you shall be so farre from any danger of death hereby, that you shall not once taste of death at all.

Thus we see him with an impudent face and blasphemous mouth, to face her out with his bragging argument drawn from his own authority; for if we consider the matter of his speech, it is nothing at all but that which commeth out of his forge of lies, for *he is a liar from the beginning, John 8. 44.* Thus he opposeth his own word to the infallible word of Godstruth, and would have it taken and believed before that which God hath said, *q. d.* You are too credulous to believe all that God saith to be true, for I tell you in this point it is not true, for you shall not die.

Now because there might be a question and doubt, whether all this that the Devill saith be gospell and true; therefore he craftily rendereth a reason for the proof and confirmation of his assertion.

His

His first reason to prove it, is *scit deus*, which is a calling of God to witness by way of protestation and oath, to appeal to the knowledge of God for testimony that he saith true, which ever since hath been the practise of the Devill in wicked men, to teach them by swearing to call God to witness against the truth, as if he were the maintainer of their falsehood and lies, which is not only the taking of Gods name in *vanum* but also in *falsum*, which is most divelish.

Secondly, he will take in hand by a plain demonstration, that they should not die by eating of this fruit, after this sort; God doth envy your good estate, which by eating this fruit you may come unto; for God knowing that by eating it you should become equall to himself, doth therefore take this order and course to keep you from it, namely, to tell you and make you beleieve, that if you once eat of it you are poysoned and undone, as if it were deadly, whereas indeed it is most sovereign and precious; In which you see how impiously and blasphemously he chargeth Almighty God of envy and of a malicious minde, and that of a Serpentine malice, such as is indeed the Devill, namely, that he (under the colour and pretence of good will) doth cover and hide his hatefull and spitefull minde withall, which might have made her to say of the Devill, as Paul did of *Elimas the Childe of the Devill*, *Acts 13. 10. O pater mendacii & plenus omni dolo; O inimice veritatis & justitia*: For as blasphemous *Rabshakeh* did *Isaiah 36. 15.* so doth the Devill here facet *Deum falsissimum & salacissimum*, the rather to deceive simple men.

Now for the second part of his speech; it containeth a promise to open their eyes, to deifie them and make them as God if they eat this, *q. d.* Tush, what talk you of dying the death; God which maketh a shew of loving you as a friend, doth goe about to hide and keep from you the fruit which is most precious and more beneficiall to you than all the trees of the Garden besides; for it is not only good and wholesome for meat, but also of such rare and divine virtue, that it will make them that eat thereof as God knowing all, &c. So that by advice, ye should rather forbear all the trees in the Garden than this one which is forbidden you. This may seem to be the effect of his speech; but now particularly he will goe forward to shew her what the speciall hidden virtues of this tree are: first saith he, it hath a power to open your eyes: In which speech he seemeth to perswade her, that as yet they were in the state of blinde men, as if the eyes of their mindes were hooded and blinde-folded, so long as they had not the knowledge of evill as well as of good: So the Devill misliketh their estate because they knew not evill, but God would have had them so holy, harmeles and good, that they should not so much as once know what any evill should mean, much less to doe or feell evill; but the Devills intent and desire was to make them know evill, both by act and also by wofull experience to their utter overthrow. But suppose that it were a want and imperfection in them, we know that their duty had been to have sought to God for remedy, who in *Revel. 3. 18. willerb all such blinde ones to buy eye salve of him*, but they making

making the Devill their Physitian, became indeed starke blind, and had both eyes put clean out.

The second bait wherewith hee doth fish to take and entrap her is, *ficut Dei*, in which hee doth promise to deifie her, and canonize her as a God in heaven; he would perswade her that it were too base an estate for her still to remain as a Lord and Prince on earth, he would have them to aspire to all Honor, Power, Glory, and Majesty, that they might once come to bee as God, without check or controll of any other superior power.

This apple of preferment, renown and dignity, is the bait at which all ambitious and vain-glorious men doe greedily gape after and are taken by the Devill. By this then appeareth that the devill was the first which went about to make and have more gods than one, and his speech is to this effect *q. d.* Your God is a jealous God, and by his good will would not admit any other to be as good or equall to him, he cannot abide a partner; but I will tell you how you shall attain to this honor whether he will or no, only eate of this and it shall bee so. Thus the Devill beginneth to set up another kingdom against the kingdom of almighty God.

The third and last bait is of knowledge, which he addeth for the more assurance, lest the former two should not take; for it is *q. d.* Although happily you can be content with this estate in Paradise as sufficient for you, yet if that move you not, then look to this excellent gift of knowledge unto which you shall attain hereby.

Now even upon all these principles and reasons, he inferreth his conclusion thus. Seeing you shall reape and receive all these benefits safely and without danger of death: Therefore why doubt you? why forbear you any longer to eate of this fruit? Surely, if the spirit of lies had not blinded her eyes, the image of light and knowledge which was in her might have perswaded her this. That all these things which the Serpent had spoken could not possibly bee true: Because it standeth with common sense and reason, That God which made all things, would never make such a Tree which should be so prejudiciall to his own glorie.

Therefore she might have well answered the Serpent to all this. That if it be a Tree of such force and virtue, he should first begin to her and eate of the fruite, that then she might see him to be as God knowing all things she might know that he said true; and then follow his counsell and doe the like; But this sheweth that the Spirit of error had blinded her eyes and bewitched her heart; for it is Gods just judgement that when men are thus farre overgrown in pride that they should be blinded, *Psal. 94. 7.* and that so blind that they shall say with the Foole, *Tush God seeth us not, there is no knowledge in God.*

Gen. 3. 6. *Quum ergo videretur mulieri bonum esse fructum arboris illius in cibum, & gratissimam esse illam oculis, ac desiderabilem esse arboris fructum ad habendum intelligentiam, accepit de fructu ejus & comedit: etiamque dedit comedendum viro suo secum, qui comedit.*

Novemb. 23.  
1591.

TOur general handling the temptation of *Eve*, in the entrance of this chapter, we referred the sinne it self to this verse we are now to handle; which verse containeth as it were a third temptation of *Eve*, in that she saw the tree good for meat, pleasant, and profitable, as the Devil in Christs temptation, in the fourth of *Matthem*, useth three sorts of temptations: The first is Distrust, the second Presumption, and the third is Inticement and Allurement of honour: First, when Christ was hungrie, he would have him turn stones into bread, he would have him distrust God and his word: Secondly, he let him on a pinnacle, and would have him cast himself down, by unlawfull means he would have Christ presume of God: Thirdly, he tempteth him setting him upon high mountain, offering him *all the kingdoms of the world and the glory of them, to worship him*. So here Sathan by his first question tempteth *Eve* to distrust Gods commandements and goodnesse: Secondly by presumption he tempteth her to eat, by making her to beleeve that though she did eat the forbidden fruit, yet she should not dye at all: And then, thirdly, he comes with his inticing temptation, if you will be as Gods and know all things, you must eat hereof.

In this last is a spectacle of delight, the fruit was sweet and wholesome, pleasant to the eye, whereby to get knowledge: Whatsoever wealth and honor was to be desired, was shewed her; whatsoever delight and pleasure might be desired, was shewed her by Sathan the tempter of him and her. Christ was tempted with all wealth, and *Eve* with all knowledge. But as it is in *James* 3. 15. *this wisdom descendeth not from above, it is earthly, sensual, and devilish*. The Serpent by his last temptation doth labour not only to quench faith, but to kindle lust; he will by the kindling of lust extinguish faith: In *Ephes*. 4. 14. *we must not be carried away with every wind of Doctrine and craftinesse, whereby Sathan lyeth in wait to deceive*; but as it is *Ephes* 6. 16. *above all things we must take the shield of faith, wherein we may quench all the fire darts of the wicked*; which are said to be fire darts because they set on fire our concupiscence, which faith is able to extinguish lust: Now there is *fides per charitatem operans*, faith that worketh by love; and *fides per timorem operans*, faith that worketh by fear: and therefore Sathan, to extinguish the faith and obedience of *Eve*, dealeth with her love first, and with her fear after: By his *non omnino* he extinguisheth



tinguisheth love, for love she was not obedient, *fides per timorem operans*, only faith by fear did retein her in obedience, lest peradventure you should die; fear, not love, made her yet a little faithfull; but he took order also for her fear; as before he extinguished love by affirming that God was a hard and fearfull Lord, so now to drive away fear, he will have her to make an account of him as a God of clours, not to be feared: and now he inkindleth the concupiscence of Eve: By those two he extinguished faith, in making obedience painfull and prejudiciall, and making disobedience pleasant and beneficiall, *edite, eate, & eritis sicut dei scientes bonum & malum, and ye shall be as Gods knowing good and evil.* Here by setting a fair shew to the eye, he assaulteth the eye with a glorious shew. *Austin* saith that there are two manners or means whereby lust is provoked and kindled; the one is the eare by hearing, and the eye by seeing: *Bernard* saith there are two wayes of Sathan; the one is *circuitio*, the other *circumventio*; the one is going about like a roaring Lion seeking whom he may devoure, the other is his circumventing a man in all subtilty, the one is inspeaking swelling words of vanity, and beguiling in wantonness, *1 Pet. 2. 18.* his circumventing is taken out of the *2 Corinthians 2. 11.* Here he useth both the means, by bringing Gods word in question, in all subtilty extinguishing love, and his opposing the falseness to the truth, saying *though you eat you shall not die*, expelling fear; and shewing that obedience was burthensome and disobedience full of delight; and thus besieging them on every side, yet would not give them over till he had made them both to eat; for so long as any spark of Gods word is remaining in them, he will not leave them, nor give over his temptation; such is his diligence in his tempting: *It is the Law of Sathans mouth that leadeth man captive unto the Law of sinne, Romans 7. 23.* In *Jobs* temptarion Sathan bringeth one grief upon another; his Oxen were taken away, his Servants slain; then another came and told him his Sheep were burnt, another his Camels were taken, another his Sonnes and Daughters were slain, &c. Sathan in his temptation of Eve begins at the eare, and from the eare to the eyes, from the eyes to the fingers, from the fingers to the mouth; his proceeding was from hearing to seeing, from seeing to touching, from touching to tasting: Sathan first made a question, *Eve* she made a doubt *peradventure we shall die*, which doubt Sathan resolved, you shall not die at all; these are the three parts of *Eves* inward temptation: *Vidit, tulit, comedit*, she saw the forbidden fruit, she took it, and she did eat thereof; these be the three parts of *Eves* outward temptation; seeing, taking, and eating. As before the hearing of the eare was the temptation to incredulity, so here the seeing of the eye is the temptation to sensuality; as before *esca intellectus* was the bait of the understanding to know both good and evil; so here *esca sensus* is the bait of the sense, that so *Eves* reason inwardly; and her sense outwardly might be deceived, which temptation of the sense is treble here; of the eye that seeth, of the fingers that touch, of the mouth that tasteth. The Serpent full of subtilty will make noe vi-

His method in  
his Temptation

The end of his  
Temptation.

sible temptation untill he hath thoroughly infected the heart; when neither for love nor for feare he seeth *Eve* regardeth the commandment, then he knoweth that she will be allured easily by the sence, and therefore he brings her where she may see the Tree: But did not *Adam* and *Eve* see the tree that was forbidden, in the midst of the garden, in the time of innocency? Well saith one *Non dedit Deus illi legem ac arbore quam non viderunt*, God gave them not a law of restraint from a tree which they saw not, for they did see this tree before their fall in love and in feare, their love then to God and his Word was such that much water could not quench it, neither could that love be bought with all the substance of the world, *Cantic. 8. 7.* and then their feare wherewith they feared the Lord was to them a well-spring of life, to avoid the snares of death, *Prov. 14. 27.* but when the mist of incredulitie did arise in their heart then *Sathan* had hope of prevailling in his temptation, then he begins with corrupt speeches; *Thou shalt not die at all, yet thou shalt be as Gods knowing good and evill*, and evill speakings (as you know) corrupts good manners, *1 Cor. 15. 33.* and then with vaine shewes of pleasure he tempteth the sence; this is the subtilty of the devills method in tempting *Eve*. Now the subtilty of his end in his temptation, is partly to withdraw the minde, partly that of a sparke there may become a flame, that from seeing the fruit she may be brought to the eating of the same, and so doe that God hath forbidden; albeit that his speech *eritis sicut Dei, scientes bonum & malum* tickled her minde, but that was not the very end, yet it is plaine that every lie runneth lamely, yet every liar covereth the imperfection; that then there might be no delay nor no stay, the serpent presently bringeth her to the tree, and sheweth her the fruit, that her sense might verifie so much as he had said, *Non vidit & tulit lignum quia prohibitum sed quia bonum*: shee looked on the tree, shee tooke of the fruit because she was perswaded that thereby would come to her all excellency, all knowledg, and that by the eating of it she should not die at all, They probably thought they should not die at all, in the 17 of the 2. chap. it is called *the Tree of knowledge of good and evill*, wherewith they thought to be the virtue of all knowledg, and the tree of life they had still, which perswaded them they should live forever, they were perswaded that they should have still the sacrament of immortality and of universall knowledg, and indeede *plus posse, plus noscere* is that wherewith *Sathan* hath infected us all, for he perswades us we can doe more then we can doe, that we shall live still and know all things: *Sathan* thought that delay would be dangerous and that if he had given her any leisure the sisting of the Commandment would have beene prejudiciall unto his temptation, and therefore presently he brought her to see the Tree, the fruit whereof he had so highlie magnified, that so shee might breake the Lawe of God.

The Fathers doe say well, It was not the force of the devills words but Gods punishment that made her believe the devill and fall from God, *qui dubius est, infidelis erit*, he that doubteth Gods word, shall become

become an Infidell and beleve the devills words; this is Gods punishment of incredulitie, to beleve a lyar, even the father and founder of Lyes: for if men will not beleve Gods writings nor his words, *John 5. 47. Gods therefore shall send them strong delusions that they should beleve Lyes, 2 Thes. 2. 11.* so that the beleiving the Serpent rather than God is not the force of the devills words, but Gods punishment of their incredulity, *panalis est necessitas*, God, as it is *Zepha. 1. 17.* saith, *tribulabo homines & ambulabunt ut caeci, quia domino peccaverunt*, I will bring distresse upon men, that they shall walke like blinde men because they have sinned against the Lord, so did God deale here, say they with Eve and Adam. Here *Sathan* after his *dixit* comes with *vides*, so soone as he had tooke her though she did eate she should not dy, but enjoy all happines, he shewed her the forbidden tree, that she beholding it might busie her selfe with the pleasure of seeing that which was so pleasant and so much to be desired, that so then when she had most cause to fear and tremble, the pain which she should incur by her eating thereof should not so much as be thought upon; this is *Sathans* subtilty, to proceede from saying to seeing, from debasing their state present, wherein they knew nothing but good, to extoll their false state, wherein they should know good and evill. As *Chrysostome* saith, from *hodie* to *cras*, from this day to to morrow, from things before our eyes, to see what hereafter we shall enjoy; as much as if he should say, I will shew you what I tell you, you shall see that I say truly, let your sense judge of my speech; beleve your sense not mee; you see the fruit is pleasant to behold, when you taste it you shall finde no poyson in it, the shew is correspondent to my words, and when you eate of it you shall finde the virtue I have said to be in it; you doe see it is pleasant, you shall taste it is wholsome, in a word, the Tree will speake what I have said: Thus the devill magnifyeth his word and her sense, that so by the eating and seeing his *dixit* might receive their Sentence of allowance. Thus much may serve for the withdrawing of Eve from her beleefe by a matter of sense.

Now for the manner of alluremt: Shee seeing the Tree was good for mente and pleasant to the eyes, though the eare by hearing of excellency and knowledge doe move her, yet hearing these things doth but warme her desire and concupiscence to transgress; it is the eye, and the beholding of the pleasant fruit which setteth the concupiscence on fire to eate thereof; It is the eye that maketh the heart like a bakers Oven, that maketh concupiscence to burne as a flame of fire, *Osee 7. 6.* Seeing moveth much more than hearing; when we tell you of the joyes of Heaven, which are inestimable, of the paynes of hell, which are intollerable, by our speeches you are nothing moved; but if you might see with your eyes the joyes of Heaven, you would be enamoured of them; might you see the paynes and torments of hell, which sinners have, you would abhorre sin, and tremble at the torments; Eve was moved more by seeing than by hearing. In chap. 43. 28. *Jacob* was moved with joy to heare the report of his sonnes that

that *Joseph* was alive, but yet he beleeveth them not, but when he saw the chariots which *Joseph* had sent to carry him, then he was revived, and he said *My sonne Joseph is yet alive*; it was the seeing of the chariots, not the saying of *Israel*, that made *Jacob* say, *descendam & videbo illum antequam morior*, that kindled his desire to say, *I will goe and see Joseph before I die*: The desire of the buyer and of the seller is moved by the sight, the buyer is desirous of the ware, & because the seller sayeth it is good, but for that he seeth and discerneth the goodnes, of the cloth or other thing, by his eye; and the seller is moved the more when he seeth ready money laid forth before his eyes; seeing, in things lawfull, is much more effectual than hearing; and seeing is much more dangerous than hearing of things unlawfull: the Serpent thinketh he cannot bring his temptation to full effect, unlesse he bringeth her *videre lignum*, and therefore the Serpents petition, as it were, to *Eve* is but this: I will not bid you so much as touch the Tree, nor eate: only *vide & ne comedito*: Heare me what I shall say, doe but behold how pleasant the fruit is, and see if you can abstain; it is expedient to see that which we may not eate, and to know sin that we may avoid it: But seeing the Tree is an occasion to eate of the fruit; the occasion of sinne (which is the seeing of the fruit) is to be cut off; hearing was an occasion to make *Eves* heart proud, and beholding the Tree caused her haughtie lookes, and as it is, *Prov. 21. 4. A haughtie looke and a proud heart is the plowing of sinne*; they had liberty to stand or to fall, but we must not use our libertie as an occasion to sinne, *Galat. 5. 13. S. Chrysostome* upon that place saith, That not only sinne, but the desire and the occasion of sinne, by all means, is to be cut off.

Though that the seeing the forbidden Tree were not *semen peccati*, the sowing of sinne, yet it is like plowing of sin, it is a meanes to perswade us to eate, by seeing to take an occasion to offend, without regard of Gods commandement, not being warie when we have forsworne sinne; if we retaine the occasion of sin we may easily be caused to sinne. *Exod. 10. 7. Pharaoh* was content the *Israelites* should depart, yet he would have their beasts remain behinde, which were an occasion of offence; neither sin nor occasion of sin must be left, but must be cut off; the eye is an occasion to desire and a means to discover sin. There are two waies to convey sinne into us, by the eare and by the eye; and there are two waies to discover sinne, the mouth and the eye, because the eye is a way both in the conveyance and in the discoverie of sinne; therefore say the Fathers, God hath placed *lachrymas*, the teares of repentance, which are the blood of the soule; and by the eyes; the *yellow-Jaundis* is discovered by the eyes, where they doe insinuate That the eye is the broker to all sinne. In *chap. 6. 2.* for that the children of God did see the daughters of men to be fayre, they tooke unto them wives of all they liked, And *chap. 10. 13. Lot* lifted up his eyes and for that he saw the playne of *Jordane* was well watered and very fruitfull, he chose it for his dwelling; It is the eye that provoketh to lust and to pleasure, it is the eye that provoketh to covetousness; *Ahab* desired

desired *Naboths* Vineyard, because he saw it did adjoyn to his pallace. *He that beholdeth the clouds and observeth the windes, shall nor sow, nor reap, Preach. 11. 4.* The eye is a mean to make the man idle; seeing provoketh to covetousnesse, *Joshua 7. 21.* *Achan* by his seeing among the spoil a goodly *Babylonish* garment and a wedge of gold, he coveted them and took them. *Sathan*, when he saw that *Eves* concupiscence was loose, he knew she would easily yeeld to the temptation; if she might but see the fruit, the jaundise of concupiscence might be perceived in her eyes. In *1 Sam. 18. 9.* When *Saul* saw how *David* was esteemed, it is there said, that he had one eye on *David*, as if he looked askint, in that he looked on *David* with a learing eye, for that he envied and hated *David*: So a learing eye is the jaundise of a dogged nature; *He that winketh with the eye worketh sorrow, Prov. 10. 10.* for often a fair countenance covereth a mischievous heart: So in such an eye is the jaundise of deceit. *Salomon Prov. 30. 13.* there are those whose eyes are haughtie, and whose eye lids are lifted up: There is the jaundise of pride. *Esay 30. 16.* the daughters of *Sion* are said to walk with wandring eyes; wherein is the jaundise of lust. *Prov. 17. 24.* The eyes of a fool are in the corners of the world, saith *Salomon*: By such a foolish eye you may know the jaundise of foolishnesse: An unchaste eye is the signe of an unchaste heart. The Devil (saith a Father welly by the eye conveyeth the nose of his bellows to set her even in a fire, to eat of the fruit: *Visus solet excitare somnientem; & quod incantus aspicit invitus despicit*, he that unwarily beholdeth the fruit, perforce shall look into it. They served the Lord at first in fear, and rejoiced in trembling, *Psal. 2. 11.* But the seeing the fruit did not only stirre up but also increased sinne: *Amos* his continuall seeing of his sister did increase his love to *Thamar*; and when sinne is banished away, yet seeing recalleth sinne: And therefore, that all may be well, not only sinne, but the occasion of sinne must be removed, the inside and the outside must be taken away; and therefore *David, Psal. 119. 20.* saith not only *iniquitatem* but *viam iniquitatis* move à me Domine; take from me O Lord, the way of iniquity.

The Seer is active, the Seeing is passive, say the Fathers, which was her yeelding to *Sathan* to behold the tree; who telleth *Eve*, as it were, you have libertie to see, and to have your eyes to wander about the world. God himself, *Numb. 15. 39.* would have them have fringes upon the border of their garments, that even by looking of them they might remember all the commandements of the Lord: This is *Jobs* protestation in *Job 31. 7.* that he hath not walked after his eye, he hath not accomplished the lust of his eye. The eye enticeth the heart to sinne. By apparel the eye is inticed to pride, which, as the Fathers call it, is *vexillum superbia*, the standard of pride, & *nidus luxuria*, the nest of lasciviousnesse: And by the standard of pride thinking to be as Gods; and by the nest of lasciviousnesse, we are drawn to beleieve the words of *Sathan*, and to sacrifice unto the Serpent. If *Abraham*, in chap. 19: 28. looking toward *Sodom* and *Gomorra* ha, did behold and see the smoke of the Land, as of a furnace; it was because he was not commanded to the contrarie:

contrarie : But in 17. verse of the same chapter, *Lot* might not look back upon *Sodom* which was full of vain pleasures, for he was forbidden to look behind; we must rather suspect our infirmities with *Lot*, than think to look, and to be constant as *Abraham* : Better it is not to behold the pleasure of the tree, because it was forbidden, than by beholding it to fall from her obedience. Let not us look upon vain pleasures least we fall with *Eve*. It is the counsell of our Saviour in *Mat.* 5. 29. *If thy eye cause thee to offend pull it out and cast it from thee*, he meaneth that we should pull away vanities and wantonness from our eyes, and that we should refrain our eyes from beholding vain pleasures : For saith a Father very well, *nisi tu caveas*, unless thou be careful of thy eye, hereafter thou wouldest have wished that he had meant the pulling out of the eye itself; that so by not seeing vanities and by losing thy eye, thy whole body might be delivered from Hell torments. The ancient Fathers doe observe out of *Acts* 5. 3. that by the eye Sathan filled the heart of *Ananias* and *Saphira*, to conceale the monie he had for his possession : It is the eye that maketh a meeke soyl in the heart to entertain sinne; but we must not entertain sinne nor retain the occasion of transgression.

verse 6.

*Quum ergo videretur mulieri bonum esse fructum arboris illius in cibum, & gratissimam esse illam oculis, ac desiderabilem esse arboris fructum ad habendum intelligentiam, accepit de fructu ejus & comedit, &c.*

Novemb. 25  
1591.

**T**His last temptation, as I told you, was of the sense, which by the eye allured *Eve* to eat that God had said, *you shall not eat at all*, for seeing the tree made her take the fruit and taste thereof; by the sense supposing to have been as Gods, and to attain knowledge. Our Saviour Christ, in *Luke* 17. 32. biddeth us to remember *Lots* wife, who looked back to *Sodom*, *Gen.* 19. 26. But he that seeketh by the sense to save the soul, shall lose it: So we must from hence remember not to look upon the tree least we eat of the fruit.

Now we will consider the object which she saw, which is said to be the Tree, the properties of which Tree are said to be three fold, *good for meat, pleasant to behold, and to be desired to get knowledge*. In this triplicitie first is the meat: Secondly, is the delight of the eyes: Thirdly, it is to be desired to get knowledge. Which triplicitie, first for the meat, we doe reduce to the good that is profitable; The delight of the eyes to the good which is pleasant: And that is to be desired for knowledge, we doe reduce to morall good, as it is in *Prov.* 19. 8. Here are all the *Bonums, utile, jucundum, and honestum*.

Every man standeth upon three faculties, the one is Vegetative, the other Sensitive, and the third is Reasonable. Now by the three kinds of good, of *bonum utile, jucundum, and honestum*, he tempteth severally each of these faculties. The faculty Vegetative, whereby man liveth, is allured in that it is said to be *good for meat*. The facultie Sensitive,

Sensitive, of the sense, is tempted, for that by the second the eye, which is the very chief of all the senses, by the pleasure of the fruit, is allured. And for the third facultie, which is reasonable, he had this inticement, That the reason should be advanced, and should have greater knowledge. In 1 John 2. 16. these are the three inticements of the world, The first is concupiscence of the flesh or carnall pleasure: The second is lust of the eyes, which is the wantonnesse of the looks: The third is the pride of life, or ambition; and with these was Eve inticed, as eye-service pleaseth men, Coloss. 3. 22. so pleasure delighteth the eye here, the lifting up the eye to be as Gods, and the curiositie of knowledge; the one is the pride of sense, the other is the pride of reason. She supposed that in the tree there was not only *utile* and *delectabile*, but even *omne desiderabile*, what ever good might be desired: She took this tree to be as the *Pandora* of the Heathen, wherein were all the gifts and graces to be desired, to be found: And by the eating of this tree, so adorned with all things, she accounted to be Mistress of all pleasure, of all knowledge.

First, *It was good for meat*. True it is, that man must have meat to preserve life, *cibus enim habet umbram naturæ nostræ*, meat hath the shadow of our nature; we are bound in a statute and strong band by meat to save and preserve nature; this is the band of necessity which he hath bestowed, not only to eat of one tree, but he had the varietie of all: And though God had allowed him many more trees than ever he could eat of; yet he will be looking upon the only tree God hath reserved to himself, yet must she needs desire to taste of *fructus vetitum*, the forbidden fruit; She is so dainty mouthed that she must needs eat thereof, though even with a curse she were forbidden it; thinking because it was forbidden, it would be more pleasant; for, as *Salmon* saith, *stale water is sweet, and hid bread is pleasant*, Proverbs 9. 17. It is a general fault of all Mankind to desire to eat, or to have that is forbidden, or that we ought not. In 1 Chron. 11. 17. *David longed to drink of the waters of the well of Bethlehem*, which were the waters of blood and bitternesse gotten with peril.

But happily the bellie might be satisfied with the fruit of some one of the trees that were permitted; yet all the pleasure of the other trees in Paradise were not so pleasant in Eves eyes, as was this. The eye is not satisfied with seeing, nor the ear with hearing, Preacher 1. 8. That every tree in the Garden of Eden was pleasant to the sight and good for meat, chap. 2. 9. In Eves sight this tree was more pleasant, and better for meat than all the other trees in Paradise. In 1 Sam. 6. 19. the men of *Beth-shemesh* would needs be looking into the Ark of the Lord, which none might touch, into which none might look but the Priests; this was the reward, God slew fifty thousand and seventy men. Eve will eat that she might not eat: But when we will see that we ought not to see, this desire of vanitie will admit the fruit of the forbidden tree to be both good for meat, and full of pleasure.

The chiefest of the three goods is; that it is a tree to be desired to get knowledge, whereupon chiefly she relieth, that she shall attain the know-

Good for meat

To be desired to get knowledge.

ledge of good and evill; every one desireth knowledge. *Triplex est tentatio*, this latter temptation is treble: *Eve*, seeing the tree, is tempted by necessitie, by vanitie of the eye, and curiositie of reason: she should have followed the advise of *Paul* in *Heb. 12. 1.* seeing she was compassed with such a multitude of assaults, she should have cast away every thing that would have withdrawn her from obedience: she should have taken away the occasion whereby sinne would have hanged on; she should not have beheld the tree.

This amplifying of the goodnesse of this tree for meat, for pleasure, and for knowledge, and for what so might be desired, argueth a notable fetch in the Devill; that she, busying her eyes in beholding the same, and being imployed in thinking of the great good that should come to her by eating thereof, might at length take and eate, and never think of Gods words, *in quocunq; die comederitis mortem moriemini*; but rather regarding the Serpents words, *in quocunq; die comederitis ex eo, eritis sicut Dei, scientes bonum & malum*. He cloyeth her with pleasure; he maketh no mention of punishment. The Children of *Israel*, in *Exodus 16. 3.* being a little pinched with famine, they could murmur and remember their flesh pots in *Egypt*, and that then their bellies were full of bread; but they bring not in remembrance the fierie furnace wherein they were enforced to make brick. *Sathan*, in *Matthew 4. 8.* in the temptation of our Saviour *ostendit sibi regnum mundi, & gloriam regni*; he shewed him the Kingdomes of the world and the glorie of them, but he shewed him not the cares and dangers that are in Kingdomes: For Kings themselves have termed their Governments of their Kingdomes *splendidam servitutem*, a glorious service or servitude.

Here the Serpent causes *Eve* to see three things in this tree, The fruit was wholesome for meat, the pleasure to the eye, and that it was good to be desired to get knowledge; So he might have told her of three things written for the eating of this fruit, which he omitteth, The first whereof, is Gods wrath; the second, is death; and the third, death again, *moriendo morieris, dying thou shalt dye*; the one is the death of the body, which he incurred willingly; the other the death of the soul, which he must consequently run into; for the reward of sinne is death, and for the goodnesse of the tree, it shall have the bitterness of sinne; for the beautifull fruit which his eyes beheld, *tenebra exteriores*, outward darknesse; for the desire to know all things, man shall have Gods *nescio vos*, I know you not: In every sinne there is an allurement and a punishment, as it is in *1 Tim. 6. 9.* there is an allurement and a snare, as in covetousnesse. Lust hath a bait and an hook covered and not seen, as may appear by *James 1. 14.* *When a man is tempted, he is drawn away by his own concupiscence and is enticed, Tentabantur eorum oculi, their eyes were holden that they could not know Christ, Luke 24. 16.* And here the eyes of *Adam* and *Eve* were holden that they should not see the truth; for it is Gods punishment because they will hearken to the words of the Devill, because they have sinned against the Lord, therefore they shall walk like blinde men, *Zephaniah 1. 17.* God  
he



he saw that if they did eat of the tree forbidden, they should assuredly die; the Serpent he saw they should not die at all, but *if they did eat, their eyes should be opened, and they should be as Gods*: what God saw they would not see, but what the Serpent saw, that would they see. Here Eve saw that *the fruit was good for meat*; for meat for the body, and for meat for the soul, that is knowledge, wherewith *Paul Philip. 4. 18. saith, be was filled*. In *2 Kings 4. 39.* they put *Coliquintida* in the pot and knew it not, and were not poysoned. The fruit of this tree was to Eve such meat as was the wine of the Vine of Sodom; for as it is in *Dent. 32. 32. The Vines of Sodom & Gomorrah were pleasant to behold, but what followeth, the wine of those Vines is the poyson of Dragons, & the cruel gall of Asps*: So here the tree is pleasant to the eyes and beautifull in outward shew, but the fruit to them is most pernicious in the taste.

The former part of this verse is Eves sinne, the latter Adams sinne, which we will not now handle; for the occasion of sinne was in her, seeing the goodnesse wherof, *res ipsa loquitur*. Her disposition to sin is in her taking the fruit, and stretching her hand to the same: The sinne it self is in the eating of that which God hath said *you shall not eat*: Eve by seeing took the fruit; A Father saith well, *Dedit Deus oculos propter bonum, dedit palpebras propter malum*: God gave us eyes only to behold good; and eye lids that we should not see evil. But seeing they have abused Gods commandment, God hath put this tree as a stumbling block of their iniquitie before their face, as it is in *Ezech. 14. 3.*

As before we did justly reprehend Eve for her hearkning to the Serpents first speech, which was a question; So now much more Eve is to be reprehended for her hearkning to the Serpents second speech, which is meerly repugnant to the word of God; *you shall surely dye*, saith God; *you shall not dye at all*, Sathan saith: Where she heareth not a speech of his dissimuled subtiltie, but even the speech of Sathans maliciousnesse and open blasphemy apparant to the simplest; for now she should have stopped her eares, she should have stepped upon the Serpents head, and she should even have stamped the Serpent (which was so malicious) under her foot. Every one cannot spy Sathan when he appeareth as a friend: When Christ would have gone to suffer at *Jerusalem*, Peter as a friend in words of compassion saith to him, *Pittie thy selfe, this shall not be unto thee*. Christ he perceived friendly Sathan in Peter, *Mat. 16. 23.* But in the grosse sinne of Idolatry, *fall downe and worship mee*; and in this notorious sinne of blasphemy, *you shall not die at all*; any man may easily discover Sathan. But Eve shee was not moved at the report of an Angell of light; but at the words of a base Serpent or buggish worne; shee was not only content to hear his needlesse questions, his reproaches to Gods word, and his blasphemous verities against God himselfe, but which is more; she heard him willingly, shee beleevved him, and shee was very forward to doe as the Serpent perswaded her: *Aspiceret arborem timentibus oculis*, shee should have beheld the Tree with twinckling eyes, as it is said *1 Sam. 3. 11.* with tingling eares she should not have striven about

words which were to no profit but to the perverting of the hearers; yet heare you that Eve giveth her eyes to behold the Tree; her eares to hear blasphemous words; she giveth her hands to take of the fruit; she giveth her mouth and bellie, yea all her bodie unto the Serpent: But it is not good to eat much, nor is it for glorie by the sense. When that she could not refrain her appetite, she was like a City which is broken down and without walls, *Proverbs 19. 28.* and her inward parts were battered.

We finde in the outside three things; *vidit, tulit, & comedit*, she saw, she took, and she did eat: The first was the concupiscence of the eye; The second, the stretching out the hand to take of the fruit, was the attempt; The last was the actual sinne and the consummation. The ancient Divines doe call the first *desiderium*; the second *conatum*, the endeavor; the last *actum*, the accomplishment. The Desire of the eye, and the endeavor of the hand, doe argue a consent; and by the assent of reason she yielded to eat.

Seven degrees  
in every sinne.

1. Suggestion.
2. Invasion
3. Consent to delight
4. Lingring.
5. Consent to sinne.
6. Taking.
7. Eating.

The ancient Fathers doe make seven degrees in every sin, out of this very first sin of Eve. But five of these degrees are past before we come to *tulit*; and the other two last, are concerned in the taking, the other the act. The first of these degrees they call a suggestion; the second they call the invading of the consent; the third they call *consensus in delectatione*, a consent to sinne with delight; the fourth they call *consensus in actu*, a consent to the very practise of sinne: Then after these five degrees cometh the sixth, which is *tulit*, the taking the fruit; and the seventh, which is *comedit*, the very act of sinne.

These seven degrees are seven several motions, and distinct; as you may easily see in this first and disobedience of Eve: The first suggestion in Eve to disobedience was wrought by the Serpent; but now the suggestion in our mindes, is by our selves: Hence the Serpent asks question of Gods goodnesse, now the corruption of our own nature maketh many needlesse questions. Satan hath two wayes to convey concupiscence; either by his Pipe to play unlesse pleasant notes, or by his Glasse, therein to shew us many alluring pictures. But after the Fall the Devil needed not to use his suggestion; for he hath all the imaginations of the thought of mans heart, and he will, as *Gen. 3. 7.* call these suggestions *cogitationes secundarias*, the second and ambitious thoughts.

She saw three things, which are three degrees, and all three make the second general degree. The first degree is the seeing; they doe call *allubescencia*, an entertaining of the suggestion; and we call it here *aspectum & intuitum arboris*, the beholding of the outward body of the tree: The second degree of seeing, is by beholding it to withdraw our affection from the fear of God, which we call *aversio a deo*, our turning our selves from God.

3. *Consensus cum delectatione*.

The third degree I told you was called a consent with delight, which is a further bait, not only willingly, but even wisely to behold the fruit, and to look into the nature of the fruit: This degree they call

call *infectio* and *contaminatio*; *vidit quod delectabile*, she seeth that which is delightfull to the sight, and thus is *consensus intellectus*; a consent of the understanding, as it is in Job 20. 13. *when wickednesse was sweet in her mouth; she hid it under her tongue, and swallowed it, and would not forsake it; but kept it close in her mouth.*

The fourth degree is beyond the third, it is *morosa* and *morosa delectatio*, a lingring of the delight; this makes her dote on every circumstance, on the beautie, on the virtue of this tree: Hereby when we have removed from us the thoughts of sinne, sinne is refused; this is *non inspectio, sed introspectio*, she seeth knowledge, not to be seen. Hereby she seeth *quod concupiscendum*, this degree is the hunger and thirst, of sinne, a burning desire to sinne, whereas she seeth *lignum delectabile* and *desiderabile*, that the tree is pleasant, and to be desired so get knowledge.

4. *Morosa delectatio.*

The fifth degree, as I told you is called *consensus in actum*; the consent to the act it self, thinking with themselves; It the beholding this tree be so pleasant, having in it to the eye all variety of pleasure, what, and how wonderfull delightfull will the taste thereof be? Surely it will be full of all pleasure; and therefore I think it expedient to take thereof, and I doe long to eat of the same: this is the consent of reason *ad opus malum*, to work wickednesse, even with greedinesse; and they doe call this last degree of sinne *visus liber deus in cordis*; a wandering of the heart. See Prov. 20. 1. *the heart of the righteous desireth knowledge.*

5. *Consensus in actum.*

In the sixt place comes the sixt degree, which is *conatus*; the endeavor to reach out the hand, and to apply our hand to the pulling of the fruit from the forbidden tree.

6. *Conatus.*

In the seventh place comes the last degree, which is the eating of the fruit, the consummation of all, even the fruit it self.

7. *Actus peccati.*

These seven degrees are compared to the seven degrees of birth of a child in the mothers belly, by the ancient Divines; and according of *James* to say where the Apostle saith, *When lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death.* And indeed here, by seeing, was brought to bed of sin, which was the first begotten of Sinners.

In the Cavill there is a suggestion of the Serpent by his question, that the suggestion is, as it were, the moving of the woman; which is the first degree of sinne. The second degree, *allusio*, the invading and entering the thought of sinne is as the perceiving of the woman to be Sinned. The third, the consent with delight, this is the prostitution and submitting her minde to the Serpent. The fourth, *morosa delectatio*, the lingring and loathing up the conceived sinne, the retaining the delight to sinne, is as the conception of the child in the mothers womb. The fifth, which is called *consensus in actum*, the consent to put in practice the sinne, is as the sucking of the child. The sixt, which is the endeavor and disposition to sinne, in the taking of the fruit, is as the labour of the woman in Child-bed; that was the wickednesse of the hands, as it is in *Psalm* 73. The seventh, which is the eating, is as the birth of the child; for this eating the for-

bidden fruit is sinne it self, which is the first born of the Devill.

Now will we speak of the endeavor of the Woman, in the taking of the fruit of the forbidden tree.

The taking of the fruit came *per imposturam Serpentis*, and *pulchritudinem arboris*, by the guile of the Serpent, and by the beauty of the tree: These are the two motives in Eve to take of the fruit from the tree; for as *Jeremiah* speaketh, in his ninth chapter the twenty first verse, *death is come up into the windows; and sinne is entered into our palaces; sinne is already in our eyes, and is entered into the palle of her heart*: Hence it was that her feet were perverted, carrying her bodie from the trees permitted, to the forbidden tree. *David*, as he speaketh in *Psal. 119. 39. That he hath turned his feet into Gods testimonies*: and in the 101. verse of the same Psalm, *As for evill, I have refrained my feet from the evill way, that I might keep thy word*. But Eve hath turned her feet from Gods testimonies and his word; and she turneth her feet to the Serpent, to goe in the way of evill: At the first she might say, with *Job*, as he protesteth in his 31. chapt. 5. verse. *If I have walked in vanitie, or if my feet have made haste to deceit, let God weigh me in his just ballance and he shall finde mine uprightness*: But behold now Eve, she walketh to see vanitie; such are the feet of Eve, they are swift in running to mischiefe, as *Salomon* speaketh of the feet of the wicked, in *Proverbs 6. 18.* It is the prayer of *David*, in *Psalme 36. 10. Non venias mihi pes superbia*, that the foot of pride would not come upon him. She came with a proud foot to behold this tree: And as it is in the said 10. verse of the 36. Psalm, *The hand of the wicked moved to evil*. Eve here she takes the tree with an high hand; she takes of the fruit with an stretched arme: God he will doe well to those that be good and true in heart: But saith *David*, in *Psal. 115. 9. Those that turn aside to their crooked wayes, the Lord shall lead them with the workers of iniquitie*: So doth God here, lest they should put forth their hands to take of the fruit of this tree: Eve herself, in the third verse, confesseth that God commanded she should not touch it: *God he guideth the meek, and teacheth the humble their way* *Psal. 25. 9.* Eve the saith she may not touch the fruit, yet she taketh the same in her hand: This is iniquitie and contradiction, a villaine and absurditie: She doth not only touch the fruit, but she taketh the fruit of the tree: As her inward soul was infected *per imposturam Serpentis*, by the flatterie and deceits of the Serpent; so her senses of seeing and touching, were inticed *per pulchritudinem arboris*, by the pleasantnesse of the tree: There was a time when the eyes of man waited upon the Lord; and as the eyes of the bandmaid upon her mistress, *Psal. 123. 2.* God he was the guide of man; *Psal. 48.* his hand stretched nor the mouth tasted nothing but what was permitted: But now she is content instead of God, to have the Serpent for her guide; she will give her eares to hear his speeches, her eyes to behold vanities, her feet to runne to deceit, her hands to work mischief, and her mouth to taste of sinne, thus giving to *Sathan* all her members, as weapons of unrighteousnesse unto sinne, as *Paul* speaketh in *Rom. 6. 13.* She was possessed

possessed with an itch, as may appear by the form of answer, *Ne forte moriar*; and by the pleasantness of the fruit in her sight, the jaundice of concupiscence might be perceived in her eyes. Her feet would be gadding where they should not, *whose feet cannot abide in her house*, Prov. 7. 11. Her hands were as lime twigs; her fingers itched till she were fingring of the fruit forbidden. When she had taken of the boughs and fruit, *fuertunt aridi rami*, and *putrida radices*; *quia non cepit quod caperet*, because she took not of the tree which was permitted; *cepit de fructu arboris per quam capitur*, she took of the delightfull and pleasant fruit, wherewith her self was taken: even as the fish which taketh the bait, but is taken it self of the hook, See chap. 15. 16.

And she did eat. This is the consummation of sin; for the accomplishment of Eves disobedience is in auctuall sin: If *Conatus*, the endeavor to sinne, if the practise of treason (though the treason be not fully accomplished) deserve death by the laws of man; if the concupiscence of the eye, which brought *David* from the adulterie of *Bersabe* to the murdering of *Urias*, deserve the punishment and revenge of God, then the beholding, with concupiscence, the beaurty of the forbidden fruit, deserveth Gods wrath: Much more then, perfected disobedience, which is in the *comedit*, deserveth the death; for *comedendo comes, moriendo morietur*. Doe as God hath commanded thee, and eating thou shalt eat of all the trees, but if thou eat of the forbidden fruit, *moriendo morietur*, dying thou shalt dye. To eat that which God hath said *you shall not eat*, implyeth a plain contradictorie to Gods word, and a manifest disobedience to his commandement; and by ones disobedience many were made sinners, as *Paul* speaketh *Romans* 5. 19. *Esau* did eat his broth and bread with a good stomach, and in regard of them contemned his birthright, chap. 25. 34. In *Genesis* 37. 25. they regarded more the pleasure of their own; *Jacobs* sonnes were eating when *Joseph* was in the pit. It is *Dauids* prayer in *Psal.* 141. 4. *Let me not O Lord eat of the delicacies of the wicked. The bread that the wicked eat, saith Osee in chap. 9. 4. shall be as the bread of mourners, and all that eat thereof shall be polluted.* By sinne *primogenitura*, the birthright of *Eve* is gone with *Esau*, The pleasure he took in his pottage was but short, while he was hungry. The space of every pleasure is but short, as the Fathers say, it endureth no longer than while a man may be eating an apple; the continuance of all pleasure is momentarie; the pleasure remained but while the fruit was a eating: But for this transitorie and vain pleasure she incurred endlesse pain of body and of soul; for as the Fathers say well, the eare that would not hear the words of love, *ne comedite*, eat not of it, shall once hear this speech of Gods wrath, *discedite maledicti*, depart you accursed into everlasting fire, prepared for the Devil and his followers: The eyes that beheld with joy and delight the pleasure of the forbidden fruit, those eyes shall be weeping and wailing for their amisse, all whose tears shall not avail them: The feet that did run unto iniquitie shall be bound in iron and heaveie chains; the hand of Gods wrath shall be stretched out against that hand that presumed to stretch forth it self to take of the fruit that was forbidden,

And she did eat.

The punishment of disobedience.

as it is in *Esay* 9. 12. And the mouth that did eat of the forbidden fruit, thinking thereby to attain all pleasure, shall be full of gnashing of teeth, according to that, *In Hell there shall be weeping and wailing & friction dentium*. In a word, the wormes in the grave shall devour and eat her body that did eat of the fruit which she was forbidden; and the Dragon shall devour her soul; both her body and soul shall be in endlesse pain, still dying, never dead, *for the reward of sinne is death*.

God hath said, *they should not eat*, yet she did eat, and by eating fell into many finnes, *simplex est Dei verbum*, but *multiplex comedendi peccatum*. The ancient Divines upon this place say, that there are twelve sorts of sin; whereof the first three they doe call *peccatum occasionale*: the second three they doe call *peccatum primitivum*: the next three *peccatum derivativum*: the last three *peccatum instrumentale*, which they gather out of *Job* 24. 13. *They abhorred the light, and continue not in the paths thereof*.

Twelve sorts  
of sinne.

Three occasi-  
onal.

1. Ingratitude.

The first of the three occasionals is Ingratitude, or the neglect of the due measure of thankfullnesse to God for all the benefits whatsoever bestowed upon *Eve* in Paradise and us in this world; in that the mouth is not imployed in the praising of God for all his benefits; but he filleth his mouth with this *ne forte*, lest peradventure. This first is the neglect of love.

2. Security.

The second is a neglect of fear, which is a security: God he hath made me Monarch over all the Creatures; he hath given me all the trees, which are infinite, in *Paradise*: what though I eat of an apple, surely I shall not dye? for so small a matter God will not punish me.

3. Carelesse  
curiositie.

The third occasion is negligence of that wherein we ought to be most carefull: we should not enter when God had forbidden the tree; this is carelesse curiositie, by the seeing the pleasure of vanitie more than the will of God himself. These are the three causall finnes, The neglect of love, the neglect of fear, the negligence of that is commanded; and the curiositie of that is needlesse.

Three primi-  
tive.

1. Incredulitie.

The three primitive finnes concern the superior part of the soul; the three derivative finnes the inferior part of the soul: Of them in order; first of the superior, after of the interior.

First, the reason is infected with incredulitie to God, and credulitie to the Serpent; whereby they beleevd not, that if they should eat *they should dye the death*, but if they did eat, *they should be as Gods*.

2. Tedioufnesse.

The second primitive sinne is Discontent, a malecontented minde; which is the tedioufnesse of this yoke, whereby this commandment and easie restraint is a burthen unto them.

3. Self-love.

The third sinne of this kinde is of the lower part of the soul, which is self-love; Accounting her self as if she had made her self, not as if she were made by God: *I see the tree is wholesome and so be desired*, why should I then seeing this refrain from it?

Three deriva-  
tive.

1. Stupiditie.

Now for the three derivative finnes: First from Incredulitie in Gods word commeth a Child, which is the credulitie in the Serpent, which is called *stupor*, an astonishment at the Serpents speeches, which is a blockish patience in being content to hear the most abject Creature, a silly

a filthy worm, a subtle Serpent, which is *peior omnibus viventibus*, worse than any living Creature, even blaspheming God.

And from self-love are derived two other sinnes, for from thence cometh pride, and from pride cometh ambition: pride and ambition are not one sinne but severall sinnes, for ambition is the lifting up of that which pride hath conceived: So that pride and ambition are the two Daughters of self-love.

- 1. Pride.
- 3. Ambition.

The last is the instrumentall sinne: The first whereof is that of *Jezeboam*, who stretched out his hand to take the Prophet of God, and his hand withered, *1 Kings 13. 4.* The second is that of *Lots* wife, who would look back to *Sodom*, yet was forbidden, to see the vain pleasure; wherefore she became a pillar of salt. The third is *Esau* eating of his pottage, for which he lost his birth-right. *Eves* eye saw the fruit, her arme reached to take the same, her mouth did eat the same. The first is, a licentious beholding; the second is, a presumptuous taking; the last is, a greedie eating and devouring of the forbidden fruit.

- Three Instrumentall.
- 1. A licentious seeing.
  - 2. A presumptuous reaching.
  - 3. A greedie eating.

*Etiamque dedit comedendum viro suo secum, qui comedit.*

*Verse 6.*

**T**Hese words I have now read unto you, I to'd you contained *Adams* sin: which words, if you mark them, doe contain *Adams* first sinne and *Eves* second sinne; for after she had eaten of the fruit her self, *she gave of the fruit to him*, there is her second sinne; and *he did eat*, there is his first sinne.

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1594.

The Wiseman in *42. 17.* of his booke saith very well *God hath appointed that his saints should declare all his wondrous works, which he hath stablished by his Majesty.* But behold, *Eve*, who was a Saint, when she became a sinner, published not Gods commandement, but the Serpents words, and the commendations of the forbidden fruit: *this is the woman that representeth iniquitie, Zach. 5. 7.* She is as the woman in *Rev. 17. 13.* *that gave her power and authority to the Serpent.* Not only to eat her self, but to give also to *Adam* the forbidden fruit, is, as a Father saith well, *propinare Adam*, to drink to him in the golden cup of sin, in giving him the fair and pleasant fruit of iniquitie; that they both may eat. The Serpent in his first question speaketh of him, and here, *Dixitne Deus ut non comederitis? hath God said ye shall not eat?* as speaking of both: And again, in his second *dixit* he saith, *They shall not dye the death;* and *their eyes shall be opened, and they should be as Gods*: By his saying *they & their*, he meaneth not *Eve* alone, but *Adam* also: This plural dialect of the Serpent, argueth that he tempteth both *Eve & Adam*.

At what time the Serpent beginneth his temptation, he beginneth with one, not with both; with the woman, not with the man; with the weaker, with her that was but a rib of mans strength, with one that is more credulous of his word than man, to whom the commandement is delivered; in a word he maketh her to fall, who is lesse able to stand: So that there were then but two sinners in the world, the Serpent and the Woman; *Adam* was still upright: But here when *Adam* eateth of the forbidden fruit, he maketh up the third sinner. So

N n

that

that Sathan, Eve, and Adam are all sinners. Sathan, in the Serpent, intriced the woman by his curious question in all subtilty to commit sin, and indeed *prophane and vain babblings; they doe increase to more ungodlineſſe, 2 Tim. 2. 16.* The Serpent when he hath plaid his part and made her ear, he is gone : But as the Serpent was the Devils instrument to tempt the woman ; so here the Devil, instead of the Serpent, will work the destruction of the Man by the Woman, causing her to give the forbidden fruit unto him. Sathan by the Serpent, *which was the most craftie and the most subtle,* made his first assault : And here he made his second assault upon Man *per charissimum*, by her that was most dear unto him : for in that he saith of her in *chap. 2. 23. she is now bone of my bones, and flesh of my flesh, she shall be called Woman, because she was taken out of man* ; that sheweth his affection of his earnest love to her : He useth *subtilissimum* and *charissimum*, that which is most craftie, and that which is most deare, as his two instruments ; He tempteth the weaker and simpler by subtilty, the wiser by affection. As I told you before, he assaulteth the weaker, Woman, that was but a ribbe, having the commandment but by tradition from her husband, who had it from God himself ; and so here in his temptation of man, he assaulteth the affection, which is the weaker part of mans soul ; For *S. Gregorie*, saith very well, *Quod est vir & uxor in vinculo nuptiali, idem est ratio & affectus in vinculo naturali*, that which the man and his wife is in the bond of Marriage, that is the reason and the affection in the bond of Nature : reason is the stronger, as the husband ; affection the weaker, as the wife. Sathan he knew well, that such was the affection of Man to his wife, that he reposeth such trust in her, that he will not examine what she demandeth, nor refuse what she offereth ; *for the heart of her husband trusteth in her, Prov 31. 11.* he knoweth *femina anima sua*, the way of his soul, and that way will he assault Adam. In *2 King. 3. 14.* *Elise* the Prophet, not because of *Jehoram* King of Israel, who was wicked ; but only that he regarded *Jehosaphat* King of Judah ; he would not have looked toward *Jehoram* ; nor seen him : So the Serpent doth here deal with Adam ; Adam he would not have looked toward the Serpent, nor toward the tree, had it not been that he regarded the presence of Eve. This is his means, by the perswasion of the Woman, to get his affection, and that so Sathan may seize upon it : But this is the counsell of *Nabam*, *chap. 7. 5. Trust not in a friend nor in a Counsellor, keep the door of thy mouth from her that lyeth in thy bosom* : There is neither trust in friend nor wife : this is the mishdrate for this poyson : we are to beware of Domesticall servants and professed friends, which do draw men to mischief more than sworn enemies ; wherefore follow the advice of our Saviour, *Mat. 18. 8, 9. If thy foot or thy hand cause thee to offend, cut them off ; if thine eye cause thee to offend pull it out : better is it, to goe into life halt and blinde, than to goe with a sound body to Hell fire* : Cast from thee whatsoever is neer and deer unto thee, even the wife of thy bosome, rather than to be tormented in the everlasting flames of Hell fire. The Devils resolution here is by the woman, whom Sathan had enforced to assault man : So he shall be sure first to pervert the counsell of God ; Secondly, the woman shall enter deeper into

Perverting  
Gods Council  
and purpose,

anne



finne, by making man to sinne; Thirdly, that Sathan might be Master thereby of them both. The disordering of Gods purpose is in this; he hath made her for an help, but Sathan maketh her an hindrance to obedience. *The wife should be beautifull as the Vine upon the sides of thy house, Psal. 128.* but she is become as the Ivie, to destroy the tree whereby it groweth; she giveth the fruit to Adam to choak him: he giveth her to Adam as Saul gave his daughter Michal to David, that she might be a snare unto him; 1 Sam. 18. 21. He made her to him as Jezabell was to her husband Ahab, who, by her counsel, sold himself to work wickednesse, by her counsel he gave himself wholly to serve sinne, 1 Kings 21. 25. But woe be to the man by whom offences comes Matth. 18. 7. It was one thing peccare, to sinne and peccare facere, to cause another to offend: In that she took of the fruit and did eat her self, she did sinne; she gave to Adam, she caused him to sinne, and this is an aggravation of sin to make her sinne the more. Lastly, is the Devils gain by the losse of Adams soul, which standeth upon two parts, the one is on Eves part, and the other on Adams part; Eve gave to her husband, and Adam did eat.

1. The woman deeper en-  
tangled to sinne.

2. The Devils  
gain, and  
Adams losse.

For the former, Eve, after she had eat of the fruit, she wiped her mouth, and gave of the fruit to Adam; like the adulterous woman in Prov. 30. 20. that eateth and wipeth her mouth, and saith I have not committed iniquity; after she hath satisfied her own desire, she maketh as though she had not offended: When she had sucked the gall of Asps, and when the Vipers tongue had slain her, Job 20. 16. she then wipes her mouth, as though there were nor death nor danger in the same; and having eaten her self, she giveth to her Husband to eat also: Evil did Sathan doe, and knew it to be so; Eve she had after the fall flattering inticements in her mouth, her words were as oyle, but the end of her speeches was bitterness wormwood; her feet goe down to death, and her steps goe down to Hell, Prov. 5. 4. 5. But yet Eve here thought she had done well.

You shall see the nature of sinne, that sinne bringeth sinne, unlesse it be extinguished by repentance; for Austin saith well of sinne, *Quod nisi deleatur, duplicatur*, which, unlesse it be extinguished, it is doubled. In Esay 14. 29. the Prophet saith That out of the Serpents root shall come a Cockatrice, and from the Cockatrice egge shall come a fire flying Serpens, and here from the Serpents malice came Eves sinne, and from Eves sinne came Mans fall, the Serpents temptation brought forth Eves disobedience, and that Cockatrice egge hatched Adams downfall, and so they were both robbed of their righteousness: This is their descending from Jerusalem to Jericho, Luke 10. 30. Again, after the woman hath eaten; this her giving of the fruit to her husband to eat; is a further circumstance in the nature of sinne, to add rebellion unto sinne; for the devill will not only seduce the woman, but (by her) will seduce man; for he draweth also the mighty by his power, Job 24. 22. The Serpent will destroy both the weak and the strong, the foolish and the wise. Thirdly, Sinne will be associate; for the sinner will try the righteous if he will offend; that even here Adam may be as deep a sinner as her self; for indeed good fellowship is not so apparently seen among sinners for they joyn hand in hand, manum in manum, saith Solomon, Prov. 16. 5. They doe consult in heart, and make a

Sinner bringeth forth sin.

Rebellion with  
sinne.

The sociable-  
ness of sinners.

Sinne infectious.

league against the Lord, *Psalm*. 83. 5. 6. The Ishmaelites, and Moabites, &c. Sinners are as thornes folded one in the other, *Nahum*. 1. 10. This is the sociableness of sinne. Fourthly, it is hence observed that sinne is infectious. The Serpent he infected Eve with his breath of craft and maliciousnesse; made her believe him and eat of the fruit; and she being infected her self, infected him; This is called Pollution. He that toucheth pitch is defiled. She went not only out of the way her self, but she caused many to fall from the Law, *Malach*. 2. 9. her word did fret as a canker, as Paul speaketh *1 Tim.* 2. 17. for sinne is contagious, it poisoned Eve and Adam also. See *1 Tim.* 1. 6.

The Serpent gave, and Eve gave, before the fall.

Austin upon this saith well, That if God had brooke blind the soul of Eve, she could not see her own malice from her originall righteousness: The Serpent gave to Eve, and Eve gave to Adam the same material fruit, but not with like affection. She in giving to Adam of the fruit, thinks she doth him an especial favour, and that wherewith he needs not fear; for though by the giving him the same, she take away from him original righteousness, the favour and fear of God; yet she accounteth that she makes him a great reward. But this her reward may well be compared to the present of Holofernes, *Judges*. 3. 16. who presented Holofernes the King of Moab with a curious made dagger, wherewith after he killed him: The Apple wherewith Eve presented Adam was his destruction; but yet (as I said) she did it not with the mind of the Serpent; for he caused her to eat of a malicious mind, knowing it would be her bane: Yet Eve she gave it to Adam of a good affection, not of any malicious intent.

2. Means that women seduce men.

Now the means wherewith she induceth man, to bring him to eat, are of two sorts; which are the two means that women use to seduce men withall; both are by the voice, as you may see in 17. verse following; Adam obeyed the voice of his wife, so that it should seem that she used some oration to perswade him, & blanditiarum verba, and flattering words, *1 King*. 11. 4. The idolatrous wives of Solomon turned his heart to Idolatrie, blanditiis, by their flatterie: And here Eve saith to Adam as it were thus, You may see that I have eaten and find the fruit to be pleasant; I have eaten, and yet I am living: and thus with a protestation of love, she wisheth Adam that he would eat. Adam, in the mean while, as a Father saith well, stood in doubt either to eat or not to eat, inter preces acoris, & cōminationes Creatoris, between the prayer of his wife and the threats of his Creator; God had said, in the day they did eat thereof they should die, he saw she had eaten and yet was living. Salomons wives, blanditiis, by flatterie overcame Salomon.

3. Importunity.

The other thing wherewith women overcome men, is Importunity. It was this that Delilah used to overthrow Sampson, she was importunate with him continually, and therefore he told her all his heart, *Jud.* 16. 16. So that these are the two means wherewith woman overcome man namely blanditiis & importunitatibus, by flatterie and importunity.

And he did eat.

Now it followeth to speak of Adams sinne, And he did eat. In the 17. verse of this chapter, God curseth man because he had obeyed the voice of his wife, and for that he had eaten of the tree, wherof God had commanded him that he should not eat; whereby you see, that not only

ly the giver of the forbidden fruit; but the taker thereof also; both the  
 persuader and the consentor to sinne deserve death. The manner how  
 he comforted is in this (*with her*); *Adam* he came to her; not she  
 to him; say the Fathers: For although God had created *Adam* up-  
 rightness, though he were placed by God in Paradise; and though  
 Gods love to man were shewed in making *Eve* to be his helper; yet he  
 gave no ease to the speaker of Gods love, nor to his intents; but ra-  
 ther heartened unto *Eve* and her allurements. The woman hereby is  
 convicted of carelesnesse, and the man of negligence, in that he per-  
 mitted her to wander from him where she pleased; but the woman  
 hadnes depart, no not a little, lest she fall. A third thing is *Eve* and  
*Adam*; curioſitie of this world; they would eat it to try what virtue was  
 in it; they would try a conclusion; if they should eat thereof whether  
 they should dye, as God had said, or to our God, knowing good or evil.  
*Moses* commanded *That there should be no manna reserved till the*  
*morning*; yet *Exodus 16. 10.* some there were that would try conclu-  
 sions, that obeyed not *Moses*, but reserved it all the morning; and it  
 was full of worms, and it stunk. Again, as it appeareth in that chap-  
 ter, to try conclusions some there were, contrarie to *Moses* words, that  
 upon the Sabbath day went forth to gather Manna. *Paul 2 Cor. 11. 3.*  
*saith*; *I fear lest as the Serpent beguiled Eve through his subtilty, so your*  
*mindes should be corrupt from the simplicitie that is in Christ.* In *Adam*  
 his body from his soul, his sense from his reason should not have beene  
 moved. *Eve* believed not God, but the Serpent; *Adam* believed not  
 God but *Eve*. *Paul, Coloss. 2.* *saith*; *ye would have beene seduced and bewitched in*  
*Christ, and satisfied in the fables.* But the root of all bilitie is in-  
 delity; for *Adam* seeing *Eve* was alive, that though she had eaten of that  
 pleasant and forbidden tree, yet she was living, and that there was as  
 yet no apparent signe of any ill, thought the rather surely God spake  
 not this in earnest, neither for the eating of a small apple shall man dye.  
 But should have accounted Gods word to be infallible, and that *Adams*  
*transgression* was a sentence of condemnation. Faith should be rooted  
 in Gods word; but from incredulitie, which is the root of bitterness,  
 it cometh that he believeth *Eve*, by an inordinate love, not of lust,  
 but of necessity to his wife; which we call a bashfulnesse; and the Fa-  
 thers call it *noxia verecundia*. In *1 Kings 2. 47* so long as *Dauids* sonnes  
 shall walk in the way of truth with all their hearts and all their souls, their  
 posteritie shall inherit the Kingdom. *Adam*, by eating this fruit shewed  
 a desire in him to grant her request; he loved her entirely; for that  
 she was taken out of him, and given unto him by God, and then there  
 were no more women in the world: He did eat that he might be ac-  
 counted *indulgens maritus*, a most loving husband: that as *Austin* saith,  
*In univertate peccata etiam socius sit*, that even in the unitie of iniquitie he  
 might be her companion. The Heathen call *necessarium malum mulie-*  
*rem*, a woman to be a necessarie evill: So intire is his love to his wife,  
 that as *S. Gregorie* saith well, *Plac credis uxori quam conditori*, he believeth  
 more his wife, who is his helper, than God who is his maker. *S. Ambrose* saith,  
*Man will be content to hear blasphemous and obscene*  
*speeches, ut offendatur Deus, ne offendatur amicus*, that God may be  
 offend

offended, rather than his friend displeased.

Now by the 22. verse you may see the ambitious desire of *Adam*, to become as God himself *to know good and evil*; therefore it is by the Fathers presumed, That by *Eve*'s information he presumed to be so: He was now weary of *orders and obedience*, to believe and obey God and his word: He desired now to command and controll; to be *non sub Deo, sed sicut Deus*, to be no longer under God, but as God: his faith and obedience became a burthen; he was not content with his knowledge of good alone, but he would needs by eating attain the knowledge both of good and evil; he began *frige fieri in affectu*, so, was cold in his affection toward God; and lastly, he made full account that he should be preferred; he should not be punished; none should be so excellent; he should be equal with God. But if that God were angry with him, yet *Adam* had his excuse, that he for the love and entire affection to her which was taken out of himself, for a good minde which he had to her, gave her his consent to eat of the forbidden fruit; which they gather out of the twelfth verse of this chapter, where *Adam* saith, *The woman which thou gavest to be with me, she gave me of the tree, and I did eat*: He did behold what *Eve* did see, and thought that thereby, he should attain knowledge. But here the Holy Ghost, to avoid tediousnesse, briefly without any farther repetition, saith, *And he did eat*. *Adam* understanding it was corrupted, his will it was infected, he was perswaded that he should be as a God, and that there was great virtue in the tree, whereupon he transgressed, that is, he went beyond the Commandement; God saith he should not eat, but he did eat. Whereas *Paul* saith, 1 Tim. 2. 14. *Adam was not deceived, but the woman was deceived and was in the transgression*. The Serpent deceived *Eve* and *Eve* was *Sathans* instrument to deceive *Adam*. Upon which place the Fathers doe make inquirie of *Adams* sinne, saying, That *Adam* yeilded to *Eve*, though he were not properly deceived by her, this his sinne, say they, is the sinne of necessity, not of his will; *Salomon*, for the love he did bear to his wives, was tempted to Idolatry; *Abah*, for fear, committed murder: It was neither love nor fear of God could keep man in Gods commandement, and yet they impute malice to God, and they are even set on mischief, *Exod* 32. 23. *Adams* sinne came out of himself, out of *Eve* which was his ribe. Wickedness first came from the Devill himself, and his Courtier together hatcheth iniquitie is malice; he that imagineth to doe evil, will call the author of wickednesse, *Prov*. 24. 8. According to the old and ancient proverb in 1 Sam. 24. 14. *wickednesse proceedeth from the wicked*. *Sathans* wickednesse is of malice, *Eves* wickednesse is of error, *Adams* is of infirmitie; then cometh *noxia verecundia*, a guilty shamefastnesse. *Adam* he fell of infirmitie, in that he loved his wife more than he loved God.

1. The person.

The ancient Divines, considering *Adams* sin, doe consider the same by the circumstances, which are seven. The first circumstance is of the person, *Adam* he was Gods vassal, from whom he received infinite benefits, whom he made governour of *Paradise*, as if a Countie Palatine, to whom he gave a short Law, and an easie law not to sinne; to whom he gave strength to withstand all violence; to whom he permitted

mitted all the trees in the Garden, reserving but one to himself; for whom also, being alone, he made woman to be to him a meet help: The bond of love unto God was before ever there was any *Eve*: It was love that linked *Adam* unto *Eve*; it was fear & love that linked *Adam* unto God; he therefore should have regarded more the word of God, than of woman. The second Circumstance is in respect of the object, against whom he offended; he sinned against God that created him, that gave unto him the government of Paradise, as a Father saith well, *Quem nunc despicitis se fecit*, he whom now you despise is your maker: Besides it was he that made her to be an help, but now she setteth her self against God: He gave to *Adam* a commandment; *brevissimum & levissimum*, that was most short to be remembred; and most easie to be observed seeing that he will offend him that is so gracious; seeing he will break that Law which so easily may be kept, this circumstance maketh the sin of *Adam* to be the greater. Thirdly, They doe consider the motive to sin, and the retentive from sin: What was it that moved *Adam* to sinne, and to lose Gods favour? It was but an Apple, a small fruit that seemed pleasant to the eyes, wherein there was but a short and transitorie pleasure, while the fruit was a eating and in the mouth. But the retentive was in the highest degree, *mortem morietis*, thou shalt dye the death, thou shalt dye eternally; the fear was farre greater than the pleasure. *Paul*, *Phil. p. 2. 8.* saith of Christ, *That he humbled himself, and became obedient unto the death, even the death of the crosse.* But here on the contrarie part, *Adam* exalted himself, he became even disobedient unto the death, the everlasting death of body and soul could not withhold him. The motive to sinne was small and transitorie: the retentive was great and terrible. The fourth circumstance is the manner of sinne, It was *cito factum*, soon committed. *Peters* denyall was *ad vocem ancillulae*, at the voyce of a fillic made. *Adams* transgression was without delay at the voyce of his wife. The fifth circumstance is of the place, It was in Paradise that he was polluted: But though *Lucifer* were the most glorious in the Heavens, yet for his pride God sent him headlong from the Heavens. Man was Monarch of the earth, all in Paradise were at his command, yet for his disobedience God sent him out of Paradise. The sixt circumstance is of the time, He was fervent in obedience in the beginning, but he continued not therein many dayes; time as a file filed away his righteousness; he fell in the beginning. The seventh circumstance is of some notable hurt, *aliquod damnum*, that should come to man by his disobedience, whereby both God and man are damnified: It before, while he was righteous, he were in the image of God, for in the likenesse of God was *Adam* made, *chap. 5. 1.* then surely, by mans disobedience, Gods Image in man was defaced: *Adam*, who was now unrighteous, was no more like God, who was only righteous and full of Wisdome; but *Adam*, as *David* speaks *Psal. 73. 22.* *was foolish and ignorant, he was even as a beast before God*: and his sinne was not only his own confusion, but the ruine of us all, of all mankind: It is Christ Jesus that will make our sinnes and iniquities to be no more remembred, *Heb. 10. 17.* It was the transgression of *Adam* that brought grave *jugum super omnes*, a grievous burthen to all the world: from this sinne came all sinnes; hence came the heap of all evill. The Fathers say that *Omnia mala sunt appendices hujus*, all mischief doth depend upon this disobedience of *Adam*; and they say that because this

2. The Object

3. The motive and retentive to and from sinne.

4. The manner.

5. The Place.

6. The Time.

7. The Punishment.

this is the greatest sinne, it deserveth the greatest punishment.

The ancient Divines consider a difference in *Eves* sinne and in *Adams* sinne. *Eve* she sinned in three respects; First, In hearing Gods name reproachfully blasphemed: Secondly, In that she heard this blasphemie, not from the mouth of an Angell of light, but from a poultry and abject Worm: And lastly, In that she became *scandalum*, a means to slander God and seduce Man.

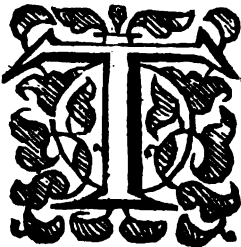
*Adams* sinne is seen in three other respects; First, The man was stronger and yet he was seduced by the weaker: Secondly, Man was made as the womans head; and therefore when he heard her say she had eaten, when he did see her offer him of the forbidden fruit, it was his part to have reprov'd her: Thirdly, the root of nature was in him, not in her; yet the corruption of all came by *Eve* unto *Adam*, and from both to us all; which hearing the words of the Serpent and the Woman, which seeing the pleasant fruit, which eating of the forbidden tree, did bring the punishment and death of body and soul to all men living.

The Remedy.

But the remedy for this so vile and presumptuous a sinne, and the redress of this punishment, is by the promised seed, *our Saviour Christ, born of a Woman*. It was our Saviour that, for the flattering speeches of *Adam*, heard all reproaches: *Adam* beheld the fruit, which was pleasant in his eyes; *Christ* he was buffeted about the eyes: *Adam* took the tree in his hand; *Christ* was fastned to the tree: for the stretching out of *Adams* hands to take of the fruit, his hands were stretched out and nailed upon the cross: *Adams* eating of this pleasant fruit, was redressed by his eating of bitter gall and sharp Vinegar, according to that *Psal. 69. 21. They gave him gall in his meat, and in his thirst they gave him vinegar to drink*: Man had his side pierced; but *Christ* had his heart opened. All these things did God doe to deliver us out of that miserie whereinto, by *Adams* sinne, Mankind had fallen: *who shall deliver me from the body of this death, but God through Jesus Christ*. In *Ezekiel 3. 3. they that shall eat the roll that God shall give them, it shall be in the mouth as honey*: In believing *Christis* name we shall have life, *John 20. 31*. If then we eat of the forbidden tree, & eat not of the promise which we have in *Christ*, we shall dye the death, both body and soul shall be tormented: We must not say *Quid mihi tecum Christe? Christ, what have I to doe with thee?* but we must receive him that is our Redeemer: In the Sacraments, we must therein eat of the bread, which is his body, *Mat. 26. 26*, who brake the bread in his Supper, and offered his body on the Cross *Christ, through suffering death tasted death for all men, that through affliction the Prince of our salvation, might be consecrated, Heb. 2. 10*. And by our faith in him death shall be to us but as the casting of the poyson, which death shall not swallow up our soul; though our body dye our soul shall live for ever. But the sinners that eat of the tree, that commit wickedness, if they repent not, shall be cast into endless afflictions. As by *Adam* we all eat of the forbidden tree in the midst of the Garden, in the beginning of the bible; so by *Christ* the blessed shall eat of the tree of life in the midst of the heavenly Paradise, wherein there are twelve manner of fruits, and the leaves thereof doe serve to heal all the Nations of the Earth, *Rev. 22. 2*. The leaves of this tree in the end of the Bible, will serve for medicine here in this life; but after this life ended, this tree of life shall fill us all with immortality, joy, and glorie everlasting. Which God of his infinite mercy grant, &c. Amen.

Tunc

*Tunc aperuerunt sese oculi amborum, noveruntque se nudos esse : & Gen 3.7.  
confutis foliis ficulneis fecerunt sibi subligacula.*



H E opening the eys of our first Parents, by which January 25.  
1591.  
they saw that they were made naked, which

was the former part, was sent from God; that they seeing that sin (which was against God) was a losse of their glory, which is called *bonum utile*; and that instead thereof brought unto them nakednesse, shame and confusion, which was against *bonum honestum*, and also that

it did cast them into that distresse and anguish of minde, that they could not tell what to doe or finde to cover their shame but figg leaves, which was against *bonum iucundum*; which opening of the eyes, comming from God was to this end, that, by seeing this, they might return to their own hearts. *Esay 46. 8. and enquire, as Esay wil- leth them 5. 19. wherefore they had done this, and transgressed Gods holy laws*; that seeing their sinne against God, they might confesse it, & so have pardon and forgiveness. For it is not in Gods Court, as it is in the Courts of men, where the way to confesse the fault and fact, is the way to be condemned, but with God the only way to be absolved and acquitted from sin is truly and unfainedly to confesse our sins unto him; & this is the end, why God in mercy doth send to them the opening of their eyes, that they might see their sin, & it began to prevail that we may see the effect it had of them; for though as yet the nobleness of their nature was such, that they feared not (for there was yet no fear to them) yet we see they were ashamed, & by it were driven to seek a covering to hide that shame with all; but that effect of their seeing and shame was not good; for whereas it should have made them return penitently to God from sin, which was so shamefull, they instead of turning to their own hearts, and to God, doe run to the figge tree leaves to make them coverings withall; and so this Counsell of God in sending their signe was disannulled and perverted from turning to God to stepping to the figge tree. And so whereas God appointed and sent the opening of their eyes for their good and conversion, the Devill doth cause it by this means to turn to their greater destruction.

By which we see how the Devill and sin doth insatuate men, and make them foolish and ignorant how to doe that which should be for their good and salvation; but as the Prophet saith, *Jer. 4. 22. The Devill and sin whetteth their wiits making them very sharpe & wise to doe evill*, to hinder their salvation, and to make them coverings and excuses to conceale, cloak, and colour their sin withall: at this we are very good, and have a present invention to coyne lyes and excuses, but we are dull and blockish to prevent the danger which sin doth bring. This practise of the Serpent we see in this, in that

*Adam* goeth not to a tree of small or narrow leaves which were not fit for his purpose, but to the figge tree, which in that country, as *Pliny* reporteth have leaves *instar pelta Amazonum*, as broad as a Target, and therefore most meete to make a covering withall: Then besides their present sharpness in choosing the fittest matter to make this covering: we see in the next place their ingenious art and invention, in that on such a suddain without study they are able to lowe and peice them together, so that they did serve instead of breeches to hide that nakednesse withall, this we are able to doe of our owne natural inclination, *sine Magistro*: which disposition of our corrupt nature we see by experience in all men even untill this day; for doe we not see wicked men given over to all evill, which in any good matters are very dull & blockish, and in Religion very senselesse and rude, yet in this to be very ingenious and witty, to invent divers excuses to hide and colour their finnes withall; herein their wit and art never faileth them, but ever serveth them well, wherefore of us may the Prophet also say *Jer. 4. 22. they are wise to doe evill, but to doe well they have no understanding.*

The second default that *Adam* and *Eve* made in this was, that the devill taketh up the whole roome of their hearts, with the care and consideration of their bodily defects, not regarding the spiritual nakedness and shame of their faults.

The third is, in that they seeing their nakedness, doe not seeke to take away the cause of the shame of their sinne, but the effect, which is their nakednesse and shame; which is as if a man, seeing and knowing himselfe to be sick, should not seeke to remove the cause of his disease, but the *Symptomata* and outward accidents thereof, as if a man should only be carefull to take away the pimples of his face, which are but outward accidents of his disease, and never regard to remove the heat of the Liver, which is the inward cause thereof, and this is the third offence *quia dolebas, & curabas dedecus peccati, non peccatum*, his care was only to be rid and acquitted of the shame of sinne, and not of sinne it self.

Fourthly, if this nakednesse which they see be so evill and so odious, then this also is another fault of theirs, *quia nolant tollere sed regunt eam*, for indeed their desire should not be so much to cover as to care it; but their care, *è contra* it, *non curare, sed velare*, and this is the nature of men now a daies in their distresses to seeke *involuta, non remedia*, that is, maskes to covet and hide, not meanes to care and remedy their foul offences.

The last and fift, is that vanity of this covering of the fig tree leaf; for as Saint *Ambrose* saith, Wilt thou needes have a covering of thine owne seeking and making to hide thy sinfull nakednesse, then thou art foolish and mad to goe to the fig-tree for leaves, thou shouldest rather have gone to the Rocks and Mountains, and cryed to them *Cover us, Ose 10. 8.* for they are thicker and more able to cover, or if thou wilt needes have it of leaves, why wentst thou not to the Tree of Life, whose leaves are said *Revel. 22. 2.* to serve for



for medicine to cure and heale withall; This then was another fault, in that they rather went not to the Tree of mercy *Christ Jesus*, but to their own Tree of hypocrisie; or why went they not to the Olive Tree, because that seemeth to be a tree of mercy? *Gen. 8. 11.* for the Dove bringing a branch of that, shewed that Gods anger was appeased, and was a signe of mercy; or else why did they not make a covering of that of which the mercy-seat was made? One of the Fathers saith, I have heard indeede, *Esay 38. 21.* that a cluster of figges had a vertue to cover & heale, but as for the leaves of that tree, they quickly fade and fall away to nothing, *Esay 34. 4.* or though the substance of the leaf could endure, yet the thread where-with they are sewed together would not hold, but be broken when God doth teare them off, the 13. of *Ezekiel*, the 20. and the 21. and then where will be their covering which they have made. But of all the rest, the greatest fault of all was, in that they rested quietly and securely in this vain covering which they had made, saying *pax, pax*, tush, all is well enough, we are safe and neede not feare, and in this secure carelesnesse they continued untill the evening: This made *St. Augustine* say, I suspect this garment and covering, for it seemeth to be a fit reward for their eating the forbidden fruit; that after they had eaten that fruit, they should have for their labor a handfull of fig-leaves, *What fruit had you of your sin, wherof you are now ashamed?* *Rom. 6.* for God giveth shame and confusion, and the devill sendeth only a handfull of vanity for all that wee have done, *Rom. 11. 8, 9.* God sendeth *spiritum compunctionis*, and the Devill sendeth a snare and stumbling block for the recompence of their sin.

*Learn a Parable of the fig-tree*, saith our Saviour Christ, *Math. 24. 32.* which Parable, as the best and ancient writers think, is taken from this here; for by way of Parable they say, that this fig-Tree which the devill planteth fast by the Tree forbidden, hath two mighty great and mayne armes which grow out of it, each whereof hath divers branches and maine leaves growing thereon. The one is the arme of excuses, whose leaves are to hide sinne and shame by excusing it, *Psal. 141. 4.* The other hath growing on it divers pretences to defend their sinne; by making policies to cover it withall.

The first, chiefe, and principall is, when men will set a good face and justifie their ill-doing as *Jonas* did, *Jo. 4. 9.* *Doeſt thou well to be angry?* Yea (saith he) *I doe well to be angry at the heart*, this is a fig leafe of justifying and defending his fault.

The second is *tergiversatio*, *Mark 14. 68.* when one is challenged and accused of a fault, to seeme ignorant and simple, and therefore innocent of any such matter; I know not what you meane! I heare you not!

The third is *Recriminatio*, *1 Reg. 3. 16.* that is, To lay the fault on another, as the Harlot being accused to smother another womans childe, she thinketh to shift it off this way, *Shee hath smothered my childe.*

The last is, *translatio*, when wee confesse the deece but yet can possit and put it off to another from our selves, as *Jacobs sonnes* did *Gen. 37. 32.* *Joseph is slain, here are his clothes, and it is like that some wilde beast hath done it* : this is a fig-leave to lay the fault on the innocent ; for the other there are fig-leaves of circumstances to excuse sinne when we cannot defend it ; as the circumstance of place, time and person.

For the time, *Hophai* saith *2 Sam. 17. 1.* *at this time and occasion it is not good*, so some will say at this time, and upon this occasion it is not ill, for the place and person they say though it were evill, if any other had done it, in another place, yet this man doing it here, it is not evill but good and lawfull, there is no vocation or trade of life but hath these fig-leaves of excuse ; the Lawyer hath his excuse and pretence saying, *This is the Law, wee cannot help it*, so did the Jewes, *Wee have a Lawe, and by our Lawe hee must dye*, there is no remedy, wee cannot doe it ; Divinity and Religion have their fig-leaves and excuses to cloak sinne. *Jacobs sonnes* pretended circumcision *Gen. 34. 15.* *Absolon* pretended Sacrifice, *2 Sam. 15. 8.* And *Jesabel* a Religious fast.

The last pretence and excuse is, that which is, *Rom. 9. 19.* to excuse their sinne, by saying it was Gods will that I did it, and who could resist or withstand it, as Christ saith to *Nithaniel*, *John 1. 48.* *I saw thee under the fig-Tree*, so may it bee said of us, for it is all our case naturally to bee under this vail of hypocrisie, thinking our case well being covered therewith, and this Christ seeth, and findeth us when he cometh to convert us ; but Christ before he went to his passion, is said to curse the fig-Tree, *Mark 11. 12. 13. 14.* *Maledixit figui*, because it only had but leaves on it, without fruit, to shew us, that untill the leaves of hypocrisie fall off, and till our fig-Tree beare fruit, Christs passion will doe us no good.

*Gen. 3. 8.* *Deinde audiverunt vocem Fehovæ Dei itantem per hortum ipsorum ad ventum illius diei : quare abscondit se Adam & uxor ejus à facie Fehovæ Dei, inter arbores illius horti.*

January 29.  
1696.

UNTIL the cool of the day, that is, untill the Evening, *Adam* and *Eve* remained in their covering of fig-leaves, and so long God patiently waited expecting their Repentance : But wee see that so long they never betooke themselves to God, but all this while yet thought themselves in very good case, being secure in their own Covert, which they had made, therefore God must shew one mercy more to them, seeing shame will not excite them, or else they would have perished in their sin.

God

God expected patiently all the day long their comming unto him, but they hid themselves all this while, and therefore he vouchsafeth to come unto them; *Elizabeth* said *Luke* 1. 43. *ut veniat ad me mater domini?* but how much more then may *Adam* say, how is it, *usm.* how commeth it to pass, that my Lord himself commeth to me? wherefore all along in this history we may mark and see, that God in justice remembreth mercy to miserable men.

A Second consideration of this is; that as shame is the outward Sergeant which seizeth on the body and flesh appearing in the face, so fear is the Seargeant of the heart; seizing on the Soul within, and as shame for his object is seized with ignominie and infamie; so fear hath for his contrarie object danger and doubts of evill, either present or imminent, and shame belongeth and is seen in them only or especially, which have some grace and ingenuity, and humane disposition or reasonableness: for beasts are not said to blush or be ashamed, for it pertaineth not to unreasonable Creatures. So long as we have any grace, reason, or hope of humanity and ingenuity, God seeketh to win us by shame, but when men are become brutish and as beasts without understanding, then he sendeth them the other Sergeant of fear, which we know is effectually to move brut beasts, for the dullest Ass is moved with fear; thus we see the different nature of feare and shame, the one moveth those which are ingenious and have grace and wit in them, but the other is sent to move those which are brutish and blockish and of a servile nature.

*Differentia inter pudorem & timorem.*

Now we will come to the words of this use, in which we are to consider two points, the one is in *Adams* part, the other in Gods behalf; that which concerneth God is set down in four speciall points.

*Walking*, that was the manner of his comming: First, that *God came*: Secondly, that *he came walking*: Thirdly, that *he came with a voice*, and was sensibly heard: And lastly, for the time of his comming, that was *in the cool of the day*, which is the evening, of which four points: First for the first we must know, That when God is said to come, to walk or to speak, that Gods spirit, in the Scripture, useth those poor phrases and manners of delivery for our weakness and infirmie, because we cannot otherwise well conceive these things in God; for to speak properly to come to a place which indeed in his own nature is every where, and filleth all places with his presence, *Jer.* 23. 24. The Prophet *Isaiah* 66. 1. saith *the earth is but his foot-stool*, and we know that one cannot walk on his stool; he properly can but stand on it; therefore some think to satisfie this place, that God is said to have appeared here, and was heard walking and speaking, not in his own personall presence, but *per dispensationem*, sending an Angell, as it were, in his stead thither: But there are some which doe think that it is not necessary, and that we need not grant here any such extraordinary and visible apparition and presence of God, in any shape or resemblance; and that

that which *Moses* saith *Deut. 4. 15.* of Gods appearing in *Horeb*, may truly be affirmed and avouched of this place, namely, that they only heard a voice, but saw no shape or visible likeness, or representation which appeared to their eyes, and therefore that they perceived and knew Gods presence comming to them, not by the eye seeing any thing, but by the eare only hearing a sound or voyce; for so we read that he came and appeared *Moses* and *Elias*, in such a strange manner of voice and sound, that they might by it know that no creature but only God the Creator, which could come in such a majesticall, and glorious sound and in this sense, we may take these words, because it is said, *they heard Gods voice walking*, and not that God came visibly walking; he was heard speaking, not seen walking.

The second point on Gods part is, *quod venit Deus ambulando*, by which walking is commonly meant, such conveying as Judges use when they come to judgment, and to try matters to be judged, *Prov. 8. 20. 2.* It is said of *Samuell* which judged *Israel*, *that every yeer he walked and went about all places in Israel*, and Judges doe goe their circuits and perambulations, *to Judge the people*, *1 Sam. 7. 16.* So that this in effect and substance is that which is said before, and signified by his comming, namely his purpose to give sentence and to execute just judgment against their sinne.

The third point concerning God, is, that his walking was not in silence, as *Job* saith, but with an audible voyce, *Job 4. 16.* and that such a voice as *Ely* heard, *1 Sam. 3. 11.* which should make their eares tingle and glow, that it was a terrible and fearfull voice terrifying them for sinne.

The fourth and last thing is the time, that is, *in sero*, in the evening, *And therefore doth God wait untill the evening*, *Esay 30. 18.* because he would willingly have mercy on them, which rather by right and reason should wait for him; But when we regard not Gods sending, God doth oftentimes wait and tarry so long before he commeth to Judgment, that his delaying, late tarrying and waiting, sometimes becommeth offensive to the godly, and scandalous to the wicked, for so the godly cry, *Lo how long wilt thou tarry to be revenged of the blood of thy Saints, and the enemies of God doe slander the foot steps of his annointed*, *Psal. 89. 51.* saying, *where is the promise of his comming? he is long comming.* As this therefore is the first regard and acceptation of the time, that God surely and certainly commeth at last, though *late in the evening*: So the second is the reason why he commeth then, because temptation and the time of lust and committing of sinne is *astus diei*, as it were the heat of the day, and then God seeth, that it is no time to come to man, for then all his senses and wits are taken up with the heat of lust and concupiscence, and therefore it is Gods wisdom to choose out this cool time of the day, in which the rage and heat of sinfull lust is overpassed and abated.

That course which *Abigail* took, *1 Sam. 25. 36.* is the course which

which God useth, that is, in the spirit of discretion, to deal with men when the fit or rage of sinne is past, and when their blood is cooled, for it is no meddling with a man in his drunken fit or in his fury of heat and rage, because their advisement and senses are then taken away, the Prophet *Jer. 2. 24.* would have us to see the wisdom and discretion of men of experience in this case, *who will not seek to take the wilde Asse when she is lusty and light, for then at that time she will snuffe up the aire proudly and scornfully, and none can turn or tame her,* therefore saith he, *take her in her moneth,* when she is great with young, and then she may easily be caught and tamed, this must be our wisdom and discretion, when we see them rapt and bereft of their senses, to bear and suffer them untill the tempest be overblown, and the heat of their sinne cooled and somewhat allayed.

Now to the second severall point, which is *Adams* part, which sheweth the effect which this voice of God wrought in them, and how they demeaned and behaved themselves, when Gods voice came to them, which is set down in two things : First, *They heard it* : Secondly, *They hid themselves from God,* which is amplified after two sorts : First, *That they hid and shrowded themselves in the shrubs and thickest of the trees* : Secondly, *That they hid themselves from the presence of God,* and this is the effect, which his coming and voice wrought and heard in them, for which (because, between hearing and hiding, there must goe something) the writers doe finde out these severall things.

First, for the hearing we say and may see, that it is a mercy and favor of God, in that he did not only open their eyes being blinde making them see their foul sinne ; but also open their eares, being deaf, that they might hear of the danger of their sinne, but this is a new counsell, a stratagem of the Devill, the evill counsellor, to make them flye away at that voice, which should have been the means to have brought them to God again, *Peccatum est fuga,* as divines doe say, therefore the Devill will have them *be fugitivi* : having fled from God by sinne, now to flye again further from him by despair and there to hide themselves, as who should say, without doubt your God commeth in just and angry mood, to make an end of you for sinne, therefore by mine advise haste and flye away from him ; this is the Devils custome and comfort, when he hath brought men into sinne, as plainly he sheweth himself, *1 Sam. 28. 16.* When he had brought *Saul* into sinne, he saith, why comest thou to me, seeing God hath forsaken thee ? God will surely punish thee as he said, &c. Where he sheweth himself in his right kinde : This is all the comfort we shall finde at his hands, when we have committed sinne ; for when we have followed his ill counsell, he will say thus to us, you hear how angry God is, how terrible and fearfull his voice, his steps towards you and presence is, wherefore fly, for how will ye be able to abide his hand and vengeance, which are thus afraid at the sound of his steps and voice ?

But

But it *Adam* and *Eve* doe and needs will flie, whither will they flie ? surely from the presence of God, and is not God their only life, joy, comfort, hope, and help in this miserie ? see then by the craft of Sathan and sinne, they are willed to flie from their life, health, liberty, and hope of all the good they have, that so the Devill might be sure that they should perish in their sin.

To conclude, we see into what miserie man is fallen for a little vain pleasure of sinne, which lasted but the space while the apple was chewed in their mouthes, but that vain short delight being vanished and gone, now remain their extreme miseries for ever, except the mercy of God provide a remedy ; For first we see it brought on them nakedness and shame : Secondly, blindness and senselesness, that they could not see their shame and sin : Thirdly, the worne of conscience when they saw it ; for as a garment breedeth a moth which will destroy it, so doth sinne breed his gnawing worm, which will torment and destroy sinners : Fourthly, when it was seen, it brought on them confusion of face without : Fifthly, a horrible feare and trembling of the heart within : Sixtly, to avoid and cover it, it taught them the folly and fondness of vain hypocrisie, with figge leaves to cover it : Seventhly and lastly, it brake out into a desperate madness and frenzie, in that sinne and Sathan perswaded them, that they must flie from God, and hide themselves from him, as without hope of his mercy. And therefore we see now that they had lodged themselves in the brakes and thickets of the shrubs and bushes, but all in vain, as we shall see hereafter, for that which they had made their Castle and Covert to lodge, hide, and keep themselves safe, God maketh to be as it were their Goal and Prison, out of which he will bring them to judgement, and to the Barre to be arraigned, as we shall see in the next verse.

Gen. 3. 9.

*Inclinauit autem Fehova Deus Adamum, & dixit ei, Ubi es ?*

February 1.  
1591.

THE whole course of Gods proceeding in this judgment, is called by the Fathers, *Spectaculum clementia divina, & dementia humana*, a spectacle and clear view on the one side of the loving kindness of God, and on the other part of the foolish blindness of man. All this verse, as the ancient Writers term it, is as the voice of an Archangell crying before the first Judgment ; for as at the last day of generall judgment, shall first an Archangell be sent out with a voice of a Trumpet to scire and summon all flesh, to arise out of their graves, in which sinne hath hid and lodged them till then : So we see at the first Judgment of man before God beginneth, he first sendeth out a voice calling and crying to *Adam* and *Eve* to arise out of their prison,

prison, and to appear before God to receive according to their deserts and works, for God did usually use the voice and ministerie of Angels, by whom he did commonly speak unto men, as *Gen.* 16. 8. God spake unto *Agar* by the voice of an Angel, and that voice by which God spake, was the voice of an Angel, *Deut.* 5. 22. 26. and that also, *John* 12. 28. 29. And the reason why God speaketh to men by the ministerie of Angels is, because his voice is not proportionable to our hearing and weak eares; it is farre above our reach, and therefore he speaketh by Angels, framing their voice more fit and agreeable to our nature, and thus generally of the words of this verse.

More particularly we are to observe two parts; first, that God did call to *Adam*: Secondly, the effect or contents of his calling. The first is a proclamation, the other the tenor and substance thereof: The matter and contents of his calling is judiciall, but as Gods song ever is as well of mercy as of judgment, *Psal* 101. 1. and his works of bountifullness, as of severity and justice, *Rom.* 11. 22. so will we proceed in the handling and declaring of this his speech; first shewing his mercie therein, and then speaking of them as they declare and set out his severity and justice.

Touching his mercy which he remembreth in judgement, the matter thereof here contained is two fold: First, as Gods mercy hath been seen in these four points; In sparing them; In making them see their sinne; In sending his Messengers to them; And in comming himself to them. So this is the first point, and a degree of mercie above and beyond all, in that as he came, so he vouchsafeth to speak and talk with him, which I doubt not to make the first degree and step of further mercy.

First point.

These things considered, that every use and action of God doth set out a new mercy unto man, is a verifying of the gracious saying of our Saviour Christ, *Matth.* 23. 37. *quoties te congregare volui, ut gallina pullos suos sed noluisti?* And this is a fault in *Adam*; that he did not first goe to seek the Lord and crie to him, *ubi es tu domine?* rather than God should come to him and say, *ubi es Adam?* or when he had perceived that God was walking towards him first. This is his second fault; that he did not prepare himself with fear and humility, to meet the Lord, and fall down low before his foot-stool; for *Sheremy* in policie saw it best when he had offended *David*, and heard that he was comming into his Countie again, first to make haste to runne and meet him with submission and humility, that so he might procure grace and pardon, as indeed he did *2 Sam.* 19. 19. 20. but *Adam*, instead of crying to God as *David* did, *de profundis*, doth betake himself to flying, and therefore God as a friend pitying his estate, doth pursue and follow him in his flight, and speaketh to him in his silence, and so prevented him every way, that he may be saved. And all this is done to him, to set down to us, that men might be moved hereby, to say as *David* doth, *I will sing of the loving kindness, and mercy of the Lord; my tongue shall ever be talking of his*

praise; *Psal. 149. 1.* and that we might confess with thankfulness; *that his mercie is above all his works; Psal. 59. 16.*

The second generall point, is the tenor and contents of the voice and proclamation; where we must note, that this question *ubi es?* is not *ut ignorantis, sed increpantis & tamen clementis Dei*. For the tenor of the words doth favor much of mercy; for when God had found *Adam* all-hid, he breaketh not out into the cruell and bitter invective as *Shemei* did, *2 Sam. 16. 7.* *Come forth, come forth, thou murderer and wicked one, &c.* Which severe voice man deserved and God in mercy might have justly used, but God according to his goodnesse and nature doth mildly begin to deal with him; saying, *ubi es?* And thus writers gather, because the Hebrews have in their tongue a double *ubi*, the one is a reproachfull and sharpe *ubi*, but this here is that which *Jeremiah* in his *Lamentations* doth often use, and therefore is a sorrowfull *ubi*, as who should pittie them which are not where they should be: wherefore this voice and question is without any exprobrations or bitter-tanning words, lest he should be overcome with despaire and grief, but hereby God doth as it were give him a safe conduct, as it were, giving him free leave to answer for himself the best he could, as it is said favorably *20 Paul Act. 24. 10.* You are permitted to speak for your self, you shall be favorably heard; which is a speciall grace and mercy of God; because whereas he might have cut him short off, and stricken him dumb, yea and dead too, without any more a doe.

Now to the tenor and matter of this verse, as it sheweth and letteth out the Justice of God, for as God is mercifull and loving, so Justice must come forth to judgment against sinne, *Psal. 94. 15.* For this is a matter of consequence, that albeit God is for a long time patient and mercifull, yet at length he will shew himself to be righteous and just by coming to judgment: but indeed even Gods very judgment is a mercy shewed to men, as I have shewed; for so is this judiciall proceeding in judgment set down, as a favor and mercy *Luke 19. 15.* shewed to servants and subjects; for *vers. 27.* it is said to be the state of an enemy to be slain without judgment; for of such God saith, *bring him forth, slay him before my face presently*: Again, *carry these away, binde them and cast them into utter darknesse*. They therefore which will not hear God *ut consensientem patrem*, shall hear against their wills, *ut condemnantem judicem*: And he which will not obey the Judge willingly, shall obey the Hang-man whether he will or no.

This course of Gods judgment holden, being the first, is a pattern and plat-form of the whole proceeding of judgment, in all Courts and places of Justice, that shall be in the end of the world; for here in this place we may gather the whole right proceeding of Justice in a place of Judgment; for in the 7. *vers.* God sendeth out first a proceffe to arrest and cite them; which they refusing, in the 8. *vers.* God sendeth an attachment, which is a more peremptory kind of vocation more effectually, by feare, constrain them and



and bring them to their answer; which, when they had shifted off also, he came himself; and in the 11. *vers.* brought them to their trial and purgation; then in the 12. *vers.* there followeth the confession of his guilty conscience; and then followeth the just sentence in the 14. *vers.* and in the 22. *vers.* beginneth the execution thereof; and so an end.

Gods course therefore is first to call forth *Adam* to his answer; but this may seem at the first sight, to be a defective course, because here is none but the Judge; and the party arraigned, to accuse; and to be a witness against him; upon which the Judge might proceed; for, no other person being there, it must needs be, that either God must proceed in this Judgment *ex officio*, or else make *Adam* accuse himself: *Felix, Act. 25. vers. 16.* saith that it was not the manner of the Romans to arraign any, before there was brought in evidence against him by accusers and witnesses; but to answer this, we say, that as it were erroneous to hold that there was no third person to accuse him, for here is the Devill which is the accuser of all men, therefore there wanted not an accusation; and besides him which accused by suggestion, no doubt *Adams* own conscience within, and evident action without, did accuse and witness against him; for *Adams* flight and hiding himself, accused him of feare and shame; and fear and shame argued him to have a guilty conscience; and his guilty conscience accused and testified against him that he had done some heinous offence against God; and so the evidence of his crime being manifestly layd open before them all, God might; and must orderly proceed in Judgement against him. Therefore it is also an error in those which hold that there may not be any just, lawfull, and ordinary proceeding judicially against any unlesse there be brought witnesses face to face to accuse them; for it is plain and evident, that upon such strong presumptions, one may be called before the Judge, and the Judge may judicially proceed against him thereupon; as we see in the case of murder how God proceeded against *Cain*, *Gen. chap. 4. vers. 9, 10, 11, 12.* and how God proceeded against *Sodom* and *Gomorrath*, *Gen. 18. 20, 21.* and how they proceeded in an extraordinary course against *Jeremie*, *Jer. 29. 26.* when the matter concerneth the trouble and confusion of a Country or Commonwealth; for if it was permitted to a private man by the Law of Jealousie, to make his wife purge herself, and to bring her to trial upon surmise and suspicion, *Numb. 5. 14, 15.* &c. then much more may (men in authoritie, who must be jealous over the Commonwealth and State of a Kingdome, when they see it in danger by troubles and tumults that arise) use such an extraordinary manner and course of judgment in bringing men to their trials, of whom they have a strong suspicion, and surmise to be the causers thereof: for so did *Joseph* to avoid danger to the State, upon surmise and suspicion, call his bretheren before him, accusing them for spies.

Error.

Gen. 3. 10. *Qui dixit, Vocem tuam audiebam in hoc horto : extimui autem, eo quod nudus sim, & abscondi me.*

February. 3.  
1591.

WE have heard how vain a thing it is to dissemble or hide either our selves or our sins from God; for well may a sinner let himself in such a place, and case, that God may be hid from him, and where he may not see God and his gracious presence; but it is impossible for any to let himself in any place so secret or close, where God shall not be able to see him; *ergo* it is a folly to hide our sinnes, either by denial or dissimulation, yet we see the Devils voice and counsell to sinners is still cover, hide, flie, deny, and dissemble your sinnes; in no wayes confess it: for if you doe, there is no waybut one with you, that is, that God in severity and justice should proceed in judgment to condemn you to death; so that this is the Devils art and endeavour to make us beleave, that confession is a deadly poyson to kill us, which indeed God hath ordeined, and made to be a speciall means and mithridate to save our souls from sin, being committed: As before it was his subtilty to make us beleave, that the Tree forbidden did bear so virtuous a fruit which would make us as Gods, when he knew that it would be as poison to our bodies and make us damned Devils. Now this following of the Devills counsell and advise in this place, is so much the worse in *Adam*, and so much the more to be condemned, because twice before he had followed it with ill success, and saw he was deceived, which might have been a double caveat and fair warning to him now to beware; but as he had followed the Devils counsell twice before in practise and deed, so we shall see him to follow it twice hereafter in word: For first of all touching his word and speech, the Devill teacheth him a peece of his Sophistry, teaching him that he must needs answer, to put *non causam pro causa*: And secondly, in the other place he teacheth him a peece also of the Devils Rhetorick, which is called *translatio criminis*, a laying the fault upon another, and so shitting it from himself, outward covering, and inward dissembling hath a very good correspondence, and therefore hypocrisie is compared to a Cloak or masking Hood. *Iob* saith 31. 33. *If I hide my sinne as Adam did, concealing my sinne in my bosom, will not God finde it out and punish it?*

But *Adam* being bewitched and infatuated by the Devill, that spirit of error, had learned to make choice rather to strive with Gods justice, than to appeal to his mercy for favour and grace, whereas by confessing he might have had pardon, he by defending it, brought himself the more deeply into judgment, and his sin the more into question and triall.

By confessing his sinne, Christ would have been his advocate to plead for his pardon, but by defending and justifying it, he made him

him to be a Proctor to plead against him, and Judge to give sentence against him; whereas by confessing his disease, God would have been his Physician, to heal him; he *à contra* by taking on himself to heal his own sickness, made himself and his disease more grievous and more desperate.

But let us come to see how he seeketh a *quia* and an *ergo*, that is a good reason and argument to defend and justify his deed: Let us I say come to the particulars of his answer, and see the strength and validitie of his reasons, for if it be good and justifiable, it will hold the proof, and the examination will doe it no hurt: Concerning which; first we know it in corrupt policy, that it is good alwayes to begin a lye with a truth, or at least with great likelihood of verity, that so the lye may after run more current and goe more roundly away; therefore at the first, in the forefront of his answer, he places indeed a manifest and known truth, that he heard Gods voice: and the second also is truly said, that nothing might be suspected, namely, that he was afraid. In which two truths confessed, the Fathers doe say, are contained the first and second degrees, which by Gods Decree should have been the two chief inducements to move men to repentance; and therefore in that he was not moved to submission and confession of his fault, thereby they gather that this part of his confession also is against himself; therefore these two evasions are nothing but to make against his cause.

The second excuse is of decency and conveniencie, or comeliness, as who should say; I saw it a shamefull thing, and very unmeet and undecent to appear before thee being naked, and therefore I hid my self, in which he doth make his thought and imagination a rule to measure Gods estimation and judgement by, as if that which he thinketh inconvenient and uncomely, God must think and esteeme to be unseemly and unmeet also: The Prophet *Samuell* saith 16. 7. *That God seeth not as man seeth, neither are our thoughts his thoughts*; he is not moved with the like passions that we are, for *Job in serquinitie* was more pretious and amiable in the eyes of God, and more acceptable to his mind, *quam Henoch in solio*, as a Father saith, and the reason is; because he looketh to this holiness which is within, and accepteth a man thereafter, and regardeth not the outward estate of the body whether he be naked or in poor apparrel, as men of corrupt judgment doe, *Jam 2. 3. 4.* therefore *Adams* thought and conceit of his bodily nakedness which seemed unseemly to him, ought not to be taken as a rule to measure Gods thoughts, and to prove and determine what is undecent and unreverent in the eyes and judgment of God touching the outward things; for seeing that nakedness is *factum dei*, it cannot simply displease him, or be detestable in his sight, for he saw all that he had made was passing good, nothing to be ashamed of as undecent; therefore it is certain that if this had been all the matter which he pretendeth, he might have boldly, for all his nakedness, have presented himself without shame or fear before God; for as I have shewed

that nakedness of their bodies in which they were made, and which they enjoyed being innocent, was no matter of blushing, but of beauty, no blemish or undecencie, but an ornament & glory to them; as the nakedness of the Sun and Moon, is such a glory and beauty to them, that if any should put upon these glorious bodies, a Cloak of velvet or Cloth of gold, it would be to farre from beautifying them, that it were a blemish and disgrace undecent for them; and this is the hope and expectation of the Sonnes of God, one day to enjoy that happy estate again, in which they shall want no bodily garments to cover them, but shall all shine in glory as the Sun in the skie. Thus we see that this *quia* and *ergo* will not stand; it is not Gods art or workmanship nor his voice that made him feare, flie, or hide, but somewhat else which he had done and committed, whatsoever it be, which God will bring to light and make apparent hereafter.

Now let us come to the consequence here set down, *ergo* *abdidi*; for which we shall perceive that this is no good or right reason or consequence, which he should have inferred uppon the premisses; for thus he should have concluded: I was afraid and naked and fled for conscience of my sinne; therefore I confesse humbly my finnes before thee, and doe crave pardon for them. Thou diddest open mine eyes that I saw my sinne; and thou openedst mine eares by feare, that I knew thy judgment; *ergo* now also open my mouth, that I may confesse humbly, and open my heart, that I may repent truly for it; thus he should have made his consequence: I heard thy presence with majesty comming, *ergo* I prepared my self to meet my Lord right humbly, confessing my finnes, that I might have found pardon: this was *Jacobs* resolution and conclusion in policie; *Gen: 32. 7.* when he heard that *Esau* came against him, he feared and was troubled, and therefore used all means preparing himselfe to pacifie his wrath, and prevent the danger by praying to God, and offering presents to him; but of all his follies which are yet seen herein, it most appeareth in that which *Adam* here useth for his purpose, maketh most against him, in that this which he useth and challengeth for his defence and appologie, is indeed the very occasion of his condemnation, as we shall see in the next verse; in which God maketh this his confusion of his nakedness, wherewith he chargeth God to be the very ground of his occasion and interrogatorie, which he cannot avoid, nor finde any colour nor evasion for, but to confesse himselfe guilty.

*Dixit verò Deus, Quis indicavit tibi nudum esse te? An de fructu illius arboris, de quo interdixeram, tibi ne comedas ex eo, comederis?* Gen. 3. 11.



OW we are come to proceed in the judicial part of Gods cause and manner of judgment, concerning which we have seen before, this order to have been observed.

First God sent a Sergeant to arrest him, and ascite him to make his appearance to answer for that which should be laid and objected against

him, in the seventh verse.

Secondly, he sent out an attachment more forcibly to lay hold on him, and to apprehend him, which he fled from, in the eighth verse.

Then God came himself, making search for him being hid, and brought the Malefactor out to his arraignment, and to answer to *ables*, in the ninth verse, which is his inditement and accusation.

Then God will have him make his plea to his inditement, which he doth in the tenth verse, pleading not guilty; for though he confesseth the fact laid against him, that he is out of his *able*, and is fled and hid, yet we see that he so confesseth it, that he traverseth the right and lawfulness of that deed done by him, which is *quod* and *ergo*, saying God was the cause of it: he could not doe otherwise, for God spake so fearefully to him, that he could not but flee, and God made him naked, and therefore he hid himself: In saying which he seemeth to maintain and uphold his doings, as if he had said, I have therefore done well in thus saying and hiding; yea, I should not have done well if I had done otherwise; and so his plea is, that he is not to be charged of any ill or offence in this behalf.

Now to this answer God maketh a rejoinder and answereth that plea of his, by a double interrogation: In which God first of all joyneth issue with him in that one point, which is plain and evident between them both by his own confession, namely, that he was naked, and then bringeth in such an *ergo* against him, that Adam could not choose but confess his offence, and could not conceal or shift it off any longer.

For God prooveth to him that it could not be, that he should come ever to the knowledge of his evill and shamefull nakedness; but only by the act of eating the forbidden tree, so that he taketh out of his own mouth and words confessed, that whereby he will make matter enough to judge and condemn him; namely, that he knew that he was naked and ashamed to shew his face; for upon this point, he joyneth issue with him, and upon the strongest part of his *quod* and reason, who should say, be it true which you have said,

laid, stand to the words confessed already, let us both grant and agree in this point and issue; that you know that you were naked and ashamed. I demand of you but this one thing, answer me if you can: How came you to know that you were naked? thus he beginneth to debate the matter to the prooffe: let us therefore now see, how he traverseth this point with him; his reason must be framed after this form.

That which was evill *Adam* might not doe, this is a morall ground; but it was evill that *Adam* being naked, should know it to be a shamefull thing, and to hide; therefore *Adam* in knowing this his nakedness, hath done some ill. Thus standeth the reason.

Now God would know of *Adam*, how he knew nakedness to be evill, and the reason of the doubt and question is, because it is certain that *Adam* presented himself naked (before he sinned) without any shame or hiding, therefore here groweth the question, how he knew it to be so now? *Adam* knew his nakedness was evill: God asketh how he came to the knowledge of any evill, *q. d.* who brought thee acquainted with this knowledge of evill? there is no man in the world to teach it thee, and there is no other means in the world by which thou maist attain to it, but only by eating the forbidden tree, which of this effect hath his name, to be *the tree of knowledge of good and evill. Ex arbore didicisti, ergo de arbore comedisti*, for there was no ordinary way or means to come to this knowledge by the decree and counsell of God, either to the knowledge of evill by privation of God, or else to the science of evill by wofull experience and sense of evill, but only this way, by eating of this tree forbidden.

This then is that point in which God joyneth issue with him, to make and enforce him to confess the truth; by which two points; the one of joyning issue in one instance, and so closing with *Adam* therein.

The other concluding by an invincible proof, the breach and transgression of that negative Law of God, *non comedes &c.* We gather necessarily thereout, that this is the right and orderly course of proceeding in upright judgment, and determining of causes here taught and allowed by of God, to be imitated and put in practise, namely, that after the indictment and accusation laid against any man for transgressing a Law, either for doing evill forbidden, or not doing a necessary God commanded, that then the party so accused, must be brought to his answer personally, and permitted quietly and freely to put in his answer thereunto, for the acquitting himself if he can.

For these are two other parts of Justice and right Judgment, according to Gods Law, and this is a good and a lawfull proceeding; as we may see by the example and practise of the Church of God; and this is called a course of Judgment, according to law and equity, *Isaiah 10. 3.* and as *St. Paul* saith, *Judge aright according to Law, Acts 23. 3.* of which every good & just Judge must have a speciall care.

Am

Another point of this proceeding further is, that after the party accused and arraigned hath put in his answer and pleaded not guilty, that then the Accusant doe goe forward and see the issue joyned with the Defendant, and a plaine evidence and prooffe of his act done to convince him and prove him guilty, by his own words or deeds, if he can.

For so doth God deale with *Adam* here, saying thus, It appeareth by your own confession that you knew your selfe to be naked, and you cannot deny but that you informed your selfe with that knowledg of evill, and it is plaine that there is none in all the world which hath taught or told you so; therefore I conclude against you that there was no way for you to know this; but only by eating of the forbidden Tree of knowledge, whereof I therefore challenge and charge you. These then are the two points of proceeding.

That there be a state of the question in controversy made, drawing it to an issue, and then that there be proofes and arguments brought to convince the falshood and to shew the truth, that so controversies may be justly determined; as wee may see in this Case which is brought in tryall here, *Adam* saith that hee did flie and hide himself indeed, but the motives and causes which induced him to doe it, and the reasons why he did it were, because Gods voice was so fearfull, and because God had made him naked.

Now God joyneth with him in the point, and will prove that it was not Gods workmanship, nor his voyce, but *Adams* own sinne, which was the true cause of his flight and hiding; So in *Acts* 24. 14. *S. Paul* being arraigned and indicted before *Felix*, hee doth not absolutely deny the matter which they layed against him, but confesseth how farre hee is guilty, and in what respect he is not, saying, *I confesse that I worship God after that manner which they lay against me and call Heresie*, but it is not Heresie, let them prove that, and I will yeeld, for it is according to the Scriptures.

Thus he shewed how far he did that they accuse him of, and how far he will avouch and shew good reason that he did not so as they charged him falsly; that so the matter in Controversie before the Judge might grow to an issue and point agreed upon between them, and that the state of the question might bee known truly unto all.

There be two things therefore to be performed on both parties in strife, which the Judge must take order for, that the matter may be decided.

The one is called *cautio realis*.

The other is *probatio realis*, and both of them are most necessarily required *ad cognitionem rei*; for they must not only be caused to appeare before the Judge, but also when they have made their appearance, they must not stand dumb and speechlesse before the Judge, but both speak and declare for themselves; And we may see it warrantable by Gods word and the practise of the Church, that not only a party may be caused to witness a truth before the Judge;

for or against his neighbour in a matter doubtfull, and that upon his oath, as we may see *Leviticus* the fifth chapter and the fourth verse, and the first of *Kings* the eighteenth chapter and the tenth verse, but also in the clearing of himself being suspected, as we see, *Jeremiah* the thirty first chapter and the seventeenth verse, *Acts* the twenty third chapter and the twentieth verse; yet there are exceptions to be taken in this matter, as we see *Jeremiah* the thirty eighth chapter and the fourteenth verse; when the King would bring *Jeremie* to examination in a matter that concerned himself, *Jeremie* made his exception; If I confesse and tell all, wilt thou not kill me? for if the matter be capitall and concern mans life, he will not, to indanger his own life, answer no to the King; and the reason why a man, in that case, should not be bound to be a witness against himself is, because the Devill saith, *Job* the second chapter and the fourth verse, *A skin for a skin, a man will doe or say any thing to save his life*, and therefore no reason to urge a man so hardly in so high and capitall a point: But in other cases which only concern the loss of goods, or a matter of some punishment and mulct, a man must not refuse to answer, and that upon his oath, and this we see also warranted even by this judgment of God; And so consequently all these actions in our course of judgment, being laid to this rule of Gods first judgment, and the proceeding of justice being weighed in this balance, in the twenty eighth chapter of *Isaiah* and the seventeenth verse, that is, all things being done uprightly, agreeable to this pattern of Gods proceeding, we may be sure that it is good, lawfull, and just.

*Gen. 3. 12. Cui dixit Adam: Mulier ista quam posuisti mecum, ipsa dedit mihi de fructu illius arboris, & comedi.*

February 10.  
1591.

Almighty God having in the former, out of *Adams* own mouth and confession in his answer, joyned issue with him upon the discoverie of his nakedness, and upon it so effectually concluding his sinne and transgression which he could by no means avoid or dissemble any longer; therefore here we shall see how he is enforced to confesse it, which confession of his, as *St. Gregorie* saith, whereas it should have been such as might have made an end of all, and procured a pardon; but saith he, I would it were not such, as maketh him more culpable, and his sinne more hainous, for we shall see and finde, that this his confession needeth a pardon as well as his transgression, for it is a confession extorted and wrung out of him, whereas if it had been done willingly and of his own accord, it had been far better and more acceptable.

In



In the tenth verse before *Adam* did offend, as we saw in his Apologie, defending his sinne, now being beaten from that hold, he fleeth to his Castle of excuses, and as his defence stood in two points, *quia iudex*; & *qui audiui vocem*; so his excuse also consisteth of two points, God and the Woman; for saith he, *the Woman which thou gavest me, gave me of the apple, and I did eat*, that is, as it is not simple, so it is not sincere.

For Pride, as we said, hath two twins; the first is before the act of sinne before the fall, namely, to desire to be better than they are, and to be in higher estate than God hath placed them. The other after the fall, namely, a desire not to seem so ill as they are indeed.

The first is Arrogancy; This is Hypocrisie, both the whelps of pride, and vain glory, which at last turneth to shame: But the last is so much worse than pride, because it is *tumor in timore*; it is as much as to be proud when one is at the lowest; and so to lift up himself, which is most unseemly: That reall Hypocrisie in action, of which we have spoken before, consisted in two points; *In volucro, & in latibulo*. So here now we may see a double verball, hypocrisie in tongue and speech: That is, if there be any good thing praise worthy, that we must have ascribed wholly to us; but if any evill thing be apparant, that must be put as farre from us as may be, Before his drift was by defence to put clean away all the fault from himself; but now he labourerth by excuse to be seen to have as little part in the fault as may be; and to have the shew and appearance of that evill to be put away from him, that he be not brought within the compasse of the offence.

*Arrogantia est tumor in timore, Humilitas tumor in timore.*

His first defence, in effect is *non feci*: But now this excuse is *fecit, sed bene fecit*: When that would not serve his turn, his third excuse is *fecit male, sed non multum*. *q. d.* though indeed I cannot deny, but I am in the compasse of the offence, yet I am not in the fault; I did not much of the evill that was done: And this is our nature when we cannot defend our selves *à toto*, then we excuse us *à tanto*, as *Adam* doth, which saith you must not lay all the fault on me; for God and the woman have parts and shares therein; the woman for giving the apple to me, and God for giving the woman to me.

This excuse then hath two parts; the woman and God, both which we will examine to see where the fault is indeed.

As it is a foul fault in a man to seek to excuse himself by accusing another; so it is another fault worse than that, that a man should make a silly woman the matter of his excuse; for we say it is manhood in men to pitty and spare especially that sex, as the weaker, & a foul shame to seek to intangle and draw woman into danger or hurt, but rather to support and defend them as much as with modesty and honesty we could, *Adam* might have considered, that the being the weaker, the first of *Peter* the third chapter and the seventh verse, that it had been his part to have made a buckler for her shelter and

defence, for men willingly should, and naturally are taught to forbear, and not to wreck their malice and anger upon woman-kind. But the fault in him which passeth all is this, that this woman is his wife which he accuseth as the cause of his evil, and bringeth in as the principall in this fact; for by this there is *perfidia* on his part, a breach of Faith and wedlock-love; for it is most unseemly and unnatural for a man to accuse his own wife: If we consider that he which before in *Gen. 2. 24.* confessed *that he should forsake Father and Mother for her sake*; yea, which before (by sinne) was content to forsake God and all for her love; if he did love her so well, why doth he not shew it now? for he should have stood out between Gods wrath, and her, for her defence, which no doubt would have beene more acceptable to God, for it is a thing commended in *Moses Psal. 106. 23.* and in *David, 2 Sam. 24. 17.* that they offered themselves to be punished to acquit and save others there from; for they were content to beare Gods displeasure themselves that others might bee set free, but here *contra Adam* was willing to bee in the society of the fact and fault, but now hee will pull his neck out of the Coller, and will not have any society or part with her in the punishment.

Adam blames  
God.

Now I come to the other part of his excuse, in which he layeth part of the blame on God, as bringing him also within the compass of this evil committed, *utinam hoc tantum dixerat Comedi*, saith one, for to challenge God for giving this woman to him, and to come to upbraid God to the face with this, *The woman which thou gavest me made me to sinne*, is another offence most intollerable. He will not be content with one excuse, but will have two strings to his bowe for sayling, that if the woman will not serve to bee his excuse, then this may.

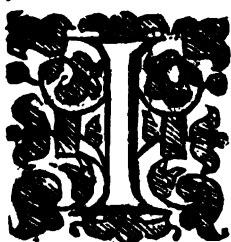
To bring God into the fault, and to say directly that he is in the society, and had a part therein, is intollerable blasphemy. The womans excuse, which shee alledgeth in the next verse, is far better; in accusing the devill: But to say *Dona a te dedit mihi*; sinne was her gift, and she was the gift, thou gavest me the woman, and the woman gave me the apple of offence; wherefore if thou hadst not given her to me, the apple had not been given, and so I should never have sinned against thee, *q. d.* I did not pluck it, I was not the author nor cause of it; If I have sinned I may thank you for it; you were the occasioner of all which gave her to me, you would needes give me a wife; if you had meant me that good which you pretended, you should not have given me such a one as would give me this forbidden fruit; or at least, if you must needes make and give her, you should not have joyned, nor put her together with me in the place and garden where I am, but put her in a garden by her self, apart, and separated from me; for I knew not else what she should mean by staying with me.

Thus we see that his excuse and allegation for himselfe, is partly  
an

an expostulation with God, and partly an accusation against him; In both which he seemeth to say this in favor of his fault; it did not become me to suspect her of any evill whom thou gavest to bee a meet help and good for me; I thought that whatsoever she did, or should perswade me to, would have become good and helpfull to me; ergo I yeilded to it.

This we see is a foul fault to quarrell with Gods goodnesse, and to charge God with sin; whereas all iniquitie and sin God doth utterly abhorre; There is no affinitie between God and evill, for no evill commeth neer his dwelling, *est ne iniquitas apud deum?* saith Saint Paul, the second to the *Corinthians* the sixth chapter and the fourteenth verse, to such which thus impudently reason against God: *What agreement hath righteousness with unrighteousness?* why then O man dost thou charge God with sinne? so that he fetcheth the Pedegree of his sinne which he committed, and derived it thus even from God himself. The sinne which is, came by eating of the apple, which was the gift of Eve, which was the gift of God. Thus to make his sin inmeasurable sinfull, he deriveth his sinne from the holiest of all, and wrappeth not only the woman his wife in the transgression, but also fetcheth God in for company, as partner with them in this their evill.

*Tunc dixit Febea Deus mulieri, Quid hoc est quod fecisti? dixit ea. 37.1.*  
autem mulier, Serpens iste seduxit me, et comedi.



In the end of the last verse before, ended the trial of Adams offence; for as you have seen from the seventh verse, hath been the trial and examination of the crime committed: In the seventh verse was the arrest; in the eighth verse was the second proccesse, which being served on him, was of force to flux him close in prison in the bushes; in the ninth verse he is brought forth of his Goal and arraigned; having his indictment and accusation laid against him, and he is permitted to speak for himself; in the tenth verse he pleadeth not guilty; alledging reasons why; in the eleventh verse, God traverseth the cause by joyning issue with him; and in the twelfth verse, we have seen his confession and his allegation, why someone should not proceed against him.

Now in this the other party guilty, which was accused before, is brought to her trial; in which for the Judicials and manner of proceeding, the generall intent of God is not only to convict before him a Malefactor, but not to give over untill he hath found out

out the principall, that is, to finde who hath been chief in the trespass, and as some say, to make diligent search, whole hand was deepest and most busie in this offence. In Physick we are taught to search to the bottom and goe to the Core. In Logick we are taught to bring and reduce every thing that is said or reasoned upon, unto the principall action or rule by which it is scanned. In Divinitie, it is a point especially materiall, as our Saviour Christ saith, to goe to the beginning and first institution of things; to see how it was then; And this is Gods course in judgment, to find out the principall and cheife cause of evill things which are committed.

The way and manner of finding this out, is by inquirie, and by way of interrogations, ministring interrogations unto him for all crimes and sinnes being works of darkness; and therefore as much as may be hid and concealed from appearing in the light and sight of men, therefore the praise and labor of a Judge is to finde and search it out; that being brought to light, ill works may be reprov'd, the third of *John* and the twenty first verse: For this cause this duty is enjoynd by God to all Judges after two waies, the thirteenth of *Deuteronomie* and the fourteenth verse, *ut perscrutarentur & interrogarent; that by search and diligent inquirie, the truth might be brought out*: It is the course to be taken in the case of murder, the twenty first of *Deuteronomie* and the fourth verse: In the case of adultery, the fifth of *Numbers* and the fourteenth verse: In the matter of theft, the twenty second chapter of *Exodus* and the eighth verse: And it is the course which may be holden in any Crime or Cause whatsoever, that upon good and sufficient presumptions and detections, they may proceed to inquire diligently; and the party called in question is bound to make answer, to purge and cleanse himself, which is suspected or accused; for this is the ground and foundation on which God frameth his action against *Eve*. *Adam* saith that thou (his wife) diddest intice & perswade him to care thereof: The question therefore which I demande of thee is, why hast thou done this: And this is that, to which she is bound to answer.

1 Reg. 8. 37.

Now if we looke to her answer, which she maketh unto the interrogatorie propounded to her, we shall see it very frivolous; for God asketh *quid*; and she answereth to *quid*; Some think that it was for fear, or shame; or else, as others say, for the defect of a right and true cause: For well may one alledge the tempter and occasion which moved or solicited us to sin; but otherwise no right or proper cause of sin can be assigned. But how soever it is, we must take her answer as it is: First, we see that she is not mute or silent, but knoweth how to shape an ill answer; and to make an excuse as well as her husband: God saith, in the fiftieth *Psalme* and the one and twentieth verse, because I held my tongue, and envied no more against mine sin; therefore the Devill bare *Eve* in hand that *Adams* excuse went for good payment, and put God to silence, as if it had been so full an answer to God, as that he could say no more against him; and

and therefore seeing that held so well; he perswadeth the woman to take the same courie; for we shall perceive that both her and her answer are so like, as if they had been framed in one forge; for the like pride we see in both, which will not seem so ill as they are, but doe lay the fault upon another to excuse themselves.

Secondly, the method and form of answering is alike, and even the same in both their answers, but the substance and matter of the excuse is not one and the same, for *Adams* excuse was his wife *Eve*, but her excuse is the Serpent; so that if we compare *Adams* answer and *Eves* together, we shall see in what they agree, and wherein they differ; both of their confessions are extort and indirect, both are maimed and unperfect, and neither of them can plainly say *peccavi*, &c.

Out of which we learn, that both these came from one School-master Sathan, the Author, Accuser, and Proctor of all sinne; and he doth mankind more hurt when he is an Advocate and Proctor, giving us counsel how to defend and excuse our sinne, than when he is an accuser, accusing us of sin to God the Judge of all; because when the Devill is only an accuser against us, Christ will be our Advocate to plead our cause for us, and an Intercessor and Mediator for us to his Father; and he being on our side, we need not fear though the Devill be against us. But if we entertain the Devill for our Proctor, Christ will be a severe Judge against us to condemne us, and oppose himself to the Devill.

Therefore the Devill careth not what excuse we alledge, though they lay the blame of their sinne upon him, he is content to beare it, rather than they should confesse their sin plainly, and make Christ their Advocate.

To cover and conceale sinne is a double sinne; and not to confesse it plainly is partly pride, and presumption, or else servile fear and dispaire, fearing lest they should confesse all to God; as though he had not goodnesse or mercy enough to forgive them: or else they conceale it of pride, presuming that God cannot see and finde out that which they dissemble and hide from the eyes of men.

So we see that it is a compound sinne; though the woman be *in impari sexu*, yet she is *pari superbia*, as proud as he; and as farre dead in hiding and dissembling sinne as he, and as well able to say for herself as he; thus pride maketh men ashamed to confesse, or else so to confesse, that one may see a plain difference between the confession of a proud, and a poor humble sinner; between the confession of the good and faithfull, and the evill Infidells: Between *Sauls* confession & *Dauids*; *Sauls* confession smelleth of pride, in the first booke of *Samuell*, fiftenth and the thirtieth verse; *Peccavi*, saith he, (*sed honora me*:) That is, he would so confesse his sin, that he might keepe his credit, and have his reputation, and not to lose one jot of that.

A difference  
of Confessing  
sinnes.

But *Dauids* confession is faire otherwise, for he not only confesseth plainly against himself, saying to *Nathan*, I have sinned; but also

so he maketh a *Psalm* of it and setteth this preface to it, or caused it to be set before it, *A Psalm of David to shew his repentance, after the Prophet had rebuked him*: As if he should not stick to shame himself in this world, that he might be without blame in the world to come: And indeed it is a perfect signe of an humble and a good mind, when one can say from his heart, let me bear the shame and punishment of my sinne, as a fatherly correction in this life; onely, O Lord, pardon and forgive me; that I may escape thy wrath and Judgment in the life to come: He that can be content thus to doe, is one of a good humble and contrite heart: But *Sauls* spirit of hypocrisie will not confesse his fault, unlesse he may keepe his credit, and avoid the shame and discredit of evill in this world.

Thus we see that as the same humor and Teacher was to them both: So *Eve* shapeth her excusive answer by *Adams* patterne, which went before: For as *Eve* taught *Adam* to sin after the patern and example of her deed; so, to quit it now, we see here, that *Adam* taught *Eve* how to excuse and cloake her sinne; according to the patterne which he had set, and shewed her before.

*Here he endeth his Lectures in St. Pauls Church, and those which follow, he preached in the Parish Church of St. Giles without Cripplegate.*

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## LECTURES

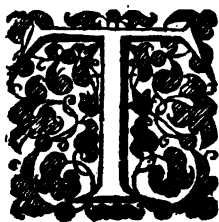
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## LECTURES

Preached in the Parish Church of St. GILES  
without Cripplegate, LONDON.

*Quapropter dixit Fehova Deus Serpenti illi : Cum feceris istud, Gen. 3. 14.  
maledictus esto præ omni jumento, & præ omni bestia agri :  
super ventrem tuum ito, & pulverem comedito omnibus die-  
bus vitæ tuæ.*



THE third Chapter of this first book of *Moses* con-  
taineth only matter of the Fall of *Adam*, the first  
man; and it may well be divided into two parts,  
First, his falling into sinne; Secondly, his falling  
into misery, the fruit of sinne. In the former are  
two things to be considered, first his temptation  
to sinne, from the first verse to the fifth: Se-  
condly, his committing of the act and sinne it self, verse 6. And up-  
on these two stand and depend his falling into sinne. The other  
part which is his falling into misery, beginneth at the seventh verse  
and continueth to the end of the Chapter, and is divided into his  
Judgement, and the execution of the Judgement. The Judgement  
of our first Parents beginneth at the 7. verse, and continueth to the  
22. the execution of it from the 22. verse to the end of the chap-  
ter. In the Judgement are two parts, the Tryall and Sentence, the  
Tryall went before, from the seventh verse to the thirteenth; the  
Sentence beginneth at this verse read unto you, and continueth to  
the 22. following.

June 18. 1596.

The sentence is exceeding worthy the meditation of all men in  
respect of the contents of it; for that as it setteth downe the mother  
or original curse, from whence all other curses proceed, as those  
*Levit. 26. Deut. 28.* which are nothing else but a laying out in spe-  
cial and particular of that which is here, So likewise, as the Lord  
is said *in wrath to remember mercy, Hab. 3. 2.* it contains also the blef-  
sing, yea that great blessing, in respect whereof all other blessings  
in the Scriptures are but glasses to behold this blessing; for you  
have in the sentence of this Curse, as the bitterneffe of Gods wrath,  
so the consideration of the goodnesse of Gods promise, which the  
Apostle calls *the most great and precious promise, 2 Pet. 1. 4. whereby*

*we are made partakers of the divine nature* : The sentence is three-fold, as the persons arraigned are three, that is, against the Serpent, the Woman, and against *Adam*, wherein generally we are first to note the exact course and order of Justice that is kept in the Sentence and Tryall. The order is this, First against the Serpent, as the principall Author, in the 14. and 15. verse following. Secondly, Against the Woman by good and due order, because as the Apostle puts us in minde, *1 Tim. 2. the Woman was first in the transgression*, and it hath a double respect, for whereas *Adam* sinned only in receiving it of her, but she both sinned and caused him to sinne, therefore the second sentence is against *Eve* in the 16. verse, the third against *Adam* in the 17, 18, 19. verses following.

The second thing generally is this, that albeit there are three Sentences against three parties, yet not all alike, or of one scantling, but there is a great and main difference between them : For it being the rule of Justice that the punishment be proportioned according to the offence, as *Deut. 25. ut pro mensura peccati sit poenarum modus*, And that there be a difference put in having compassion, as *Jude* speaks in his Epistle verse 22. Therefore their offences standing upon diverse degrees ; one, that is the Serpent, being *fraudis inventor*, the other giving their assent ; the one being the deceiver, the other deceived and seduced : there is great difference to be made, whether a man fall by himself or by another ; for to cause others to sinne, is a farre greater sinne than for a man to sinne himself alone. The first punishment and Sentence sets down the difference of Judgment which God useth here : There is the punishment consignatorie, called *Virga*, that is *Moses* rod ; and another punishment when the rod becomes a Serpent ; for the Serpent, that is not to chastise, but to denounce a punishment of cutting off. In such a case the chastisement of the partie is not sought, because there is no hope of amendment, but a correction exemplarie of others ; and therefore the Sentence of punishment is greater against the Serpent, the Author of this mischief, than against the other.

A third thing general is, As an order and difference is kept, so an Analogie and proportion is well kept in setting down of the Sentence ; for in as much as we finde it was the sinne of the Serpent in himself, his pride in lifting up himself into Gods seat ; as the rule of Justice is that contraries be punished with contraries, so nothing was more analogicall than for his pride to be thrown down with extreme abjection and humiliation ; therefore his punishment is *to goe upon his bellie, and eat the dust* ; And as in the second person, because it was pleasure that caused the Woman to sinne, for seeing *the Apple was fair to the eye, and good for meat, she was lead to eat of it* ; and therefore this pleasure of her is punished with pain : And in the third, For as much as *Adams* crime is set down two wayes, first, loving his own ease too much, and not able to resist the temptation of the Woman alluring him, his punishment, saith *Augustine* for his too much ease, in not taking pains to withstand her, is labour and travail



travall, wherein is observed a very just analogie between the sinne and the punishment.

I come now to the particular sentence against the Serpent, wherein before we can intreat of it, there are two questions to be handled, First, when he speaks of a Serpent, we ask, What Serpent? because there is a visible Creature called a Serpent, but so also there is an old Serpent; which is the Devill or Satan, *Apoc. 12.* that is a spirituall and mysticall Serpent, as well as a naturall and bodily Serpent, and the Sentence is against both; and as it is certain, according to the letter, all cannot be meant of the one, so neither can it be meant of the other: therefore, as the ancient Fathers teach, it is mystically and not literally meant of both; for as it is said that *the Devill eats no flesh*, so for the other Serpent, we say not that *the seed of the Woman shall bruise his head*; therefore is it to be referred to both, the naturall Serpent as well as the other; as our Saviour Christ, *John 3. 14.* by the elevating of the Serpent in the wilderness, shews there is another Serpent to be lift up, that is the Sonne of Man. By our Saviours warrant that this stretcheth; as to the spirituall Serpent called *Satanas*, so to the naturall Serpent also.

In the second place we inquire, Whether it were in Justice that that Serpent should be punished, in so much as being a brutish Creature without understanding, he could not understand that which he was set about by the Devill? The answer is, That it was great Justice, as to punish sinne it self, so the instrumentall cause of it. For the Creatures being created for the benefit and service of Man; when it became a cause adjutant in the destruction and overthrow of Man, so as he loseth the blessings and becomes subject to the curse; in this case it was but Justice to punish that Creature: It will better appear of like importance, the righteousness of which dealing is in the Law; for *Exod. 21. 28.* God saith, *If an Ox gore a Man that he dye, the Ox shall dye*: And the reason of man doth accord to it, and *Levit. 20. 15.* *If a man lye with a beast, the beast shall be slain*. But that which the ancient Fathers stand most upon is this, That the body of Man, the arms and other parts and joynts of the body are nothing but the instruments of sinne, as the Apostle speaks *Rom. 6. 13.* *The members of the body are but weapons of unrighteousness*. We make no question but the body may be whipt or burned, the eares and hands may be cut off, howbeit the sinne is in the soul, and the body, the soul being gone out of it, can doe no such act; therefore the Sentence against the Instrument is according to Gods Law; therefore God himself gave order that *the golden Calf should be burnt to ashes*, *Deut. 9. 21.* there was a Sentence executed against a thing not only void of reason, but without sense. But more fully to our purpose is the judgement executed by *Ezechias* upon the brasen Serpent, *2 Reg. 18. 4.* If that sentence might be pronounced upon that Serpent that healed those that looked upon it, then without question this sentence may be executed upon the naturall Serpent that was the Devills instrument to work mans destruction, the rather if

we add hereto, that God had an intent, not only to punish the Serpent, but to make him an exemplary and visible chastisement, that he remaining so, the horror of him might strike into mans minde how he is punished, and that thereby they might be put in minde to take heed that they be not the instruments and occasioners of sinne; for here we see that they that are occasioners and helpers in any sinne, are subject to the sentence of Justice. And that may suffice concerning the outward Serpent; for so the other which the Prophet calls *the crooked Serpent*, *Isay 27.* and *St. John* calls, *the old Serpent*, *Apoe. 12.* there can no question be, but that the sentence may justly and must reach to him, that it is agreeable to equity and great reason, in as much as it was he that spake in the Serpent, that *Qui in Serpente loquitur, cum Serpente maledicatur*, saith *Augustine*, and he doth receive it in that order, because in the habit of a Serpent he presumed this, as *1 Sam. 28.* where the spirit that appeared in the likeness of *Samuell* was called by the name of *Samuell*; after the same manner the Devill making his apparition in the likeness of a Serpent, carries that name still.

In the Sentence it self we have to consider two things, that is, the Reason and the Punishment; the reason comprehended in these words (*because thou hast done this*) therefore the punishment or Sentence followeth (*thou art cursed*) wherein there is yet another thing to be noted before the particular handling of it, because in comparing this verse with the verses following, we shall see a diverse course holden; for there to the Woman and Man God saith *Quare fecisti hoc*, allowing them their tryall and examination for the justifying of themselves, before he proceeded to give sentence: But no manner of tryall is allowed to the Serpent, but saith he, *Quia fecisti hoc, thou art cursed*, he is not permitted to come to his answer, the reason is plain; for if we take it spoken to the natural Serpent, he being void both of reason and speech, could render no reason, he comes only under the cause instrumentall, and for the other there was no reason of a reason either to be readred by him or to be demanded of him, for he was before condemned, as the Fathers have noted, *Isay 14. 14.* and out of the sixth verse of *Judas Epistle*, And consequently, being in the state of a Rebel, was condemned already, and so was not to have the benefit of the Law, as *Paul* saith, *Rom. 2. 12. They that sinne without the Law, shall perish without the Law*, as on the other side it is just, *ut qui sub lege peccat sub lege pereat*, but there is no reason that the benefit of Justice should extend to Rebels that are lawlesse; and therefore in Militarie affairs, we see that Military Law executeth such without sentence. Again, God knew that that which was committed by man and Woman, came not by themselves but by the malice of the Devil, and therefore he ordeined that they should have more favour, and have their tryall, that they to whom the malice of the Devil had been prejudicial, to them the goodnesse and mercy of God should be beneficiall, that they might be layed by the goodnesse of God, that had been cast away by the envie

envie of the Devill; and therefore, saith *Augustine*, he seeks them out when they fled from him, and not only so, but he gives them a time to repent, and a time of answer, because there was in them hope of recoverie and amendment: But for him that was so indurate in malice, that to his power exalting himself to be like God, added this malicious and envious seeking of the fall of others; there was no hope either of pardon from God, or of amendment in him; for when Christ came into the world, he said to Christ *Quid nobis & tibi*, there was no hope of him, being in the state of a Rebell, and so the seeking of the examination and tryall of him, as of the other, would not avail.

Now to the first part, that is, the Reason; In which we are to consider this, Why God begins not absolutely, *Maledictus es*, but *Maledictus quis*, and so renders a reason why he is accursed, so executes the sentence, though not judicially according to course of Law, yet justly, that the mouth of all the world might be stopped, and that the infernall spirits themselves might be enforced to acknowledge, *that the Lord is righteous and his judgements just*, *Psal. 119. 137.* That the judgement is just, though the tryall hold not, the reason is *quia fecisti hoc*, he was the doer of that, and was the contriver of the platform of that act; and therefore God begins with him, wherein, as the ancient Fathers note, God would have us to observe two senses, first the sense of the emphasis; and the second of difference.

For the emphasis; Gods meaning is, because thou hast done this, *quia fecisti hoc*, that is, that thou hast overthrown Man, for whom all things were created, and consequently so much as in thee lay, hast sought to overthrow my determinate Councell, and to bring to naught all that I have made, therefore thou art cursed for doing this. Then for as much as we see this emphasis of Heaven and Earth, it should make us consider the greatness of sinne, which moved the son of God not only to take our flesh, but to shed his blood also even for this *hoc*: That men would remember when they sin that they are about a *hoc* that brought all the curses which followed after; that therefore they should not make a light accompt of it, reckoning it a small matter, but to reckon of sinne as God, *quare fecisti hoc*?

And as it serves by way of vehemencie, to aggravate the offence of the Serpear, so it serveth for distinction, As if God should say another thing, *Thou hast done, but because thou hast done this*, therefore the sentence is come upon thee, *Thou thoughtest in thy self to make thy self equall with God*, *Isay 14.* and because thou hast done that, that is come upon thee which Christ saith, *Matth. 25. Everlasting fire is prepared for thee*: But now because thou wast not content with that, but hast mingled poyson, whereby thou hast venomd and poysoned others, *because thou hast been an homicide*, for that is his second fault, *John 8. 44.* there is thy punishment for doing this. Now we see the ground of Gods proceeding with him.

The sentence in it self consists of four parts which we reduce to these

these two, one concerns himself, the other us : That which respects him is in this verse, that which concerns us is in the next : The first is threefold, First, *That he is cursed above all Cattel, and above all the Beasts of the field.* Secondly, *That he shall goe and creep upon his belly.* Thirdly, *He shall eat the dust of the Earth :* Wherein, as in the beginning generally, so here in special, you are to consider the Analogie of every part of his punishment. First, then he is *maledictus*, and the reason is *quia maledixerat, maledictio* doth in justice befall him, *quia loquutus est male*, as you may see in the five verses before, not that God had done it, but it came of himself, for he had defamed God, speaking evill of God; great reason it is then that evill speech should befall him : So there is an equality between the Devils sinne and his punishment. Now in regard of the second, which is in the 15. verse, *That he should goe upon his bellie*, for as much as he doth take upon him to exalt himself, *Isay 14.* And for that he tells *Eve*, *If yee eat of it, eris sicut Dii*, therefore he is cast down : the proportion to him that will flie, is, by the contrary, to creep; not to goe on his leggs, but on his bellie : So the Serpent, because he would flie up into the highest place, is made to creep on his bellie; So the second part of the Sentence stands with equiry : As also the third; for his temptation was, that they should eat of the forbidden fruit now *cibi prohibita pena* is, that he that lusts after that he should not eat, shall be forced to eat that he would not, as *Augustine* saith : In *Psal. 106.* they that long for meat which they ought not to desire, shall be punished with eating that which their soul most abhorreth, that is for the equity kept in the three branches of this Sentence.

Concerning the Serpent himself, In the first branch (which is, *thou art cursed*) are two points very necessary to be considered : First, That God saith, *Maledictus es*, and not *Maledictus sis*, for thereby God plainly sheweth, that it comes not from him, but from the Serpent; for then he would have said, *Maledictus sis*, but it is *Maledictus es*, shewing that the Serpents curse comes from himself; So all the curses, miseries, and calamities of this world, and torments of the world to come, proceed not from him, but from himself, as *Job* calls them, *sparks*, *Job 5. 7.* So they are the very sparks of the fire of concupiscence, of sione that is kindled in us; as also the Prophet saith, *the fruit and crop of that seed of sinne is calamitie and miserie*, *Hos. 10. 13.* which was, is, and ever shall be the fruit of it, therefore called the *Revenues of sinne*, *Prov. 12. 16.* and the *wages of sinne*, *Rom. 6.* that is, there was an evill in him, first to speak evill of that partie in whom was noe evill, and so *malum ad se malum trahit*, one evil brings another, the Serpents evil speaking is the cause that evill is spoken of him; for that is it that makes the difference, as *Pro. 26. 2.* there is a curse that is causlesse, and that shall return upon himself as *Semeis* curse against *David*, *2. Sam. 16.* So should the curse of *Balaam*, if he had cursed the People of God; but he was wiser, and said, *How shall I curse where the Lord blesseth?* but it is otherwise when

when *Noah* a just man curseth *Canaan*, *Gen. 9.* And when *Elisba* cursed the Children that called him baldhead, *2 Reg. 24.* they were cursed indeed, for when it is a just curse, and hath root in *maledictus* es, then it takes place, for we see there was a *maledictio* in those persons whom *Noah* and *Elisba* cursed; they had spoken evill before, and therefore evill is spoken of them, for one evill is a loadstone or jet stone to draw another evill; It is that which *Ferome* notes upon, *1 Sam. 2. 29.* *those that honor me I will honor*; their own evil shall bring forth this crop, it shall be the sparks of their own sinne.

The other poynt is this, That God shews us plainly that there are in curses many and diverse degrees, in that he saith not only, *he is cursed*, but *cursed above all Cattel and every Beast of the field*; there are curses in lesser degrees and in greater degrees; for as the Fathers note, there is *stillans maledictio*, a curse that comes by drops, as *Dan. 9. 11.* And there is a curse that is powred upon us by whole buckets full, as it were, whole Seas full of curses; And in the next Chapter God pronounceth *Cain* accursed, as here the Serpent, but not in the same degree that the Serpent is cursed. Now for as much as no beast is venomous and hath poyson but the Serpent, thereby we see he hath received a curse above all other beasts. Now we see how it is veresied both of the naturall and spirituall Serpent, *Nullum naturale malum jussu venenum*, saith the Philosophers; for all other things had and may have and use, and were good for some purposes; so that if we goe to nature, naturally there is no evil but in the Serpent. Touching which evill, we say in the Creation, as we make no question but that the body of Man, being natural, was subject to mortality, except it had been preserved by Grace; but being united to the soul, a spiritual substance, though it were naturall it should have been preserved by Grace from being mortall; so we make no question but the venom and poyson of the Serpent was made so, but it should have been preserved in the Serpent, that it should have been no curse, and no hurt should have come thereby; and so being evil *maledictus* it draws evil consequently, as evil speech and evill reports, it can be no otherwise said of them, then as Christ speaks, *Matth. 23. 33.* *The Serpents, the generation of Vipers, how should they escape the damnation of Hell?* Thirdly, we say he is so in respect of every beast, both wilde and tame, they doe both *aversari & reversari serpenti*, not only man, but all beasts are adversaries to the Serpent, and abhor and flie his societie; so there is in him that natural curse above all other, but that is not so much to enquire as the other, the veresying of it in the mysticall and spiritual Serpent, in whom is such evil and mischief that Christ oftencalls him evil it self, and having evil in him every man speaks evil of him; in so much as the wicked and ungodly doe curse him, *Eccles. 21.* even they that are *the children of the curse*, as *Jude* calls them; there is none, be he never so the Devils child, but will speak evil of him; as the children of wisdom are justified of her enemies, so the children of folly and the Devils will not stick to curse him.

Thirdly,

Thirdly, *Maledictus pro*, this curse takes deeper root in him than in any other Creature, as his evill is in a further manner in him than in any other ; there is no beast doth that which he causeth man to doe ; for there is no wrath in wilde beasts so malicious as in man, submitting himself to the pleasures of drunkenness and whatsoever sinne else ; no beast will drink more than shall doe him good, nor be drunk as man, nay it is a shame to speak the things that are done of them in secret, by the instigation of Satan and malice of the Devils wrath, *Ephes.* 5. 12. and the beasts never banded themselves together with weapons to fight as men doe, and they fight but with those weapons which nature yeelds them, but man hath devised Guns and Spears one to goare another ; neither doe they give themselves wholly to all excessse, as man doth. This evil where-with man is infected by the Serpent is above that which is in brut beasts, yea above all evil of Creatures, both wilde and tame : And it is said in that respect only, but in this also, that there is no beast of the field, nor Creature in Heaven or Earth, but keeps and continues in his first condition and estate wherein he was first created, but the Devill hath left his, and man, by the seducing of the Devil, hath lost his state also, and keepeth not his course in obeying his Maker, as all other Creatures doe, as *Psal.* 110. where a reason is rendered of it, and *Psal.* 32. Man is compared to the Beasts, yea like Horse and Mule which understand not : If it be thus with beasts, then much more may man be ashamed, that hath reason and understanding, and yet committeth these things which brut beasts refrain ; and therefore when there is a comparison between man and the beasts, as *Chrysostome* saith, *Peius est comparare bestiis quam nasci de bestiis* ; and that man that shall live so like a beast, is worse than he that is turned into a beast, as *Nebucodoneser*. In these three respects he is cursed above all other.

The last point is that which the ancient Fathers set down upon this division, that God puts down and names both these beasts that man hath service of ; and in beasts, those that he hath no use of, wilde beasts, as Tygres and Lyons, and such ; and this degree saith *Augustine*, that the Devil translates himself into both names both shapes, which shews that the Devil can take either shape, and as we know in his liveliest temples wherein he dwells, as Sorcerers and such, he shews himself sometime in them *Fumentum*, a tame beast to help and serve man, as *Acts* 16. in the Maids possessed with a spirit of Divination ; and sometime he will be in them a roaring Lyon, to fear us : But in whether shape he appears, whether in Maids or Boyes, he is *maledictus* in both, for his intent in both is accursed, namely to seek our ruine and destruction ; so that whether we respect the condition or comparison, it is verified in the Serpent above all other beasts.

*Mulieri dixit, Admodum multiplico dolorem tuum, etiam conceptus tui, in dolore paries liberos : quin erga virum tuum appetitus tuus esto, & ipse praeesto tibi.* Gen 3. 16.



HE breefe of his divisions upon the Text were, August 27.  
1598.  
That this was Gods just Judgement upon *Eve* in this Sentence upon her, which the Father's very briefly and aptly expresse by these two words, *parere & parere*, that shee should bring forth with payne, and obey; in the first is an apt correspondence to her offence: her pleasure is punished with paine; her delight with sorrow, according to the old Proverb, sweet meate and sower sawce; and so likewise is there an apt correspondence in the other part of the punishment; for whereas shee tooke upon her to have more knowledge than her husband, and by her meanes hee was seduced from his obedience, shee shall bee obedient to her husband; shee is punished first in the law of Nature and of Nations, for all that beareth young doeth it with a groane, and by all lawes of Nations, the husband is above the wife.

*Eve's Punishment*

*Parere & Parere.*

Touching the particulars of the Text. First, hee will greatly increase her sorrowes; besides the sorrowes in conception and bringing forth children, her sorrow is afterwards increased; many a woman breedeth and beareth her owne sorrow; she may beare her childe to misery, if shee see it beg it increaseth her sorrow; shee may beare it to execution, as wee have too many lamentable examples; but the sorrow of a mother is much more increased if it live so wickedly that shee beare it to hell fire.

*Her Sorrow.*

For the sorrow of Child-bearing, in the Psalmes, and throughout the Prophets, the greatest sorrow is compared to a womans laboring with childe, which is so great that many a one dyeth of it; as did *Rachell*, Gen. 25. 18. never was childe borne without paine, according to that old verse,

*Nascitur haud sine va, fuerit qui filius Eve.*

But here God sheweth even in judgement his mercy; for shee sinned in soule, is punished but in body, and that punishment is temporary, though the sinne deserved death eternall; and which is further, there is a blessing even in this Sentence; for to have children (though with pain) is a great blessing, and by the ancient Fathers is called the blessing of the womb and breasts; and barrennesse of woman is held a greater sorrow and payne, than to have children with much griefe and payne; for when the childe is once borne, the payne is forgotten, but barrennesse is to her a continual grief, in the 30<sup>th</sup> of *Genesis* vers. 1. When *Rachell* saw shee was barren, and *Leah* fruitfull, shee envied her sister, and so great was her desire of children that unlesse she had children shee would die: So it is a Sentence of Justice mingled with Lenity, the punishment is not with

rigor but with indulgence, it is *tanquam fraxum, non flagellum*, as a bridle rather to check, than a scourge to bruise, it is but a chastizing of Sinne in *Eue*, *non est quasi Coluber*, as a Serpent to sting, but an easie correction.

Her subjection

The two ends  
of marriage.

Touching the  
Rule of Wo-  
men.

The second part of her punishment is, That shee shall bee subject to her Husband, and there is mercy in this also, for the best are of opinion; that in time of integritie there was order and subordination, for order is the mother of perfection; here is a subordination of affections, the womans to the husbands, and of oeconomicall government, for generation and cohabitation are the two ends of marriage, and in both shee is to bee ruled by her husband: some idle-headed bellows gather hence, That seeing women are to bee subject to man, therefore men ought not to bee subject to women; but marke, hee saith *viro tuo*, to thy husband: now the rule of women as in most Common-wealths hath beene allowed, even so in Scripture, for *Candace* Queene of the east, and *Sabaes* Queene are commended, nay it is Gods owne Law, *Numb. 27. 8. That if a man die without a sonne, his inheritance shall fall to his daughter, then the daughter of a King is not barr'd government*, which is her inheritance, but oeconomicall subjection here is chiefly understood, that made *Sara* call her husband Lord. In the first of *Ester* you see *Esther* the Queene punished: because shee would not obey *Ahasuerus* the great King of Persia, a great Monarch, shee came not when hee sent for her, advice was taken how shee should bee punished for her disobedience, this offence was not only against the King, but by example against the Princes and People, for in the seventeenth verse of that Chapter, *This example among other women shall make them despise their husbands*, and therefore a solemne Sentence was pronounced against her *That shee should bee divorced and deposed*, the end of which Decree was, as appeareth in the end of that Chapter, *That all the women through that huge Monarchy should doe their husbands honor both great and small*, and further the King sent forth his Letters to every People after their language *That every man should beare rule in his own house: Esther* her selfe was example of this, who worshipped with reverence her King, shee must bee subject unto man in regard of her weakenesse and infirmities, as *Paul* speaketh in the *Corinthians*, *Woman is not her selfe, her own, for at marriage she giveth not her self, but is given to her husband by a man, and after marriage she loseth her own name and beareth her husbands*; bee the husband wife or simple hee must beare rule over her, for subjection is the condition of all Wives, to all Husbands. *Abigail*, in the first chapter of *Samuel* and the twenty fith verse, must as well obey *Nabal* her husband, as *David*, even of Religion this obedience is; this is the Mercy, that though hee shall rule her, yet they both shall rule their household, hee shall rule her not as a King his subject or a Lord his slave, not in feare but in love.

Adamo



*Adamo verò dixit, Quia auscultavisti vocem uxoris tue, & comedi- Gen. 3 17. 18. 19.  
disti de fructu arboris illius quo interdixeram tibi, dicens,  
ne comedas ex isto : maledicta esto terra propter te ; cum do-  
lore comedito proventum ejus omnibus diebus vite tue :  
Eaque spinam & carduum proferto tibi, tu verò comedito her-  
bam agri. In sudore vultus tui vescitor cibo, donec reverts-  
ris in humum, cum ex eâ desumptus fueris : nam pulvis es,  
& in pulverem reverteris.*



*Saint Chrysostome* writing upon this place, saith *Judex* *Judex, non surgit*, God who is the Judge sitteth still and riseth not, he continueth his Court and giveth not over till he hath given judgement upon all the offenders : This is as it were the third *O yes* saith that Father upon *Adams* offence: which sentence is contained in the 17. 18. and 19. ver-

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*Adams*  
punishment.

ses : In which sentence are contained two parts, the one is the fault contained in the beginning of this verse, the other is the penaltie contained in the end of the 17. verse to the end of the 19. verse.

In the Sen-  
tence upon  
*Adam* two  
things.

Of both these in generall, these are the proceedings of God whence the rule and patern of all Justice is grounded ; for God goeth here to sentence upon a cause, because thou hast heard the voice of thy Wife, and eaten the forbidden fruit : and upon a Cause not alledged by an Accuser, but confessed by the Offender, the 12. verse before ; so that in justice God will say to *Adam* *ex ore tuo te judico*, I will judge thee even out of thine own mouth thou evil Servant, *Luke 19. 22.*

First the Fault:  
Secondly, the  
Penalty.

Particularly, In the fault are two parts or branches ; first there is an inordinate consent, the other a disordinate act : The first is the hearing the voice of his wife ; The second is his eating.

In the Fault  
two things.

Touching the first, *The giving care to the voice of his wife*, it is nothing unlesse it bee accompanied with another circumstance, hee may hear the voice of his wife, if shee speak that is reason, and so the superior may hear the voice of the inferior. In the second of the *Kings* the fifth chapter and thirteenth verse, the Master must hear the voice of the Servant, in reason, *If the Prophet* (saith *Naaman* servant to *Naaman*) *had commanded thee a great thing wouldst thou not have done it ? how much rather when hee saith to thee but this ; Wash and be cleane ?* and there *Naaman* heard the voice of his servant ; so that *licet audire vocem rationis*, the words of reason are to be heard from our Inferiour, be it Wife, Child, or Servant ; for reason ruleth all out of the mouth of whomsoever it cometh ; but we must not hear words noysome and of wicked desire, but when they are brutish,

Inordinate  
Consent.

senseless, and of foolish desire, we must not hear them, but above all, not words contrary to Gods word, for *vox dei precipiens* commanded him not to eat, *vox uxoris dissuadens* perswaded the contrary, yet he heard the voice rather of his Wife than of God; so the fault is disobedience to God which is not alone, but is accompanied with another fault called *Ignavia*, negligence, carelessness, not regarding Gods Commandement. This laying the bridle carelessly on the neck, is to be subject to her voice that was subject to him, and by such negligence was drawn to transgression, the very act: It was no excuse to *Joub* that he had *David's* letters to murder *Urias*, as it is 2 *Sam.* 11. 14. nor *Solomon's* Idolatry was not to be excused because he was perswaded thereunto by his Wives: It is a great offence *non contristari mortiferas delictas*, not to be sorry for deadly delight: The pleasing voice of *Eve* was no excuse to *Adams* breach of Gods Commandements.

2. The disordered Act.

The other branch is the disordered act of *Adam*, which is a second degree of sinne; for to have heard the voice of his Wife, and there to have stayed and not to have sinned, had been worthy commendation: to have remembered the voice of God and not regarded the voice of *Eve* had been commendable: before he heareth the voice of God, but here he obeyeth the voice of *Eve*. Out of this act of sinne the Fathers gather two Circumstances; the first is, that the voice of God might easily have been obeyed; *Of all the trees in the Garden thou maist eat, de illa arbore, of that one tree alone thou shalt not eat*: in such plenty one might have been forborn: so that great was the disobedience when so small a matter commanded by God was not obeyed by Man: according to that of *St. Austin* upon this place, *Magna est iniquitas, ubi non magna obediendi difficultas*; here is great ingratitude, not to forbear this one having all other in abundance: The Second Circumstance in this act of sin is to doe it though charge were given before to the contrary with pain of death, in the 17. of the former Chapter, It was otherwise with *Paul*, 2 *Cor.* 15. *he remembreth their obedience to be with fear and trembling*: Not death shall separate *Paul* from his obedience, but *Adam* was disobedient, though death were denounced, disobedient to death, so that the aggravating the act is the contempt of Gods denouncing of death and punishment. So much may suffice of the Fault.

The Punishment or Penaltie.

Now touching the Punishment. *Cursed is the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life, &c.*

I consider this Punishment of *Adam* after two sorts, either as a Sentence or as a Law. Now we will speak of it only as a Sentence; hereafter, by Gods patience, we will handle the other as a Law. Herein we will consider the proportion of that Fault, with the Punishment, with the Fault, and with the Act itself: In the Sentence are two Punishments: The first, *cursed be the earth for thy sake, &c.* The second, *in the sweat of labour shalt thou eat thy bread till thou return to dust, for dust thou art and to it shalt thou return*: The one

one part of the Punishment is a hard life, the other a corruption by death.

As *Eves*, so *Adams* punishment is in proportion : First his desire was unlawfull and the Act was sin ; for according to 1. of *St. James* 15. *When lust conceiveth, it bringeth forth sinne ; and sinne, when it is finished bringeth forth death* : *Eves* lust made her sinne and she was punished : *Adams* neglect to suffer an Inferiour to prevail against God, is punished with labour, for labour is *pæna ignavia*, and Mans ingratitude to God is punishment with the Earths ingratitude to Man ; he was disobedient, the earth shall be unfruitfull ; he offended in meat, and he is punished in his meat ; the earth that should feed him, is cursed for him ; he offended in unkindness active, he is punished with unkindness passive ; he dealt unkindly with God, he shall suffer the earths unkindness : *Eve* her punishment was in bringing forth life, Mans is in bringing forth living to maintain and nourish life, which is a great difficulty ; both have their pain, labour, and sorrow : Hers is in intensiō, great but for a few houres ; his is great in extensiō, to indure all the dayes of his life. And so much generally of the Punishment.

Now in particular : the first part of mans Punishment is in his meat : Men must needs have whereof to eate, for life without living and maintenance will not be preserved : there is not only a bringing forth of Children, but there are also *cura æconomica*, household cares : meat and cloathing must of necessity be had, according to that of the Wise man, *Preacher* 6. 7. *all the labour of man is for his mouth*, and the 16. of the *Proverbs* and the 26. is to like purpose : he must eat, and the hearb of the field must be his meat ; fuell must maintain the fire, and meat must maintain life ; *Adam* came of the earth and must live by the earth ; the earth that was his Mother must be his Nurse, and from thence mankinde must be mainrained ; even all, the meanest and the Monarch ; for as it is *Preacher* 5. 8. *the abundance of the earth is over all : the King consisteth by the field that is tilled*. The hearb of the field & bread was the only sustenance of the Patriarchs before the Flood, but after the waters had taken away by over much moisture the strength that was in hearbs and bread, God gave them then other meats & drinks of strength, in the 9. Chapter of this Book 20. *Noah planted Vineyards, and drank the wine thereof* : But that *Adam* is here to eat, is the hearb of the field and the bread of his own labour : These two were able to strengthen mans hart, as it is said of the one, *Psalms* 104. 15. So long as *Adam* was obedient unto God the earth yeelded all abundance without travell of it self ; for thorns there grew firre trees, for nettles the myrr tree, as it is *Isaiah* 55. 13. then was the earth a kinde and fruitfull Mother, but by this course of mans disobedience the earth is become a Step-mother, and without labour she yeeldeth no sustenance ; yet for all mans labour it may yeeld barrenness, according to *Jeremie* 12. 13. *they have sowed wheat and reaped thorns ; they have no profit of their labour because of Gods anger*.

Three things  
in the Curse.  
First the earth  
curfed :

Secondly the  
Cause :

Upon the Malediction of the earth followeth a necessary consequence of mans labour; for if the earth that was blessed before, the 12. of the 1. Chapter, is here cursed for mans sinne, the fruitfulness must be recovered by mans labour; so that labour is a consequence of the earths Curse: And in this Curse we observe these three things: First the earth it self is cursed: In the 1. Chapter *God said that the earth should yeeld hearbs with seed, and trees with fruit of it self, it was so*: there was fertility and fecundity by Gods breathing: that in the Scriptures is called *a blessed field, wherein is plenty*: If man had stood upright there should have been plenty without pain taking; yet man should not have been idle, there should have been labour with pleasure, but sinne hath made it with pain. The staffe of bread should have indured; *but God will break the staffe of their bread, Leviticus 26. 26.* There shall be no more plenty but penurie; and of it self *germinabit spinas & tribulos, it shall bring forth weeds, thorns, and thistles, and in abundance.* The second thing is the Cause of the Curse, *for thy sake.* In the 3. of *Habakkuk 8.* The question is, *whether God were angrie against the Rivers, the Floods, and the Sea?* as much to say they have not offended. Here the earth hath done no offence: it was not cursed for it self, *non in se, sed propter se in quantum maledicta fuit propter se*: It is all one to the earth in regard of it self, whether it be barren or fruitfull, for when it doth fructifie it is not for it self: it is insensible of punishment, but it is all for mans sake. Man is as the great Sphear, the *primum mobile* to the other Creatures; his obedience to God drawes the obedience of Plants, Trees, Beasts, and all the Elements unto him: during his obedience all Creatures are serviceable unto him; but afterwards the earth was unkinde, and as he moves all Creatures move with him: if he move against God all move against him. The originall world of mans integrity was a Mirrour, for the ancient Fathers are of minde that the Sun was more clear, the waters more pleasant, the earth more fruitfull, all things more perfect; *then all the trees of the field did clap their hands,* as it is the fifty fifth of *Esay* the twelfth verse: But man, changing, all was turned upside downe, all things were changed; the Sunne was dimmed, the waters overflowed, the ayre with cold pierced, the earth was barren and herbs poysonsome, and the one and thirtieth of *Job* verse the fourth, requireth that of the fifty fifth of *Esay* afore mentioned: *Thistles grew instead of wheat, and cockle in stead of barley,* and as it is in the hundred and seventh *Psalme* and the thirty fourth verse, *God hath turned a fruitfull land into barrenesse,* the cause is given, *because of the wickednesse of the Inhabitants.* In the twenty sixth of *Leviticus*, the eighteenth, twenty fourth and twenty eighth verses, God saith, *If they will not obey for love nor for feare, hee will punish them seven times more according to their sinnes, and yet seven times more then that, and if for all this they will not obey him, but walke stubbornly, God will chastize them from seven to seven times more, and still increase their punishment seven times.* The causes must bee distinguished, the earth, of it selfe, before

before was fruitfull, now of it self it is infertile, because the Creature Man is subject to vanity, in the eighth of the Romans and the twentieth verse, and as it is in the twenty fourth of the Prov. and the thirtieth verse: *the field of the sluggard is grown over with thorns and with nettles*: It man be sluggish the earth must be fruitless; so that the earth must be laboured, and that labour must be qualified; the labour must be great, else it brings forth the cockle for corn; this is the perfection of punishment; for according to the sixth of the Hebrews and the eighth verse, *The field that beareth thorns and thistles is near unto cursing, whose end it is to be burned*: and this labour must be continued, which is the third thing; the continuance of it, which is of three sorts. First; It is not simple labour for a day or two, but *cunctis diebus vita*, in youth and in age even to death, as it is in the nineteenth verse, *In the sweat of thy face shalt thou eat thy bread till thou return to earth*. St. Austin saith there is *perpetua corruptio* and *perpetuus labor*, sloth is punished with continuance of labour: in the second of Samuel the eleventh chapter and second verse, thy idleness fell to lust, and as it is in the first to Timothy the fifth and the thirteenth, idleness leadeth to all finnes. Secondly, It is continued with patience; what if thou labour and it bringeth forth *spinas & tribulos*, thorns and thistles, yet must thou bear it, and labour still in the sweat of thy face? like him that planted a Vineyard with much pain and great cost, and he looked it should bring forth grapes, and is brought forth wilde grapes; and as it is in Psalm 127. *the labour is in vain unless God blesse it*: Plenty commeth not by mans labour but by Gods mercy: Vain therefore were they, the first of Habakkuk the fifteenth, *That took fish with the angle and the net, and gathered it in their yarn; and when they had done, did sacrifice to their net and burned incense to their yarn, because by them they thought their portion was fat and their meat plentious*: Their labour is even nothing without Gods blessing, lest as in that place of Habakkuk, they should deifie their own labour: though the earth be unkinde labour thou still, and boast not of thy labour lest it be vain. Thirdly, as it is in the 10. of the Preacher the 10. *If the Iron be blunt it must be whet so have an edge, and if need be of a better edge, then it must be whet with more strength*: And here if great labour will not serve greater must be added, harder labour must be used, it must be *labor sudoris*; if thou wilt have hearbs for thy meat only smaler labour will serve, but if thou wilt feed upon bread, thou must use much labor, thou must labour and sweat; thy nutriment must be by an excrement, bread is the interest of thy continuall labour: this is the yoke of the sins of Adam. God in punishing the Israelites will remember the land which he gave them, *Leviticus 26. 42. and they must suffer the punishment of their iniquitie*; yea, when you shall remember your own wickedness, yea shall judge your selves worthy destruction for your iniquitie, in the thirty-sixth of Ezekiel and the thirty first: Paul, in the first of the Corinthians the ninth and the fifteenth, saith *it were better for him to die than not to doe his duty*.

Thirdly, Labor continued.

Now

The use of the  
Scripture.

Now this sentence upon *Adam* hath this use for us, *spina & tribuli*, the thorns and thistles when we walk in the field speak to us as Gods book doth, and make us a Sermon, telling they should not have grown there but for us, the earth should not have been cursed with barrenness but for our wickedness : if the thorn prick, or the nettle sting thee, it will say *hoc propter te*, I was first brought and still I grow to make thee remember thy obedience, so that the very nettle that is good for nothing shall put thee in mind of thy fault : Be not angrie with the earth if it be barren, for it will say it was so *non propter se, sed propter te*. To conclude this point well faith a Father, we must have not only *sensum pœna in corpore*, the feeling of punishment in our body, but *sensum ira divina in mente*, the feeling of Gods wrath in our soul.

Mercies in this  
Sentence are  
five.

1.

But now not to leave you plunged in despair with consideration of grievous punishment, in a word I will touch the alay of this punishment : be comforted, though God be just yet he is mercifull, *non est Crux sine Christo*, hast thou a Cross then hast thou Christ to comfort thee. God hath left five signes of his mercie in this sentence, which the ancient Fathers term *vestigia miserantis gratia*, impressions of Gods mercifull favour. The first is, *non dixit maledictus tu*, cursed be thou, as he said to the Serpent, but *terra maledicta*, cursed be the earth : the nature that sinned is not cursed, nor is it like *Cains* curse in the fourth Chapter and eleventh verse ; for there is he cursed from the earth, but here the earth of which *Adam* was made, not *Adam* himself was cursed. Secondly, he is punished but with a little labour to his great sinne, with a watry drops of sweat, and the sweat is but an easie sweat of the face, not like Christs sweat in his prayer, the twenty second of *Luke* the fourty fourth verse, *which was like drops of blood trickling down to the ground*. Thirdly, God might have suffered the earth to have been fruitless let man have laboured never so much, but that man for all his sinne, yet with his labour shall make the earth fruitfull, in my opinion is a great mercy, which I ground out of the one hundred twenty eighth *Psalme* : *when thou eatest the labour of thy hands*, faith *David*, *thou shalt be blessed*, : It is a blessing when the *Wife* is fruitfull as the *Vine* upon the house side ; when thy *Children* are as the *Olive-plants* about thy *Table* : and it is a blessing that yet with labour the earth shall bring forth fruit : It is a comfort that your labour shall not be in vain, as *St. Paul* speaketh, the first to the *Corinthians* the fifteenth and the fifty eighth. God in mercy sendeth rain to water the earth, what to doe ? *Isaiah* telleth you in his 55. chapter and 10. verse, *to give not only bread to the eater but even seed to the sower* : It is a comfort when we sowe that we shall reap ; he that soweth, careth, reapeth, thresheth, doth it in hope, the first to the *Corinthians* the ninth chapter and tenth verse. God giveth bread to the hungry and the seed to further increase by labour, *dat acquisitum*, that thou hast gained through thy labor. Fourthly, it is a great mercie to call it *panis tuus*, thy bread, thou shalt eat of thy own bread ; this is mercy, I say, to terme that

mans

mans which is Gods. Lastly, this labour hath a date and an end, it hath *tempus refrigerii*; upon the amending your lives, God will put away your finnes, and a time of refreshing shall come from the presence of the Lord, *Acts* 3. 19. Let this be lastly your comfort; that though you labour long, yet you shall have a resting after your labour.

*In sudore vultus tui vescitor cibo, donec revertaris in humum; Gen 3. 19: cum ex ea desumptus fueris: nam pulvis es, & in pulverem revertêris.*



Now are we to handle the other part of *Adams* Sentence and punishment; and in the Sentence we are to consider the ground of it, and the nature or form of it: Disobedience is the ground of this sentence, and this Sentence is made even a Law; for according to that of *Paul*, *Romans* 6. 2.

*October 29: 1598.*

The ground and nature of the Sentence.

*The Law of life which is in Christ Jesus, hath freed me from the Law of sinne and of death, so that sinne is the cause of death. Hence sprung the Pelagian heresie, condemned by the Councell of Carthage; That said that though we sinned, yet we were freed, though we lived never so dissolutely, yet we were saved. After Christs comming death was not the reward of sinne: but mark what St. James, in his first chapter and thirteenth verse, saith, When lust hath conceived, it bringeth forth sinne, and sinne, when it is finished, bringeth forth death; and St. Paul, in the fifth to the Romans the nineteenth and the twenty first, saith, That as by one mans disobedience many were made sinners, so by the obedience of one many were made righteous: and further, That as sinne reigned unto death, so grace by righteousness might reign to eternall life. Truth it is, that through sin came death, and that death hath rule over all; Adam at the first by sinne brought death, the last Adam by obedience brought everlasting life; and as Paul, in the first to the Corinthians the fifteenth chapter and the twenty sixth verse, saith, That the last enemy that Christ should destroy was death; for as it is in the same chapter, As in Adam all die, so in Christ all shall be made alive, and the very wages of sinne is death, but the gift of God is eternall life, saith Paul in the sixth to the Romans and the twenty third verse, Touching the nature and form of the sinne, God is not the agent in sinne, but the cause of sinne is only from Adam himself. And according to that of the Wise man in his first chapter and thirteenth verse, God hath not made death, neither hath he pleasure in the destruction of the living; and in the eighteenth of Ezekiel and the twenty third, God hath no desire that the wicked should die, but if even the wicked return from his waies he shall live: so that Adam and his sinne was the cause of death, death was*

*Council Carth. 7.*

Death.

*Galatians 3.*

The nature and form of sinne.

God is not cause of sinne. Adam and sin cause of death.

T t

made

made by him, for God is the God of life. It was the finne of *Nineveh* that made God to threaten destruction to *Nineveh* within fourty dayes; but when, as it is in the third of *Jonah* and the eighth, they returned by repentance from their evill waies, God shewed mercie and they were not destroyed. *Adam* he forsook God of himself, and so he brought death to himself: So long as he shewed his obedience unto God, the other Creatures were obedient unto him, there was no enmity between him and the other Creatures; in time of obedience he was not in danger of death: God breathed into *Adam* life, *Adam* brought death. The Prophet in the 104. *Psalm* 29. saith, *If thou take away their breath, they return to their dust; so that life is Gods, but dust is their own, ground and they have their moisture, and when that moisture is dried up and taken away it turneth to dust; ex argilla fabricavit hominem Deus: Job* in his tenth chapter and ninth verse saith to God, *Remember that thou hast made me as the clay, and wilt thou bring me to dust again: for if the moisture of the grace of God be taken away, what are we but dust.* The Heavens send down the dew from above to moisten the Earth, *Isaiah* 45. 8. *It is the spirit of God that giveth the moisture to beleeve, John* 7. 39. If that be taken away we are but dust. Thus farre of it as a Sentence.

A Law.  
To dust shalt  
thou return.

Now of this as of a Law: First touching the certainty of it in these words, *to dust thou shalt return*; of the uncertainty when, *donec*, untill. There are those that escape the first part of this punishment of *Adam*, that live not in the sweat of their face, *qui non vivunt ex labore sudoris*, there are those that live at ease and yet fare daintily, that have abundance and take no pains, *that lie upon their Beds as the doe turneth upon his hinges, Proverbs* 26. 14. But though they escape that part of the Sentence, this part takes hold of all, for all must die; this is universall this is certain *Statutum est*, it is a Statute and a Law that all must die, from the first to the last *Adam*, the first to the *Romans* the fiftenth: *David* himself saith of himself in regard of mortalitie of the body, *Psalm* the twenty second and the fixth, *I am a worm and not a man.* We have comfort in *Jesus Christ* to live for ever: this was it that *Jesus* said, *that John should not die*, the twenty first of *John* and the twenty third, and by him we look for the resurrection of the body. This it was that made *Job*, in his nineteenth chapter and twenty sixth verse, to say *That though after my skin wormes destroy this body, yet shall I see God in my flesh.* Touching the extent of this, that it is universall to all to die, it is plain not to be denied; for as it is in the eighty ninth *Psalm* and the fourty eighth verse: *What man liveth and shall not see death? shall he deliver his soul from the grave?* Though God hath said to Kings and Princes and Judges of the earth, yee are Gods and Children of the Almighty, yet yee shall die as men and fall like others, *Psalm* the eighty second and the seventh, *Laquei mortis, the snares of death compass about the Godly; their body goeth to the grave, but their soul returneth to rest, Psalm* the one hundred sixth and the seventh verse; and as it is in the second

A universall  
Law.



cond of the Preacher and the sixteenth, *The wise man dieth as well as the fool* : Look what sentence is given upon man, falls upon the rest of the Creatures, for man is the great Count-palatine of the world, and the chief mover in the Sphear, as he moveth all are moved, and the Elements, and Birds, and Beasts were subject to Mans change; his disobedience made all disobedient and out of order; yea as the Wise-man saith in the nineteenth of *Ecclesiast*. and the fifth *All the living know assuredly they shall die*. So much for the certainty to all.

Now of the uncertainty of the time, *donec* untill, which is verie uncertain. *Isaac* though he were old and neer his death, yet in the twenty seventh of *Genesis* and the second he said, *senex sum & diem mortis nescio*, I am now old and know not the day of my death. The men of this world have their Portion in this life : there are the gates of death, as *David* speaketh, and *laquei mortis*, the snares of death. This time cannot be discerned, it is nighest us when we think our selves most secure : For when the rich man had layed up store for many years, and said to his soul take thou thy rest, even then came it, *hac nocte*, this night thou shalt die. Death is pronounced upon all; but a flaming fire and vengeance belongeth only to the ungodly, the second to the *Thessalonians*, the first chapter and the eighth and ninth verses.

Uncertainty.  
*Donec* untill.

Now touching the mitigation of this death in this sentence of death, for as the Wise-man speaketh in the seventh chapter and the seventeenth verse *The vengeance of the wicked is fire and wormes*; this bitterness must be alayed, for as *Bernard* saith, *non est crux sine Christo*, *non est punctio sine unctione*, there is no cross without comfort, no punishment without ointment. *Christ delivereth them from the fear of death* (that is Gods anger) *that all their life were subject to bondage*, the second to the *Hebrews* and the fifteenth : so then the fear of death must be alayed with the hope of life. For though the wicked be cast off for his malice, yet the righteous hath hope in his death; the fourteenth of the *Proverbs* and the thirty second. This is joy to us even in death, *that Christ will change this vile body, that it may be fashioned like his glorious body*, the third to the *Philippians* and the twenty first, and according to the fourteenth of the *Revelations* and the thirteenth, their hope is with a blessing; *beati mortui qui in domino moriuntur*, blessed are the dead which die in the Lord, for they rest from their labours. Now in the verie words of the Sentence are implied two sorts of this delay : *Donec* implieth that they shall labour untill; then untill implieth no eternity : there is a consummation of labour : there is end of labour and an assurance of rest, the blessed rest from their labours : *tempus est refrigerii*, there is a time of refreshing, the third of the *Acts* and the nineteenth. They that live in ease are weary of it : *Salomon*, in the first of the *Kings* the eleventh chapter and the fourth verse, died in his age. *Abraham*, in the twenty fifth of *Genesis* and the eighth, yielded the spirit and died a good age; and death is not only a resting from labour, but from sinne also.

Mercy in death

The fear of death.  
The hope of life.

*Donec* implieth an end of labour.

Death is a resting from Labour and from sinne.

*Paul*, in the seventh to the *Romans* and the twenty fourth, desireth to be delivered from the body of sinne, which he calleth the body of death. The holy Fathers on that place, but this difference, that the Martyrs desire to die that they might not sinne, the Malefactors because they have sinned.

A delaying of the punishment.

A bodily punishment.

The Soul immortall.

*Hevab* the Mother of the living.  
The Lord is *Deus vivens*.

The first death  
The second death.

The other part of the delay is the chiefest, which is the consideration, that there is an exemption of death from the best part of man a qualifying of the punishment; for the soul and body both offended, but the body only is punished; the soul mans better part is free, that is not touched. He saith not here *thou shalt die the death*, but *thou shalt return to dust*; for as it is in the third of the *Preacher* and the twentieth, *all was of the dust and all shall return to dust*: It is the body only that returneth to dust, but the soul returneth to God that gave it. Mans heavenly part shall be free from this sentence: the head of man, his soul, which is neereft God shall be safe, though his heel be bruised: The earthly part shall return to that it was, but the heavenly part retaineth still the immortality. If *Christ* be in us, the body is dead, because of sinne; but the spirit is life for righteousness sake, the eighth of the *Romans* and the tenth. This then giveth comfort in death, that though the body die the soul shall live for ever: This gave comfort to *Adam* that he had thus well escaped, that in the very next verse he calleth his Wife with joy *Hevab*, which is the Mother not of the dead but of the living, for *Hevab* is *mater viventium*. In the twentieth of *Luke* the thirty seventh and thirty eighth verses, *The Lord is called the God of Abraham, of Isaac, and of Jacob*; yet is he not the God of the dead but of the living, for all live unto him: yet then the Patriarchs were dead; but though the Grave had their body, God had their soul: the Patriarchs died, their soul lives, the third of *Exodus* the sixth, to be compared with the former place; for after death they were not dead, but removed to another state of life. God will bring his again from the depth of the Sea, *Psalme* the sixty eight and the twenty second, so the godly shall suffer the first death; *Revelations* the twenty first and the eighth, expoundeth that place: But the wicked and the accursed shall have their part in the Lake which burneth with fire and brimstone, which is the second death: the first death is the death of all, the first death only is the death of Saints, but the second death is the death of sinners. *Dauids* soul is delivered from the sword, *Psalme* the twenty second and the twenty first; but death feedeth alwaies upon the wicked as sheep feed upon a Common, and as their life was without repentance, so their death shall be without end: the godly wish for death to rest from their labours, the wicked wish for death that live in torment, which is great, *Revelations* 9. 6. The gates of death are mentioned in the *Psalmes*; and in the seventh of the *Proverbs* and the twenty seventh; *Penetralia mortis, the Chambers of death*. The wicked live not only in the Gates, in the Courts, in the Chambers of death, but even in the Dungeon of death, in the twenty third *Psalme* and the fourth verse, and in the seventh of the *Romans* the twenty fourth, are to be delayed: in the one is mention

mention of *umbra mortis*, in the other *carpiu mortis*; they are to be delayed, with the 9. of *Marke*, the 1. where it is said, *that some there are that shall not taste of death, till they have seen the Kingdom of God come with power*: So that the first death takes hold of the body, but the second death toucheth them not; *For they that be faithfull unto death, shall be crowned with a crown of life*, *Revel. 2. 10.* and in the 11. verse, *the godly that overcome shall not be hurt of the second death*: *Isaiah 26. 19.* they are subject to the naturall death, but free from the eternall death: This is their comfort in the first death, to have deliverie from the second death, By the resurrection of the dead to life is a second return; for by the first return the body returneth from dust to dust, but the second is from dust to glorie; which is a return not of the soul, but of the body also; according to that of *Job*, *This body of flesh shall be covered with immortalitie*: and according to that of *Hosea*, the 13. chapter and the 14. verse; *The godly shall be redeemed from the power of the grave and death*: and according to that place of the Prophecie, *Christ will be the death of death it self*; but most plain of all, is that of the 1. of the *Revelations* the 18. spoken of Christ, *That he is alive but was dead, but now he is alive for evermore; and he hath the keyes of hell and of death*: This then doth alay and qualifie the bitterness of this sentence. Hence now may we gather use to our selves in these five things: The first is though it be bitter yet it is wholsome: the first use is taken out of *pulvis es*, Learn hence *unde es* from whence thou art; thou art but of a clod, be not proud; thou treadest upon that thou art made, let that put thee in minde of humilitie; boast not of thy honour, for thy honour is in the dust. *There is nothing in the grave whither thou goest*, *Preacher 9. 11.* *Quid ergo attollis cervicem in pulverem reverfarum?* this is a means to learn humility, learn of your selves what you are and then be humble. *Austin* saith that the time will come to give an account to God of thy doings; remember thy own frailty and be not proud, *for God knoweth whereof we be made, he remembereth we are but dust*, *Psal. 103. 14.*

Death naturall  
and eternall.

Resurrection,

Return,

The use hereof  
is diverse to  
learn.

1.

Humility

The second use is out of *pulvis in pulverem*, dust to dust. We must remember whither we are to goe: we are now dust, but *sub aliand forma* in the likeness of flesh, but we shall be dust in the likeness of dust it self; our flesh of dust shall be turned into dust: and according to that of the 14. of the 11. *Thy pompe and pleasure is brought down to the grave, the worms shall cover thee*: then with *Job. 17. 14.* *thou must say to corruption, thou art my Father, and to the worm, thou art my Mother and Sister*; and as it is in the 26. of *Isaiah* and the 19. *the dust must be our dwelling*: joy not then in the joyes of this world which are but dust and corruptible; they are as *Austin* saith *gaudia privanda*, but sorrow for *gaudia aeterna privanda*, sorrow lest thou be deprived of eternall joyes.

2.  
To regard  
things of this  
life as dust.

The third use for instruction is out of *revertis*, shew thou return. The state of our life is alwaies in motion and in revolving, like a Ship a sailing. *Job*, in his 14. chapter and 14. verse, called the 14.

3.  
Our life  
unconstant,  
or death  
uncertaine

urrection after death a *changing*, it is like a shadow, it is still turning and returning; Paul saith in the thirteenth to the Hebrews the fourteenth verse, *Wee have here no continuing City, but wee looke hereafter for one, our life is unconstant, our death uncertain, alwaies changing*: this the inconstancie of mans life is the morive to good, as the other is the retentive from evill. Paul saith, *hee dieth daily*, from sin; here on the earth wee must not seeke for the hill of certain repose, but look in heaven for a perpetuall City. The Tents and Tabernacle are taken away, therefore (with Abraham) *Wee must looke for a City having a foundation; whose builder and maker is God*, the eleventh of the Hebrews, and the tenth verse.

4.  
A time to  
return.

The fourth use is out of *donec revertens*, untill thou returne, a time of returning, where wee must learne to returne by repentance unto God, before wee returne to dust, that so wee may returne againe from dust unto God, let men bee alwaies ready, *spend not thy daies with the wicked that goe suddenly down to the grave*, the twenty first of Job and the thirteenth; the fourty fifth of Isaiah and the eighth, *And as they live so they die like beasts*, the third of the Preacher and the nineteenth.

5.  
We must re-  
turn to God.

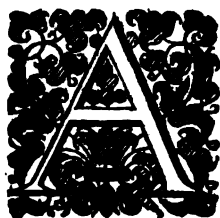
The fifth and last is, that we must return to God; *For shall the dust give thanks unto thee*, the thirtieth psalme and the ninth verse: *The godly shall be delivered out of temptation, though the unjust be reserved to judgement*, the second of Peter the second and the ninth. We must return to God *per penitentiam*. Let it not be thought incredible that God should raise againe the dead, the twenty sixth of the Acts and the eighth, the first of Jea. and the eighth. So a man shall return to God very well, by due consideration of these things; from the first, *pulvis es thou art dust*; to return to God by humility; by the second, not to joy in this world but in God; by the third, to rest our turning and returning in God; and by the fourth, to comfort our selves, that out of the grave we shall rise to live with God. But what made Abraham to add ashes to dust, the eighteenth of this Book and the twenty seventh, he saith *I am O Lord but dust and ashes*. The Fathers upon this place say that dust is our beginning, and if we doe not obey God, by fire we shall be turned into ashes, ashes will be our ending: We are all naturally dust, and we are all by desert also but ashes: and although (by no means) you cannot avoid to be dust, yet by an upright life you may avoid to be ashes: though we cannot but incurre the first death; let not the second death take hold of us: Though the grave inclose us, let not hell swallow us. All we eat, all that we care for in this world is but for dust; and for that will turn to dust. If we be nothing but dust, if we hope for nothing but dust, if we care for nothing but dust, we shall be swallowed up in dust. *Let us remember we are clay, but*

Abraham  
addeth ashes to  
dust.

Above all re-  
gard thy soul.

*God is the Potter, Isaiah 64. 8. Above all regard thy soul, then shall thy body of dust return to dust, and from dust shall return again to God that made it; and thee, thou, and thy body shall return to glory.*

*Vocavit autem Adam nomen uxoris sue Charviam : eo quod ipsa Gen 3. 20.  
mater sit omnium hominum viventium.*



Adam here calleth his Wife by a new name, not by the former name in the 23. of the former, which was Woman. The myserie of this name compared with the former Sentence is great; she is called here *Hevah*, she hath no name of dejection and despair, but of life and of comfort: Hereby is to be gathered, that notwithstanding the sinne committed and sentence pronounced, yet there was in Adam some matter of hope, for he beleeveth the promise made in the 15. verse before, *that the seed of the Woman should break the Serpents head*: This was as it is in the 2 to the *Corinthians* 1. 16. *The favour of life unto life. Abraham beleeveth in Gods promise*, the 15. of this book the 6. by this Scripture Adam left a Monument of his beleefe, as in the other, *Abraham left a Monument of his faith. The seed of Abram in his age was promised to be*, in the 5. verse of that chapter, *as the starres of heaven. Abraham desired to see the day of Christ*, and he saw it by faith.

Herein we will consider these two things, first the imposition of a name, and then of this name. For the first, the imposing of names is an argument of superiority and power: in the 19. of the former chapter it is shewed, in the naming of all the Creatures by man, which names were properly given by him. In the thirty fifth chapter and the eighteenth verse, *Jacobs Wife before her death called her sonnes name Ben-oni*, but his Father changed that name and called him Benjamin, from the soune of sorrow to the soune of strength. Jacob was after called *Israel*, the tenth of the same chapter: the name of *Sarah* was turned to *Sarah*, the seventeenth of *Genesis* and the fifteenth verse, *as of Jacob by the Angell into Israel*, the two and thirtieth chapter and the twenty eighth verse: and out of these new names is taken matter of great mystery; And Adam before called her *Ishah*, woman, as another from man, but here hee changed that to *Hevah*, which is a name of life to others. Now then touching the imposition of this name, wherein wee will consider the signification of this name, and then the qualitie thereof. In the seventh of the former chapter, *God breathed into man the breath of life*, and man was a living soule, and here her name is a name of life; Now life is two fold, either for a time, or for ever; shee is a mother of life, in regard of this life, for that her birth is not of an abortive it is a blessednesse, production and education are in regard of this life, that of the twenty ninth chapter and one and twentieth verse is; *this of this life my terme is ended. Zarah*, this name belongeth to all females, in respect of this life, for all bring forth life, though to die.

If

It only this life were here regarded, the ancient Fathers that came from her, though they lived long, yet they died and have long layn dead; and in regard of the length of their death, shee might have beene called the mother of the dead, therefore this name is understood of the other life which is eternall, for after death they had hope of another life. *David* in the twenty seventh *Psalme* and the thirteenth verse, *Should have fainted but that hee beleevved to see the goodnesse of God in the land of the living.* And in the hundred forty second *Psalme* and the fifth verse, *hee had his portion and hope in the land of the living. God is the God not of the dead but of the living,* the two and twentieth of *Mathew* and the thirty second verse.

Now where there is a Commandement or Promise of life, there is meant eternall life: *Hee that doeth the Commandements shall live,* not a mortall but an immortall life, the Covenant of life to the Priests and Peop'le in the Leviticall law is that life: That was it that made *Job* in his nineteenth chapter and twenty fifth verse, to assure himselfe that his Redcemer lived, and so should hee; but most plainly speaketh Christ himselfe, the eleventh of *John* and the twenty fifth verse, of himselfe, *that hee is life, and hee that beleeveth in him though hee were dead yet shall hee live,* and in the very nature of the word it selfe is a double being, the one temporall, the other permanent, which is expressed in the originall by difference of one letter, *Hagab* and *Havab*, all have the common life, but there are those that are strangers from the life of God, the fourth of the *Ephesians* and the eighteenth verse, and there are those to whom God is life and length of dayes, the thirtieth of *Deuteronomie* and the twentieth verse, so that not by consequence, but by the very essence of this name is meant life eternall; *God hath his booke where hee writeth the living,* the thirty second chapter of *Exodus* and the thirty second verse, *there is a booke of life,* the sixty ninth *Psalme* and the twenty ninth verse. *God promiseth to give to him that overcommeth, to ease of the Tree of Life,* the second of the *Revelations* and the seventh verse, and the ancient Fathers upon that place, *non dedit corollam, sed coronam vitæ,* he gave a crown of life, which is life for ever.

There is a myserie also in the qualitie of the name, which is comprehended in the word it selfe, which is a bringing of good news and glad tidings; as are cold waters to comfort the thirstie, so is good news from a farre Countrey, the twenty fifth chapter of the *Proverbs* and the twenty fifth verse; *When Jacob heard that Joseph his sonne was yet alive, in a farre and strange Countrey, and that they had brought him Chariots, these tydings revived Jacob that was in age,* the fourty fifth chapter and the twenty seventh verse; this name of life is even as a name of joyfull tydings; If in matters of this life it bee so, then much more in things spirituall, after wee have sinned and deserved punishment, then absolution and remission is a joying of a mans heart, and there is joy in this name, that word is life, & *vita est ex verbo*, man at the first was made a living soule, the seventh of the former chapter. In the sixth of *Saint Johns Gospell* the

the sixty third verse, *The words Christ spake are spirit and life*, and he gaine in the sixty eighth verse of the same chapter, *Peter saith to him, thou hast the words of eternall life*; It is observed by the Greeke Fathers that the seventy Interpreters did put downe *Hevab* under the same letter *Evangelium*, which is *good tydings*, this word is the abstract of the eternall word. In the first to the *Corinthians*, the fifteenth chapter and the forty fifth verse, *the first man Adam was a living soule, the last Adam was a quickning spirit*, a living Soule is in it selfe, a quickning Spirit is unto others, *in the word was life*, the first of Saint *Johns* Gospell and the fourth verse, and in the first Epistle of Saint *John* the first chapter and the first verse; *Christ was the word of life*, and life it selfe, *verbum vita, & vita*, hence wee receive Grace here and hereafter: And herein is the manifestation of the Trinitie given in this very name of *Evab*. The myserie of salvation was known to *Adam* before hee gave the name, God hath given to his sonne power over all flesh, *that hee should give eternall life to all them that beleve in him*, the seventeenth of Saint *John* and the first verse. The Promise of Christ was in this, *that the seede of the woman should breake the Serpents head*, not the seede of man, but of woman, therefore hee still keepeth his owne name; but changeth her name from *Ishab* to *Evab*, saying with himselfe *I am Adam still, from now it is nothing but earth*, but from the Promise made by God to the woman hee giveth her the name of *Hevab*, and from *Hevab* hee giveth life to the end of the world, for the Fathers gather out of the first of the *Corinthians*, the fifteenth chapter and the one and twentieth verse, *That by Adam came death*, hee is *pater mortuorum*, but by the Promise of Christ in this name, shee is *mater viventium*, the mother of the living; for by Christ we live, and hee is *theresurrection of the dead*, the ancient writers observe that *Adam* was *pulvis*, & *in pulverem reversionem*, hee was dust and to dust hee should returne, that is, of his owne nature; but by *Hevab* is promise of Grace, and though wee, as by nature, die with *Adam*, yet God will raise us up by Jesus Christ, the second to the *Corinthians*, the fourth chapter and the thirteenth verse, *It is hee that riseth the dead out of the dust*; according to the hundred and thirteenth *Psalme* and the seventh verse, this is it that made *Paule*, the second to the *Galatians* and the twentieth verse, to say, *That I live, yet not I but Christ that liveth in mee*; and in that I now live in the flesh, *vivo in fide filii veri*, the just liveth by faith, and shall live the life of Grace; shee is here then called the mother of that life; for this verse aside wee have no memorie that the promise before made was of eternall life, hence then is a fountaine of life, which was by transgression the originall of death, for shee transgressed and thereby came death, but God brings light out of darknesse, and life out of death: But what is faith without charity, even nothing; for faith worketh by charity, the first to the *Galatians* and the fifth verse, then as from hence there is faith to be taken, so out of this name is a worke of charity to comfort us and give her selfe that was dejected and miserably plunged in sorrow

by seeing shee had cast downe her selfe and all mankind by her sin; making her, by her new name, partaker of Gods love and charity; this Charitie is not contained in Eve alone, but continued in her posterity unto the end of the world: *Abraham* had great comfort, the twelfth chapter and the third verse, that *omnes gentes*, all the Nations of the earth in him should bee blessed, the eighteenth of the same chapter and the eighteenth verse; and the two and twentieth chapter and the eighteenth verse; but this promise of all blessednesse was, that in her, *omnes viuentes*, all living should bee blessed; for all that have bene, all that are, and all that shall bee, are partakers of this promise; for it reacheth from *Eve* to the end of the world; In the first name *Isa*; shee is the mother of natur of them that live and then die, but by this name shee is the mother of Grace of them, that though they are dead yet still live for ever: by the one shee the mother of mankind; by the other of the Church. *Job* in his tenth chapter and twelfth verse saith, *vitam et gratiam vivisisti mihi*; which life is the life of God eternally. Therefore *Adam* by this name did comfort himselfe; his wife, and all others in their miseries, in that we cannot bee free only by the first name, but the besthood *Eve*, of Grace, of the promise, and of Hope, and of child of the Church; of the holy Iude, to obtaine the life of God eternally. And lastly, according to that of the second of *Malachi*, *Uersus habetis makeris the evermore pure and life*.

Gen. 3. 21.

*Fecitque Jehova Deus Adam et uxor: eum tunica pellicea, quibus vestivit eum.*

Dec. 7. 1598.

This verse is, as it were, the opening of Gods wardrobe, and giving the robe of liverie and apparel, wherein is mercy and favour, in judgement; for after the Sentence God promised life, and there gave a tunicke of apparel, so that as *Jerome* speaketh, this commandeth Gods mercy in his judgement; as there was a mercy precedent in the promise of life, so there is a judgement in this provision; and God mingleth mercy with judgement, and joyneth Promise with punishment; according to that of the Levitic eighth verse and the twenty ninth verse, this favour God wrought for us, before hee our Sentence gave, hee gave Hope of life everlasting, and here added a tunicke as the signe of this favour; for all that are of this world for foode and the flesh, but *facti sunt imago dei*, and these things shall be ministered unto you, the first of *Malachi* and the thirteenth verse.

Five parts of this verse.

This verse doth offer in it self five parts; as the first is of *Adam*. The first is in the persons of *Adam* and his wife. The second is that God made so. The third is in apparel. The fourth is of *Skins*. The fifth is, that there was a tunicke made.

Out



Out of each of these there is a double consideration of good use.

To begin then in order : Out of the persons of *Adam* and *Eve* we learn, that though they were sinners yet God gave them his providence and provision : *The Sun shineth on the good and on the bad, the rain falleth on the just and the unjust*, the fifth of *Matthew* and the forty fifth, *he is kinde unto the unkinde*, in the sixth of *Luke* and the thirty fifth ; If God then give not over the wicked, much more he will not leave the faithfull.

Secondly, he extendeth his providence not only to sinners but even to the bodies of sinners, which is shewed in his providence before for the bellie, and here for the back ; both these are expressed in the tenth of *Deuteronomy* and the eighteenth : *Food and rayment is all we should desire in this world*, the first to *Timothy* the first and the eighth, yea Gods providence goeth further than for the bellie and back, *for by it all the hairs of the head are numbered*, the tenth of *Matthew* and the thirtieth ; his providence watcheth over the soul and the body, over the wicked, then much more the good.

The second point is God made : he arraid the Heavens with starres and the Earth with grass, and here he arraid Man with skins : Here let us not search into the curiosity of the Jewes how God made them and what skins they were. It is said in the holy Scriptures, that God builded an house, it is not meant that he was a Carpenter, and here it is to be understood not that God was their Taylor, but that God gave them power to kill beasts, and capacity to make and shape apparrell, he was not the Workman himself. In the seventh verse before *they made themselves Breaches of figge-leaves to cover their nakedness* ; they were for no use nor continuance, they were but vain : God must teach them and direct them their clothing ; Mans reason without God *hath a shew of wisdom*, but is without understanding, the second to the *Colossians* and the twenty third. In the first of *Samuell* 15. 15. *Saul* in his own conceit thought he had done well, *to save the best of the Sheep and Oxen*. That apparrell that *Adam* made was cold and could not hold.

The third is Clothes or Coats ; in the originall tongue it is expressed that which is to cover and to defend. Before *Adam* in Paradise had a care to have a Cover, *ad honestatem*, for shame : there is a Commandement against the uncovering of shame, in the eighteenth of *Leviticus* and the sixth : which *Paul* in the first to the *Corinthians* the twelfth chapter and the twenty third verse calleth our *uncomely parts*. *Sam* and *Japhet* will cover shame, though wicked *Cham* will discover it. The brutish Savages respect not their nakedness : The Sect of the Cynicks and the Adamites were shameless of their shame : in the sixth of the *Revelations* shame must not be seen. *Adam* by the light only of reason covered his shame, that so this covering might be *Velum verecundie*, a Vail of shamesfastness. We must beware that we change not our clothing *in vexillum superbia*, to be the standard of pride : at the first it was ordained for a covering for lust, we must not then make it a provocation for lust ;

it is made by God to suppress lust, we must not then make it as a procurer of sensuality: Such is the attire of an enticing Woman, in the seventh of the *Proverbs* and the ninth. *St. Jerome* upon this place, saith, that it is opposite unto this use or first institution of apparel to make it *nidum luxuria*, a nest for lasciviousness. The second reason why God made them apparel, was for defence both of the cold of *Winter* and the heat of *Summer*, to save them from the weather. *St. Paul*, in the second to the *Corinthians* the eleventh chapter and the twenty seventh verse, among other miseries reckoneth *cold and nakedness*; and as it is in the fifth of the *Lamentations* and the tenth, the Prophet speaketh *heat maketh the skin black as an oven*, so these clothes defended the skin from the offence of all weather; *For in nature every one nourisheth and cherisheth his own flesh*, the fifth to the *Ephesians* and the twenty ninth; he nourisheth his belly with meat and cherisheth his back with clothes. *We doe account our selves debtors to the flesh*; the eighth to the *Romans* and the twelfth, *These two are meant by things needfull for the body*, the second of *St. James* Epistle and the sixteenth; but as it is in the thirteenth of the *Romans* and the fourteenth, *Put you on the Lord Jesus, and take no thought for the flesh; facere & non perficere*, were vain to make a Creature and not to preserve it, God will not: but here we must learn to take heed that we make it a defence for necessity, and not an offence for superfluity, the first of *James* and the twenty first.

4.  
Of Skins.

The fourth point is, that this apparell was made of skins: Herein are two things to be learned, first that they were skins of beasts, and then that the beasts were destroyed: the beast was made to be destroyed, but man was to be regarded: they must die that man may be preserved from death; God hath greater regard of us than of all the beasts; *we are of more value than many Sparrowes*, the tenth of *Matthew* and the thirty first: he is allowed here to kill beasts for his apparell, and after to make their Tents of skins: *God hath given us more understanding than the beasts, and more wisdom than the fowles of Heaven*, the thirty fifth of *Job* and the eleventh. The second thing is the quality of the apparell, which is the first that God gave to Man, which they weare for his liverie; they are coverings of great frugality; they are unlike unto ours which are for shew and not for durance. It had been as easie for God to have made them of Silk and of Wool, But God regarded not the gorgeous shew. This simplicity of apparell confoundeth the multiplicity of apparell in these daies, which they may well call a world of apparell: The gorgeous attire of the daughters of *Zion*, the third of *Isaiah* and the sixteenth, shall be altered to beggerie, so that they shall discover their secret parts. Here apparell was made for the body, but we make apparell for apparell, vail upon vail: the frugality confoundeth the riotousness and madness of apparell, and this simplicity our sumptuousness: we are ashamed of *Adams* attire, but *Adam* would be ashamed of us and our prodigality. This apparell was

was without pride : *Christ commandeth us not to care for our body, what so eat or so put on*, in the sixth of *Matthew* and the twenty fifth ; the body is better than rayment, but now mens apparrell is much more worth than the body ; for as farre as earth is from heaven, so farre doe we differ in apparrell from the ancient world : and now men consume their daies in vanity, as it is in the 78. *Psalme* and the 33. before plainness was sufficient, but now cutting and imbroiderie and needle-work on both sides, nothing will suffice : *Esa* for his belly sold his birth-right, in the twelfth of the *Hebrews* and the sixteenth : *Achan* for a little costly apparrell lost his soul, in the seventh of *Joshua* the twenty first, and with his covetousnesse he went to Hell : it was a goodly Babylonish garment : the simplicity of apparel was from Paradise, but the pride of apparel seemeth by that place to be from *Babylon*. The sumptuousnesse of apparel leadeth men into sundrie tentations, the first to *Timothie*, the sixth and the eight verse ; this is it that makes men to be lovers of themselves, as it is in the second to *Timothie*, the third chapter ; It draweth men to extortion, but say rich apparel be worn without extortion or oppression or ill means, yet it busieth the minde with vain thoughts, and hindereth charitable works ; for often that too is bestowed upon vanitie, which might better be bestowed in charity.

The fifth point and last is, *Adam* looked not scornfully upon his apparel, but was content with it, which few of his posterity are; for still, though it be never so well, yet one way or other they still mislike: that is the first. Secondly, We must think well of such as weare such simple skianes, and not account vilie of them for having such apparel: For those that went up and down in Sheeps skins and Goats skins, were such *quibus non dignus erat mundus*, of whom the world was not worthy, the eleventh to the *Hebrews* the thirty seventh: But he, in the sixteenth of *St. Luke*, the tenth verse, sheweth that he was clothed in purple and fine linnen every day, for all this he was not worthy of the world. *Salomon* in his *Canticles* saith, That the Kings daughter is beautifull within, God respecteth the inward heart more than the outward shew, the glory of apparel of gold, or such like; But if the bid man of the heart be uncorrupt, and a spirit of humility before God, is a thing much more set by, the first of *Peter* the third chapter and the fourth verse. Now we desire to be like golden sepulchres, if the out side be gorgeous we care not how foul and filthy the inside is: well therefore say the Fathers, that *nimiam cura corporis ducit incuriam anima*; too much care of the body causeth the carelesnesse of the soul. Secondly, They came hither by into Gods favour, by wearing his liverie they became his servants, and so of his household: They are of the Princes house, to whom he giveth bread and cloathing, the third of *Esaie* and the sixt verse; If they were Gods servants, then God was their Master, and so it is said, the sixt to the *Ephesians* the ninth, that the Master of us all is in Heaven.

**Out of these five clauses, for things corporal, we learn that our**

devising, without Gods making, cannot stand, but is vain; that God regardeth us more than all the beasts he had made; he preserveth our life, though by their death; hence we may learn frugality, and to flie vanity; we may learn contentment and hate of pride; hence we may learn that apparel was first instituted to cover lust, not to provoke it.

Spiritual use.

And further than these literal points we may gather not only a bodily use, but also a spiritual instruction: He might have taken the hair of the Cammel, or the wooll of the Sheep, but the covering him with skinnes doth teach him humility to exalt him to glorie; hence then may we gather matter of repentance and of humilitie, hereby he hath to deject him in four regards, the first is, That by sinne he lay open, in that he was after thus covered, it put him in minde of his sinne, though it was seemly to cover his shame, for to cover a starre or the Sunne is a blemish to either; a Rose or a Lillie are best uncovered in their proper natures: and so Adams nakedness in his innocencie was best without apparel, *The just man shall shine like the Sunne in the Kingdom of his father*, the thirteenth of *Matthew* the fourty third verse. The second regard out of this covering or clothing is, That the birds are covered with their own feathers, the beasts with their haire and wooll, but man must die for nakednesse, unlesse he hath his cloathing from others. Thirdly, Goe to the brute beasts, and wear their skinnes, and by looking on them learn that if thou hadst been obedient, thou hadst not need of such clothing; and repeat that of the fourty ninth *Psalme* the twentieth verse, *Man was in honour and understood it not, and now he is become like beasts that perish*. Lastly, From the beasts being slain, To put him in minde that though he may preserve his bodie for a while, yet in the end *in pulverem reverteris* though these must die to feed and cloath thee, yet in the end thou must die thy self. These penitentiall meditations may be taken from this modell of apparell.

The nakedness of the soul.

Now touching the nakednesse of the soul, and the covering thereof spiritually, hereto may be applied that of the sixteenth of *Ezekiel* the seventh verse, *Jerusalem was naked and barren, but thou hast got thee excellent garments; we are wretched, poor, and naked*, the third of the *Revelations* the seventeenth verse, then this nakednesse, which is of the soul it must be covered; it is that whereto that of the sixteenth of the *Revelations* the fifteenth verse, hath relation, *Blessed is he that keepeth his garments, lest he walk naked and men see his filthinesse*: And God through his mercie covereth our sinne; and it must be covered with a covering of skinne, the brutish affection must be covered with morall virtues, the brutish affection of anger of the Lion must be covered with patience; the brutish affection of lust of the Goat must be clothed with chastity; the pride, the skinne of the Lamb of God, which was the pride of the Serpens with the humilitie of the Lamb slain from the beginning of the world, the thirteenth of the *Revelations* the eighth verse, must be thy cloathing, and we put on Christ by Baptism, the third to the *Galatians* the twenty seventh, *Jacob* was



name of the Lord their God, because they went and served other Gods and worshipped them, even Gods which they knew not : And here because Adam obeyed the Serpent, whom he knew not and disobeyed God whom he knew ; because he would be as God and know good and evil, he tasted the deserved punishment of Gods wrath.

The form of  
the words.

Manner of  
faith.

Now for the matter contained herein, the ancient Fathers doe gather hence, first matter of faith, *quasi unus ex nobis*, Adam is like one of us ; hereby is taken a certain apprehension of the Trinity, to refute the Jews, that God speaketh not as Princes doe, and like Emperors, *We charge you, It is our pleasure, &c.* that though he be one that speaketh, yet he useth the plurall number : but this doth refute them ; for what Prince or Monarch saith *Like one of us*, to shew the unity of Godhead and trinity of persons ; he said not like unto Angels, but *like one of us* : In which words he sheweth both a remembrance or token of the unity and the Trinity, in the fourth of *John* the twenty third verse, *the person of the Father* ; in the twenty seventh verse there following the person of the Sonne saith, *I am he* : So that in *one* is the Godhead, in *us* is the persons. So much of the character.

Ironie.

Scorning.

Secondly, It may seem God speaketh this as an Ironie, in a scorning sort ; for surely it cannot be spoken directly, for he is not become like *God that knoweth all things*, but rather *like the brute beast without understanding* ; he is become by his disobedience liker the Serpent that seduced him, than God that made him. Some take them as Ironical, or which is more, as a *Sarcasme* or biting speech, *Behold, they are as God*, they would have a quaternity instead of a trinity, they know both good and evil : in the first of the *Kings* the eighteenth and the twenty seventh, *Eliak* mocketh the Priests of *Baal*, saying, *Cry aloud, for he is a God, it may be he sleepeth, and must be awaked* : surely this was a scoffing speech : Hitherto apply the first to the *Corinthians* the twelfth chapter the thirty first verse. *Salomon*, in the first of his *Proverbs* the twenty second verse, saith *the Scornor taketh pleasure in scorning* ; so doth not God : yet in the twenty six verse of the same chapter, *Because you have despised my counsell and not regarded my correction, I will laugh at your destruction, and mock when your fear cometh* : and yet surely this speech is not altogether without an Ironie, though it be not altogether Ironical ; for according to that of the *Proverbs* before cited, God scorneth them that scorne and despise him : but it is unusual, and not to be shewed in any one part of the Scriptures, that God useth scorning to the penitent sinner, though as the obstinate, whom neither love of mercy nor fear of punishment can draw to repentance. So then this speech is not a triumphing over them in misery, or a derision of their simplicitie, but rather a publishing or laying open of their sinne by *Ere, behold. Jacob*, in the thirty second of *Genesis* the thirty second verse, though he wrestled with the Angell and had a blessing, yet the sinew of *Jacob* thigh smaketh. This speech of God here is with an affection, it is the speech of affection, an unperfected speech without a period, it breaketh,

A speech of  
affection.

breaketh off before it be full, like that speech of our Saviour Christ, the nineteenth of *Luke* the fourth second verse; *Oh if thou haddest known, at the least in this thy day, those things which belong unto thy peace, but now are they hid from thee*; affection stayeth the course of the speech, it is a speech of commiseration, *ecce homo*: pitie breaketh off the period. In the nineteenth of *John* the fifth verse, when Christ was shewed to the People crowned with a crown of thornes *Pilate* said, *Ecce homo*; *Behold the man*: And *Austin*, upon that place, saith they are words of commiseration, and why are not the very same words here also? So much for the character or form of the words.

Now of the matter of the same. It was concupiscence, desire of honor, beleeve of error, *that they should be as God*, that made them fiene. The Serpent promised them that they should not dye at all; and that they should be as Gods, *eritis sicut Dei*: they heard the voice of the Devill and obeyed him. - Now remember that promise of the Devill is false; hereafter beleeve me and be not deluded by the Devil: So that God giveth them an audible word to ring in their eares in this, and a lesson to continue in their heart for ever, that so he may say with *David Psalm 43*. *Deliver me O God from the deceitfull and wicked man; for he lyeth in wait for blood, and lurketh for their lives*, the first of the *Proverbs* the eighteenth verse; and so detest him that mislead them from life to death, from the sight of God to the heavie indignation of the Lord. This must work compunction, to see the losse of Paradise and the separation from Gods presence, and that through the illusion of Satan they had fallen from so great blessednesse to so great miserie. So much shall suffice for the matter of the publication of his fall.

The matter in them.

The Serpent, as you remember in the chapter before, made them two promises, the one *eritis tanquam Dei*, the other *nequaquam moriemini*. God here in his Sentence sheweth that they have found the contrary of both; for he saith *Pulvis es & in pulvere reverteris*, that is a bar to their immortalitie; and *in labore & sudore comedes panem diebus vitae*. So they shall neither be Gods nor immortal. The tree of life was the ordinarie means to maintain him in time of innocencie; but here God deprives him of that means: he was placed in Paradise, where was the tree of life, he is deprived both of the tree and of Paradise it self, *privatur loco & indumento*: He must labor and clothe himselfe, or starve and die. The tree of life, as the ancient Fathers say well, was *symbolum* or *tessera vita*, a seale or token whereby life was warranted them; for God gave them life, and not the tree of life; and they were excommunicated from this seale and banished from this place of Paradise: *Deus est vita*, God was their life and being severed from God, so they were severed from life: This was the very first patern of civill banishment. He would needs tast of the tree which was to him the tree of death; and would not keep the Commandement nor the Law of Paradise; wherein he was; and wheresoever one liveth under a Law and breaketh the Law where

The Devills promise.

Falsified.

Adams banishment.

he liveth, deserveth punishment : the reason why he should be banished, *lest he put forth his hand and take also of the tree of life*. And this we see to be the general desire of all men, that they are willing to prolong their life even in miserie : rather then he would die, he would take of this tree and live in miserie eternally ; for saith a Father well. *Cupidiores homines vita producenda, quam terminanda*, men doo more upon the prolonging, than upon ending their life : God saw that this desire was inconvenient *to live for ever* : Christ himself died, but now being risen from the dead, *jam non moritur, mors illi ultra non dominabitur* : the sixt to the Romans the ninth verse, *Christ hath triumphed over death*, but Adam, after his fall, had lived, if he had had his own desire, in misery perpetuall, an evil eternal : Our labour and pain is but temporall, till thou return to dust, but the Devils shall be perpetual : God turned the desire of Adam of evill eternall to an evill temporal, with a *donec*. This also is another reason, why it is not expedient that he should have his desire : God before hath promised life in the very promise of *the seed of the Woman* : If God have promised a better life by another means than Adam desired, or the tree of life yeelded, that is in his Sonne our Saviour to live a Heavenly life in eternitie both in soul and bodie, for he changeth the terrestrial life of the bodie subject to pain and misery, which he desired, to a heavenly life full of joy and endlesse glorie : So that in that God debarred him to put forth his hand to the tree of life, was mercie even in judgement. St. Gregorie upon this place saith well, *Materia est misericordia in providentia divina*, God by his providence sheweth great mercy even in Judgment ; it was just that he should die ; but if you consider it well in this Judgment, here is not only a conjunction of mercy and justice, but here mercie triumpheth over justice ; for though God depriveth us of this tree, yet he planteth a better, the seed whereof giveth a fruit better than of that, that is, of eternal life : Zacharie, in his third chapter the eight verse, telleth you, that the branch of this tree is his servant : He is the green tree spoken of in the twenty third of Luke the thirty first verse : *And the right of them that doe his commandment is to be ingrafted in this tree of life*, Revelations 22. 14. and in the second of the same book, the seventh verse, Christ is called, *that tree of life in the Paradise of God*.

Ne jam.

The ancient Fathers, out of *ne jam*, lest now he put forth his hand, doe gather, that though he were now debarred to put forth his hand and take of that tree of life, yet God gives him comfort that yet hereafter he should not be debarred of the putting out of his hand to take hold of the other tree of life Jesus Christ. God saith here, that *Man would be like one of us*, such was his pride and disobedience : to help that, the Sonne of God will be like one of us, such was his love and humility. The Fathers upon the fiftieth of Esay the sixth verse say, that Christ was *Pir doloris*, he was smitten, scoffed, and spit upon like one of us : *He was tempted in all things (sinne excepted) like one of us*, the fourth to the Hebrews the fiftieth verse ; though he were not subject to our infirmities, yet was he subject to our passions,

Mans pride.

Christ's humility.



passions, he lived, he suffered, he dyed like one of us : God saith here of *Adam* in his judgement, *Ecce homo*; and *Pilate* in Christs judgement saith *Ecce homo*, behold the man : So that God became man like one of us, to meet with this, that *Adam would be like God* : He suffered all miserie like one of us, *And he himself bare our sinnes in his body on the tree, that we being delivered from sinne, might live in righteousness*, the first Epistle of *Peter* the second chapter the fourth verse; In a word, behold the Sonne of God is become like one of us, that we may become like unto him, and hath found in himself the tryall of our infirmities. He, I said, is become like one of us, according to that place in the 17. of *Johns* Gospel 21. verse, which are Christs own words, that *as I am in the Father and the Father in me, so you all may be also one in us*, and in the twenty fourth verse there following Christ saith, *Father, I will that they whom thou hast given me, be with me even where I am*. This then is here the separation of us from God, but by Christ we are reunited into Christ, as he is into his Father : and hereby is a restitution to the place *where Christ is there shall we be*. And to conclude we shall be restored to life, to glorie, to eterni-y, to be indeed like to God, by incorporating us into this tree of life, *Whereby most great and precious promises are given unto us that by them we should be partakers of the heavenly nature, and that we should fly this earthly corruption*, the second of *Peters* Epistles the first chapter and the fourth verse : And though the miseries of this life be great, yet according to *St. Pauls* words, they are not to be compared to the joyes of the next life, which are eternall.

*Emisit itaque eum Jehova Deus ex horto Edenis, ad colendum Gen. 3. 13. terram illam ex qua desumptus fuerat.*



Hat which was left before as a broken speech and unperfect, is here supplied and at large expressed; for in these two are contained the execution of the former Precept : And in these two are the two parts of the Execution; In this is the first part, *the sending him out of Paradise* : and this very verse doth offer in it self four several points to be handled, First, *The sending forth*. Secondly, *from Eden*. Thirdly, *Whither ? To the Earth*. Fourthly, *To what end ? To till the Earth whence he was taken*.

First then touching the sending. *Sending*, as a motion from place to place, as an ordinarie moving, is indifferent : The Angel, in the sixteenth of this Book the eighth verse, asketh *Hagar from whence, and whither she goeth ? and biddeth her return back* : So that we must come to the other part *Whither*, for the sending is known to be good or evil, by knowing whether the place whereto they are

Januar. 27.  
1598.

The execution  
of Adams  
Judgement.

His sending  
out of Paradise

Four parts  
hereof.

1. His sending.

sent be good or evil : as to be sent with the Children of Israel out of captivity is good, from bad to better : But when the place from whence is good, and the place whither is bad, the sending from such a place to a worse is a penal punishment, as here it was to *Adam* and *Eve*.

2. To the Earth.

Secondly then, *They were sent to the Earth from Paradise*. To live then in the Earth, is the state of us all, yet we had no experience with *Adam* of this blessed state of Paradise; but they had tryall and experience of all the pleasures of Paradise, so much more penall was it to them to be deprived of a garden, of a garden of Gods own planting, full of all variety and contentment, of a garden, the like whereof all the cunning and travail of man shall never make, and to come from thence to a ground untilled, barren, and full of thistles; whereof he that had lived before at ease must now be the tiller himself, for it shall not be tilled nor dressed to his hand. God dealt not here with *Adam* as he dealt with the Children of Israel; He bringeth them from captivity to a Land filled with Cities which they builded not, full of goods which they brought not, of wells which they digged not, vineyards & oliue trees which they planted not, *Dent. 6. 11*. There is a great difference from the sending them to a land so dressed and provided, and to a place shall bear naught but thistles and thornes, which with all his labor and travail he shall not recover to the least part of the excellencie of this garden. If *Adam* had been sent to a place where fruit had grown without labor, or fruitfull with labour, it had been somewhat; but he is sent to the Earth cursed before by God in the seventeenth verse, from a place fully blessed, from a garden to the ground, from pleasure to labour.

3. From whence he was taken.

Thirdly, *Unto the earth whence he was taken*. This is not unprofitably added, for there is use of this *interram de qua sumptus*. The ancient Fathers doe gather hence, first this use, That it is a remedy against pride and for humility; hereby they should remember their former and present state, *they should remember from whence they were fallen and repent*, the second of the Revelations the first verse; or according to that of the fifty first of *Esay* the first verse, *They should look to the rock whence they were hewed, and to the hole of the pit whence they were digged*: This then planteth in them humilitie; for no question but only for humilitie there needed no mention of these words (*whence they were taken*) God had said in the 19. verse, *Out of the earth wast thou taken, dust thou art, and to dust shalt thou return*: And *Moses* in the second chapter before, the seventh verse saith, *Man was made of the dust of the ground*; and here again, *Out of the earth wert thou taken*: this iteration of the same thing in effect is not needlesse; for the holy Ghost setteth down nothing that is needlesse; for true is that saying, *thae Nunquam nimis dissentitur, quod nunquam satis*: But this is iterated so often to put us in minde of humility, lest that should stick still in their stomachs which made them first to transgresse, and to banish the thought from their mindes, that they should be as Gods, which thought were enough to cherish pride; but rather that

that in remembrance of their sorrow and repentance, *they should cast dust upon their heads*, with *Jobs* friends, the second of *Job* the twelfth verse. The second use is the Justification of Gods righteousness and equity. Man was not a native of Paradise, he was a stranger; he was not borne there, for God took him elsewhere and put him into this Garden at the first, the fifteenth of the former chapter, He was brought from the Earth and put here : And again here *non est sumptus unde missus*, but *missus unde sumptus*, he is not taken from whence he was sent, but sent to the Earth from whence he was taken; He was brought I say to Paradise, not made there; for this Garden of Eden was given him to take all pleasure and full use of it, at the first upon a condition he should keep Gods Commandement in the seveneenth of the former : but he brake the Law of Paradise; and therefore, according to his just demerits, *he is sent to Earth from whence he was taken*, and this answereth with Gods truth and his Justice. Yet this Justice is tempered with mercie, for God sendeth him but to the Earth from whence he was taken. The sinne of the Devil you see in the 14. of *Esay* the 14 verse, what it was, *He would ascend above the height of the Clouds*, saying, *Ero similis altissimo*, *I will be like the most high*; but God brought him down to the grave and sent him to Hell fire, spoken of in the twenty first of the Revelations the eighth verse. So man carrieth upon his forehead his sinne, *Ecce homo factus tanquam unus de nobis*. Adam would be as God knowing good and evil; the very same crimethen that was in Satan is in Adam, the transgression of them both is one and the same : This was mercy then not to punish them alike, not dealing so with man as he had done with the Angell Lucifer. Adam is here made as a scape Goat that had all the sinnes and iniquities of the people upon his head, and so was sent into the wilderness, the sixteenth of *Leuiticus* the twenty first verse. Adam had his sinne upon his forehead by the last verse, and here is sent to the earth to till it : So that this is mercy with judgement.

The fourth point is, the end. *Ut operaretur terram*, *to serve to till*, *to dresse the ground from whence he was taken*; this is the end : Not to walk up and down unprofitable and to be idle, not to be at ease and doe nothing, but to be occupied in labour and service; for none are to be exempted from this labor, none I say, as *Job* speaketh. From him that grindeth in the mill, to the Prince that sitteth upon his throne; Paul, in the first to the *Thessalonians* the fourth chapter and the twelfth verse, admonisheth them, *to love them that labour among them in the Lord for their work sake*; yea, even the sonne of Man came not to be served but to serve, the twentieth of *Matthew* the twenty eighth. The servant which is idle and unprofitable shall be cast into utter darkness, the twenty fifth of *Matthew* the thirtieth verse, there is his punishment. *St. Jerome* saith, That God sent not Adam out of Paradise to the earth, to make the earth a Paradise or garden of pleasure, but a place of labour, *ut operaretur*, that he should work and till the Earth; for though the rich man in the sixteenth of *Luke* lived at ease and fared daintily eve-

4 The end of his sending.

*Mare mortuum*  
made by labor.

The second  
use.

ry day, and made this world a world of pleasure; whereas *Lazarus* lived in pain and labour, yet mark what was the end; It was said by *Abraham* in the twenty fifth of that chapter, *Remember that in thy life time thou receivest thy pleasure and Lazarus pains; now therefore he is comforted and thou art tormented;* so was he punished for making this world to himself a Paradise. *Abraham* made not this world a garden of pleasure, but removed his tent from place to place, the thirteenth chapter and the eighteenth verse: *Idleness and fullness of bread is afterwards punished:* The office of the Priest is not to be idle but to serve, the fourth fourth of *Ezekiel* the sixteenth. The best Writers are of opinion that where now is *mare mortuum*, the dead Sea, was heretofore in times past made by mans labour, only for a place of pleasure as the Garden of God, but God changeth it into the contrarie. *Tyrus* sometimes lived as in *Eden* the garden of God, the twenty eighth of *Ezekiel* the thirteenth; but in the seventeenth verse God will cast *Tyrus* to the ground and bring it to ashes. And if we will live in the earth in fulness and in pleasure, as in *Eden*, and make it our Paradise, be assured there will follow pains and a great torment. Secondly, He must doe this service to the ground. And so was *Kain* said in the second verse of the chapter following *to be a tiller of the ground:* In the twenty second verse, they wrought metals taken out of the ground, as brasse and iron; and in other places they work in quarries of stone, as in mines of metal, we labour the earth for bread and for drink: all must *operari terram*. Apply hither the thirty second of *Jeremy* the fourth third verse; Kings themselves live in this world but to serve; they are Gods servants in things holy and in things civil, for *they are the Ministers of God to reward the good and punish the wicked*, the thirteenth to the *Romans* the fourth verse; And in the sixt verse, for this cause *pay you tribute to Princes for that they are Gods Ministers: If the King say put this man in prison and feed him with the bread of affliction, it is done*, the 1 of the *Kings* the 22. 27. The reign of the King is the service of God; for in the thirteenth of the *Acts* the thirty sixt verse, it is written *David, after he had served his time slept with his fathers:* yea, in the fifth of *Johns* Gospel the seventeenth verse, *Jesus saith, His Father worketh and he himself worketh also; for Jesus for our sakes made himself of no reputation, and took upon him the form of a servant*, the second of the *Philippians* the seventh verse; and only by this his obedience, as a servant he hath made us all righteous, the fift to the *Romans* the ninth verse.

The third use.

Take this also for a third use, *ut operaretur terram de qua sumptus est*, to teach us that we must doe service to the Country wherein we live: Every one is content and forward *operari terram qua est*, to take pains and labour in trimming the earth, *de qua factus*, whereof he was made, his own person, a mans private every one respecteth, and will forflow no means to perfect his own state, but he must *operari terram de qua desumptus est*; he must occupie his diligence and service in the earth from whence he is taken: It is the office of the Prince,

Prince, the Priests and People, to pray for the peace of *Jerusalem*, *Psalms* 122. 6. The King, the Prophet, and the Soldiers or Captains joyn in the building of the Citie, *Nehemiah* 2. And according to that of *2 Sam.* 10. 1. *The Soldiers are strong and valiant for their People and the Cities of their God*; they fight for the Countie whence they were taken. *Salomon* the King bestoweth his wits and his pains to enrich and better his land: Not only *Mardochi*, but the virtuous Queen *Hester*, though with danger of her life, resolved to make petition to the King for safety of her People; *Hester* 7. 3. she prayeth not only for her own life, but also for the life of her People; and if they had been sold only for servants or hand-maids, she would have held her tongue. And *Moses*, after the People had fallen to Idolatrie; such was his zeal for the safety of his People; that he prayed more than once for the safety of them, and that God would pardon them; or if he would not blot or raze him out of his book: And Christ himself would suffer rebukes for our sakes, *Rom.* 14. 3. We must wish and work the good of the Land wherein we live, both for this life and for the life to come, though it be with the hazard of the losse of our own lives, with *Moses*, *Hester*, and our Saviour.

Further that we may joyn Women in this also, who, though they are not named, yet they are not exempted from occupying themselves in this service of the Earth; for though her husband be employed abroad, yet *she oversees her household, and she eateth not the bread of idlenesse*, saith the wiseman, *Prov.* 31. 27. She is to doe her husband service; *She will doe him good and not evil all the dayes of her life: She seeketh wool and flax, and laboureth with her hands; And with her hands she planteth a Vineyard:* And by the whole discourse of that chapter it appeareth that she is not to live in idlenesse. Here shall be work in the earth for women also; *For she shall eat of the fruits of her own hands, and her own works shall praise her in the gates*; the thirty first of the *Proverbs* the thirty first verse. And *Paul* in his second chapter of his Epistle to *Timus*, the fourth and the fifth verses, sheweth the duty of Women, *to love their Husbands, to keep at home, and to be subject unto them.*

Women not exempted.

The especial matter of consideration is this; that we were not altogether taken from earth, but we have also a Heavenly part, *God breathed in us the breath of life*; we had a breathing from God: So that as we owe service to the earth from whence our bodie was taken, so we owe service to God from whom the Heavenly part of our soul came; for the soul of man is *celestiall substantia*; then we owe not all our service unto the earth, but a greater service unto God; for vain is it *when man useth all his labour for his mouth, but his soul is not filled*, the sixth of *Ecclesiastes* the seventh verse; God worketh for the soul: As the body is nourished so the Soul is nourished by mans service unto God; for *ut anima est vita corporis*, so *Deus est vita anima*, the soul is the life of the body, and God is the life of the soul.

Besides, as heretofore we have considered in his other judgments;

ments, that he joyneth Mercy with Judgement; so likewise he joyneth Mercie here with his Justice; yea, his Mercie exceedeth his Justice: Mercie and Judgement are joyned together in a good man, the hundred and twelfth *Psalm*, and God is mercifull and full of compassion, the hundred and eleventh *Psalm* the fourth verse; yea, which is more, by the hundred fourty fifth *Psalm* the ninth verse, *His mercie is above all his works*; yea, his mercie shall not only be joyned with his Justice, but even triumph over Justice.

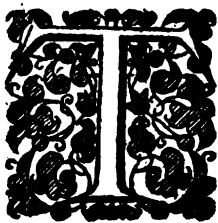
The ancient Fathers doe gather the second mercie by, or out of this *sending*, and they doe expresse it out of the eighth chapter of this book, by the sending of the Raven and the Dove out of the Arke; for Noah sent forth the Raven which returned not when the waters were diminished from off the Earth; but after the waters were abated the Dove returned with an olive leaf in her bill: The Dove when she came brought hope of returning to the earth, from whence Noah and his familie were taken: In the fourty seventh of *Genesis* the twentieth verse, though Joseph bought for Pharaoh all the Land of Egypt; yet after Joseph gave them seed, and only the fift part of the increase was for Pharaoh, the rest for themselves, and they were well content to till and husband the land, and to become for this relief in their famine the servants of Pharaoh.

And out of *Missus* they gather another mercie: God shall send us one, and his name, saith *Jerem*, is *Missus*, one sent, upon the word *Shiloh* mentioned in the tenth of *Genesis* the twenty fourth verse, and of *Silo* or *Siloam*, which is by interpretation *sent*, the ninth of *Iohn* the seventh verse: *Moses* in the fourth of *Exodus* the thirteenth verse, when God would send him to Egypt saith, *Oh my Lord, send I pray thee by the hand of him whom thou shouldest send*: The Prophet, in the sixteenth of *Esay* the first verse, saith, *send ye a Lamb to the Ruler of the world from the rock of the wilderness*: This Lamb there prophecies, & that was sent was our Saviour. And this word *Missus*, sent, is appropriated to Christ, and he is sent that we might return again to Paradise. Adam had hope that by one which should come from the promise in the seed of the woman, he should once return again. You have a plain example in the twenty third of *Luke* the fourty third verse, of the two Malefactors that suffered with our Saviour, he saith to one of them, *Hodie eris mecum in Paradiso*, to day shalt thou be with me in Paradise, there is the return of one to Paradise. And again, in the 2 *Corinthians* 12. 4. you have another taken up into Paradise: this is then a sending of the Dove with a branch in his mouth in hope of return; it is no emission of the Raven not to return. But this returning is to the Paradise of God, for unto him that overcommeth will God give to eat of the tree of life, which is in the midst of the Paradise of God, the second of the *Revelations* the seventh verse: So that that place sheweth a manifest return to eat of the tree of life, and to take again the benefit of Paradise. And in the twentieth of *Iohns* Gospel the fifteenth verse, Christ appeared to Mary Magdalen as a gardiner; whence the Fathers infer, that he shall bring us again into a better Garden than

then was *Eden*, into the heavenly *Paradise*, there to eate of the Tree of life; by mercie through his owne sonne shall he send them in againe, as with Justice mingled with Mercy he sent them out. So much for this time.

*Quumque expulisset hominem; instituit à parte anteriore horti Hedenis Cherubos, flammamque gladii sese vibrantis, ad custodiendum viam quæ ferebat ad arborem vitæ.*

Januar. 28.  
1598.



**L** HIS is the putting forth of *Adam* and *Eve* from *Paradise*, for they being sent forth before from the garden of *Eden*, it may seeme that God dealt with them with such mercy that he spake to them but in jest: But to shew that this execution was in earnest, and that not only the Sentence should be executed, but the execution prosecuted with effect; it followeth in this place to shew how the man was cast out of *Paradise*, and how it was fenced, and how the passage to the Tree of life was stopped with a fire sword shaken: The occasion whereof was the slipperiness of mans nature, who though he were in misery yet would desire to eate of the tree of Life, and so live in eternall misery, seeking by all means to shake off this penitential life, & therefore God useth all meanes to draw him to repentance, and to think of his former happiness and of his present misery. In this verse then a caveat must be had, that there be no daliance in the execution, but that the execution in all points be fulfilled, whereupon they are cast forth, there are Cherubins set who are armed with fire and sword, to prosecute the sentence and execution, and defend the passage into *Paradise*; that so all his statutes may be found true: For all that God doth and saith, are done in equity and truth, the hundred and eleventh *Psalm* and the eighth verse.

Another point is this, that of God and Justice; he fenceth the Tree of life with an armed Angell, with fire and sword: And therefore look where the precept and law of God is contemned, a Cherubin and a Sword followeth, according to that of the twenty sixth of *Leuiticus*, and the twenty fifth verse: *Mittam gladium super eod, I will send a Sword upon you, that shall avenge the quarrell of my Covenant*: In the twenty second verse before in the sentence, the Tree of life was not fenced at all; therefore here God provideth for it a fence and a better guard, which is Cherubins and a Sword: The *Seraphim* in the sixth of *Esay* and the sixth verse, *Had a bow in his hand, which he took from the Altar*: Another Cherubin in the tenth of *Ezekiel* and the seventh verse, *Stretcheth forth his hand unto the fire,*

The Tree of  
Life fenced.  
Gladiu.

and giveth of it to him that was clothed with linnen, thus then was the passage of Eden guarded with an Angell, a Cherubin armed with a fiery Sword, in regard of the justice of God.

The end of the  
fencing.

Inseparatio  
Paradis &  
ligni.

The end of this fencing thus of Paradise and of the Tree of life, is, as the Fathers say, because that it is the will of God, that the Paradise of God and the Tree of life, should be inseparable together, that none should enjoy the Paradise of God, but should taste of the Tree of life, and none should have the Tree of life, but should likewise enjoy the Paradise of God, that so whosoever should enjoy the one should have the other; for as it is in the thirty fourth *Psalms* and the twelfth verse: And likewise in the first of *Peter* the third chapter and tenth verse: Every man naturally hath a longing desire after long life, and to see good daies, and to live long and happily, to have eternity and the Paradise of felicity: for small is the comfort to live long and have no happinesse, or to have happinesse and not enjoy it long: and therefore man when he was cast forth he was debarred hereby, both of the state of felicity and of eternity, that God might be true in his words, and just in his works.

A Cherubin  
and a fire  
Sword,

Now touching this guard it self, this fence, it consisteth of two parts: the one is a Cherubin taken and sent from Heaven above, the other a fiery Sword from the Earth below, that *Adam* and *Eve* might consider, that Heaven and Earth were armed against them, to be a terror to their Soul and Body: this was a spirituall and civill punishment, for there was in *Adams* sinne an inordinate desire of the Soul, to seek curiously into Gods secrets and to know good and evil, and likewise an inordinate appetite of the body to behold and taste of the forbidden fruit, thinking that was a fruit more pleasant than all the trees in the garden, and God doubteth in the twenty second verse, that he will *put also forth his hand and take of the tree of life, and live for ever*: and therefore to fence this Tree he setteth an Angell, not naked but armed to defend it, I say an Angell with a shaking Sword in his hand: And that these Cherubins are Angels, it is doubtlesse by the whole course of the Scriptures both new and old, and thereof the ancient and new writers make no doubt: they say, that as the committing of sinne was by an evill Angell, so *emissio* the punishment for sinne was by an Angell, their putting out of Paradise was by means of the evill Angell, and the passage was kept against them by an Angell armed with a burning Sword: he came like a Serpent to provoke them to sinne, and he was punished by a Cherubin an Angell of that order: mention is made of the Cherubins in the time of the Law, in the twenty fifth of *Exodus* and the eighteenth verse: And in the building of the first Temple of *Solomon*; were placed the Cherubims in the inward house, the figures of Cherubims compassed the house, and the dores of the Oracle were graved with Cherubims, the first of *Kings* the sixth chapter and the twenty seventh verse: And likewise in the second building of the second Temple, in the fourty first of *Ezekiell* were there many Cherubims.

Cherubims.



Cherubims. And likewise the Angell in the fourteenth of the *Revelations* and the seventeenth verse : with the sickle that came from Heaven, was taken for a Cherubim ; and why was it a Cherubim that was appointed to defend this passage to the Tree of life, to punish *Adam* and debarre him of Paradise with Sword and Fire ? It appeareth by the tenth of *Ezekiell* and the twelfth verse, That the Cherubim had a body with wings, & took fierie coals and scattered them over the City ; and being appointed for a guard for Paradise, therefore it is requisite they should be watchfull ; therefore it is said they were full of eyes round about, or according to the fourth of the *Revelations* and the seventh verse, they were full of eyes before and behinde, which sheweth their knowledge which is requisite in them : To this also it is necessary that there be added, that they be armed with power of Fire and Sword, for as the Cherubims of themselves were fearfull, so Fire and Sword makes the passage more fearfull ; for to behold the Sword which will cut and the Fire which will burn it is dreadfull, for *intusio* in the one and *insensio* in the other ; the edge of the Sword and the flame of the Fire are both more terrible ; and it is very usuall in the Scriptures to see them armed : *The Angell that stood in the way of Balaam riding upon his Asse*, the twenty second of *Numbers* and the twenty third verse, *had his Sword drawn in his hand*, And in the first of the *Chronicles* the twenty first chapter and the sixteenth verse, *The Angell that appeared to David was armed with a drawn Sword in his hand*, And the Cherubim in the tenth of *Ezekiell* and the seventh verse, *was armed with Fire against Jerusalem*, and again in the second to the *Thessalonians*, the first chapter and the eighth verse, *The Angels of God doe appear in flaming fire, rendering vengeance to them that doe not know God nor obey the Gospell*, And here the Angell of God appeareth to *Adam*, both with a Sword and with Fire to punish him, because he would not obey God nor his commandment. That we may conclude then, that God hath sufficiently fenced this passage, with his Angell thus armed with a burning Sword : the very Asse which is of least understanding, feared the Angell armed with a drawn Sword and perceived it before *Balaam*, but to be armed with Fire it is more fearfull than with a Sword, for many a one would run upon a Sword that by all means would shun the Fire, look what scapeth the sword shall be devoured by the fire, and the ancient Fathers upon *Job. 22. 20*. And *S. Jerom* upon this place saith, That the Cherubims are thus armed to shew that they have not only *plenitudinem scientie*, by their many eyes, but *plenitudinem potentie* by being armed in this sort ; God taketh order that they should have both to be watchfull and powerfull. But what doth this visible sign of Cherubims and of a Sword shaken mean ? To make them to have a continual remembrance of their sin, and likewise a continual griefe to thinke of the pleasure and happy place that they enjoyed, and to see themselves left to misery, and barred of returning to that blessed *Paradise*, by so strong a guard, so strongly armed that

there is no hope left to enter again into that former state happiness, and again how grievous is it to see the elect Angels above, and the damned Angels beneath, yea all Gods creatures to become his enemies, and to be banished from Gods presence; all his pleasure turned to labor, all plentie to necessity, all joy to sorrow, so that all that he saw without him was terror and fear, and all that was within him was lamentations and mourning and woe, as it is in the second of *Ezekiel* and the nineteenth verse, And as we see when the Angell appeared unto *David* in the time of the great mortality, *that flew with the pestilence seventy thousand, David in sack-cloth mourned and said, is it even I that have sinned, but what have these sheep done, alas they have not sinned, I should have been punished and my fathers house, and not this people*, the first of the *Chronicles* the twenty first chapter and the seventeenth verse, And what greater grief could be devised than to be banished Paradise, and to have no hope left of return, not to live any longer there but to live in the barren earth, in the valley of *Achor*, the second of *Ossee* and the fourteenth verse, which is interpreted the valley of mourning, and yet as the Prophet saith there, that valley shall be for a gate or dore of hope, for in that God doth not pull up the Tree by the root, nor doth he cut it down as unprofitable, we have hope that we shall have use of it hereafter, for it is fenced to some use, neither is Paradise layed waste nor utterly destroyed, which giveth us a gate of hope.

The shaking  
of the Sword.

Secondly, the Fathers say, we have further matter of hope in regard the Sword is but shaken, the Angell shakes the Sword but strikes not with the Sword, *St. Austin* upon this shaking of the Sword saith, that *qui dicit percutiam non percutit, minatur mortem non occidit, mina ejus, medicina ejus*: He that saith I will strike striketh not, he that threatneth death, slayeth not, his threatnings are as his curings: and again, he placeth the Cherubims armed in the East of *Eden* at the entrance into Paradise, as the evill Angell that provoked them to sinne, came with fair words and was in shew a friend, but proved a deadly enemy, so they say that though the Angell that keepeth the passage of Paradise, doe seem an outward enemy, yet in the end he will prove our very friend.

*Psalm.*

Thirdly, there is matter of hope in this that it is a moving Sword, why then saith *St. Jerome*, may it not be removed, if *Adam* repent and remove himself far from his former sin? Why may not God likewise repent of this Punishment? neither is it usuall that God doth so, for in the first of the *Chronicles* the twenty first chapter and the fifteenth verse, *After God had sent his Angell to destroy Jerusalem, as he was destroying, God repented of the evill and said to the Angell that destroyed, it is enough let thy hand cease*, and that Angell had a Sword drawn in his hand: and after that *David* had built an Altar and made a burnt-offring, in the twenty seventh verse of the same chapter, *The Lord spake again to the Angell, and he put up his Sword again into his sheath*: It was *David*s case, the seventy seventh *Psalme* and the seventh verse, In sorrow and great grief he said, *Will the Lord ab-*  
*sent*

sent himselfe for ever, and will he shew no more favor, hath God forgiven to be mercifull: no doubt God will shew the mercy that hee found in his misery; or if with the Prophet, *Jer. 47. 6.* we say, *Oh thou sword of the Lord, how long will it bee ere thou cease, turne again into thy scabbard, rest and be still, no doubt God will be mercifull.* And for the Cherubym, the Cherubym that covered the two ends of the mercy seate, in *Exodus* the 25. chapter and the 18. verse, were Cherubims of protection that covered with their wings the Mercy-seat. And in *Ezekiel* 28. it is said, *That the king of Tyrus had been in Eden the garden of God, and verse 14. That he was the annoynted Cherub that covereth; it was a Cherubym of protection:* They no doubt that accompanied the Lamb, *Revel. 14. were Angels and Cherubym singing and harping for joy;* and these Cherubym that here are appointed with fire and sword, if it please God to be mercifull, may turne their shipe, and lay downe the Sword, for if Gods wrath be appeased, no wrath is executed, as in the case of *David*, and of *Jerusalem*, and of *Ninive*, where God stayed the hand of his Angell, and his wrath ceased; for God giveth power to Angels in Heaven and Princes on the Earth, and all the shields of the world belong unto God, *Psal. 47.* so that if he be appeased they yeeld their power, and if God will have mercy upon man, and will say deliver him that he goe not downe the pit, for I have received a reconciliation, then shall he be restored to his former state, *Job. 33. 24.* Upon mans repentance God will deliver his soule from destruction, and if here God were once reconciled, the sword should be taken away from the Angell, and he should put it up into his sheath, and man should recover his former state. and the Angell shall become an Angell of mercy, like the Cherubym, *Exod. 25. That covered with their wings the mercy seat or Propitiatory:* Now the meanes of reconciliation is a Propitiatory sacrifice, for Sacrifice is the way of Reconciliation. When *Abraham*, with his offering of his sonne, had pleased God, the Angell stayed *Abrahams* knife, and he found favor with God, *chap. 22.* After *David* by his sinne had procured the punishment of his people, he repented him of his sinne, and offered him up a burnt offering and a peace offering, and then the Lord answered him by fire from heaven upon the Altar of burnt-Offering, and when the Lords wrath was appeased, the Angell sheathed up his Sword, *1 Cron. 21. 26.* and here if, in *Adams* case, Gods wrath be appeased and he reconciled, the Angell will lay down his fire-Sword, and *flamma qua ardet, & gladius qui mactat*, the fire that should burne shall be extinguished, and the sword that should slay shall be sheathed, and by a Sacrifice Gods wrath shall be appeased, for *Exod. 12. chapter, Where God sees the blood upon the posts of their houses, God and his Angell will passe over their houses, and plague nor destruction shall not fall upon them;* the token of blood shall be a reconciliation of Gods favor, and the Angell passed by: This brings us to the great Propitiatorie Sacrifice, the like whereof never was in the world, in the which is not the blood of Lambs, Goats, or

beasts, but the blood of the immaculat Lamb *Jesus Christ*, Gods sonne and mans Saviour, who offered his precious blood for the sinnes of us all, who was the only and all sufficient Sacrifice to appease the wrath of God, and reconcile man to his Love; this Sacrifice drew the alliance of Men with Angels, made a reconciliation with God, and restored man to the tree of life and the *Paradise* of God, and the Angels shall rejoyce and be glad at this reconciliation *and that Christ was exalted*, the eleventh of the *Revelations*, and the fifteenth verse. And the seventh place the Fathers doe alledge that this place is a poynting even unto the Gospell, that in the fencing thus of *Paradise*, it was foretold that one should come that through his obedience should remove the armed Cherubym, and give unto mankinde a passage into *Paradise*, and this they ground upon the first of *Ezechiel* and the tenth verse: and upon the tenth of *Ezechiel* and the fourteenth verse, and the fourth of the *Revelations* and the seventh verse, they agree that there were foure Cherubym in the first of *Ezechiel* and the tenth verse, they had the face of a Man, the similitude of the face of an Oxe, of a Lyon and of an Eagle, and in the tenth of *Ezechiel* and the fourteenth verse, one had the face of a Cherubym, the other of a Man, of a Lyon and of an Eagle, and for the Cherubym in the fourth of the *Revelations* and the seventh verse: *The one was like a Lyon, the other like an Oxe, the third like a Man, the last like an Eagle*, and these foure beasts in the *Revelation* they doe referre unto the foure Evangelists: But the other places, and this also, they doe referre unto the four principall acts of Christ in our reconciliation. They doe apply the face of the Manto Christs nativitie, who was borne man of a pure virgin. The face of the Oxe to his passion, who resembled his death to the death of an Oxe sacrificed for the sinnes of the People, and the face of the Lyon to his Resurrection, who thereby triumphed over death, even he that was a Lyon of the Tribe of *Judah*. And lastly they compare the face of the Eagle to his glorious ascension whereby he mounted, like an Eagle, above an Eagles pitch, only to reconcile us unto Gods favor. And if the Sacrifice of Christ be applied unto us then doth it appease Gods wrath to us. *David* applyeth *Nathans* rebuke to himselfe, after all his sorrow and acknowledgment of his sinne, in the one and fiftith *Psalme*, with deepe and hearty repentance, he sheweth that the *Sacrifices of God are a contrite spirit, and a broken heart he despiseth not*; and if with *David* in the fourth *Psalme* and the fift verse, *We examine our owne heart and offer the Sacrifices of righteousness, and trust in the Lord*: this application of our Sacrifice to this Sacrifice is by our hearty repentance, and then shall the Sacrifice of Christ *Jesus* be unto us a reconciliation and a propitiatory Sacrifice even to us that are penitent; for hee that mourneth and sorroweth for his sinnes, that repenteth from his heart of his former wickednesse, shall be sure to have a part of this blessed Sacrifice once offered for all upon the Crosse: And this is *Pauls* Sacrifice in the twelfth to the *Romans* and the first verse, offer

*uppon your bodies a living Sacrifice holy and acceptable unto God, which is your reasonable serving of God; these then that sacrifice their Soules and Bodies by Repentance shall be assured to have a part in Christs sacrifice. If thy eye offend pull it out, the ninth of Marke and the forty seventh verse; apply by thy repentance Christs passion to thy self and Paul the first to the Corinthians, the second chapter and the second verse saith, he esteemeth the knowledge of nothing but of Jesus Christ and him crucified; And the Tree of life is fenced with Cherubims, which is taken for knowledge, and the Sword for power. Paul in the first to the Celossians and the 24 verse, Rejoyceth in his afflictions to fulfill the rest of the sufferings of Christ in his flesh, And Christ himself by his sufferings entred into glory the twenty fourth of Luke and the twenty six verse; and if we with a contrite heart, in repentance, make a Sacrifice of our sensuall and brutish affections, and with patience beare our afflictions, we shall passe with Christ to everlasting glory; the Angel shall lay down his Sword, the Cherubims shall become our friends, we shall be partakers of Christs Sacrifice, which worketh reconciliation between God and man, and the wrath of God being appeased, then followeth the restoring of us to the heavenly Paradise, And to him that overcommeth God will give to eat of the Tree of life in the midst of the Paradise of God, the second of the Revelations and the seventh verse. And so much shall suffice at this time.*

A M E N.

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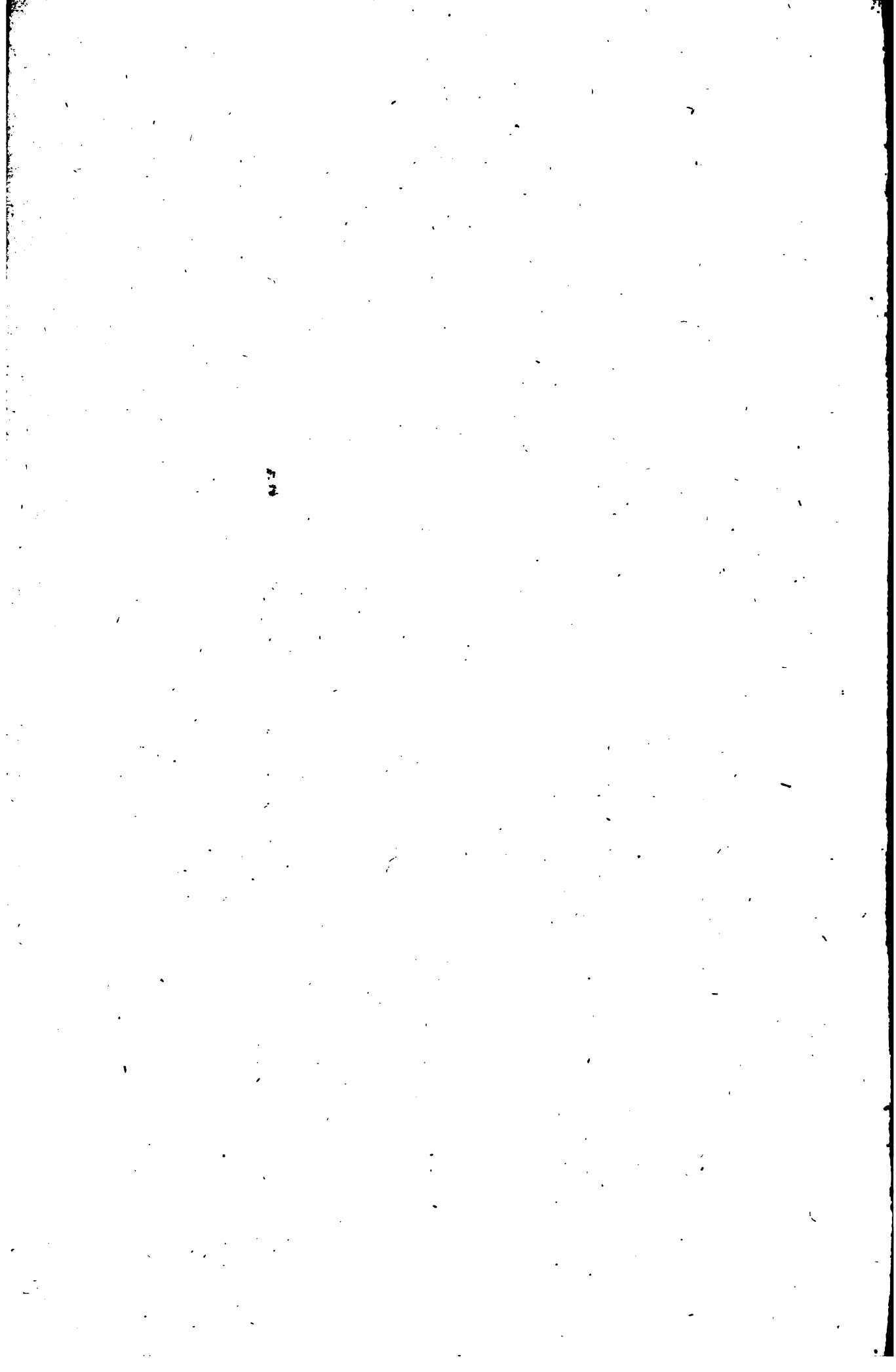
# LECTURES

PREACHED UPON

the fourth Chapter

OF

GENESIS.



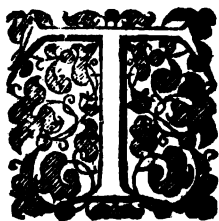




## LECTURES

Preached in the Parish Church of St. GILES  
without Cripple-gate LONDON.

*Deinde Adam cognovit Chavvam uxorem suam : quæ ubi concepit Gen 4. 1.  
& peperit Kajinum, dixit, acquisivi virum à Fehova. Postea  
pergens parere, peperit fratrem ipsius Hebelum :*



HIS continuance of the story of *Moses* begins to February 7  
set forth the increase of the world, after *Adam* 1598.  
and *Eve* were expelled *Paradise*. The sum of all

set downe in this Chapter to that end, is of two parts. First, the propagation of mankinde. Secondly, the partition of mankinde, set out in *Cain* and *Abell*. The propagation is the fulfilling of that Prophecie of *Adam*, who foretold of his wife that she should be, *mater viventium*, in the third chapter and the tewentith verse, and it is indeed a resemblance of the tree of life, in that by means hereof, albeit life cannot continue in any singular person because of the Sentence pronounced by God, *that as hee is dust, so shall hee returne to dust*, Chapter the third, yet there is *immortalitas species*, that is, a perpetuall succession of life in the posterity of *Adam* : As a Tree, albeit in the end of the yeere it casts his leaves, yet still there remains a substance of life in it, which makes it send forth leaves again, *Esay* the sixt and the thirteenth verse, so it is in mankinde, for as the old life falls, so there riseth up a new. When the Father dieth, the Child stands up in his place, and so is life still preserved. This is done by generation, which is a kinde of creation, as it is said of *Adam*, *that he begat a Child in his own likeness, after his Image*, *Genesis* the fifth and the third verse : For as there is in God *diffusiva virtus*, whereby he communiceth his goodnesse to others, so it is a thing to bee desired, that *Adam* having received life should shew the same to others, that when *Adam* dyeth *Cain* and *Abell* issued up in his stead, which desire is so planted in man, that albeit God when he said to *Adam*, *that in sorrow and the sweat of his browes he should eate his owne bread*, told him, that hee should have enough to doe to get a living for himselfe; yet *Adam* being scarce able to provide for himselfe, begetteth children; And

albeit God said unto the woman *that shee should bring forth children in sorrow and travell*, *Genesis* the third Chapter and the sixteenth *verse*, yet shee not only brings forth *Cain*, but having tryed the paine of child-bearing, shee said not as *Rebecca*, *Genesis* the twenty fift Chapter and the twenty second *verse*, but adderh yet and brings forth *Abell*, so high a reckoning did *Adam* and *Eve* make of continuing their kinde:

Afterward.

In the propagation we have two parts. First, *Adams* knowing: And secondly, *Eves* conception, unto which two things are to be added: first the manner of expressing the carnall copulation of *Adam* and *Eve*, by this terme of [*knowledg*.] Secondly the circumstance of time, noted in the word [*afterward*.] For *Adams* knowledg, and the generation of mankinde, wee see that the transgression of the Commandement of God, in *Paradise*, doth not hinder marriage, so as it should be a sinne to beget children; but contrarywise marriage is a remedy against sinne, the first of the *Corinthians* the seventh Chapter and the second *verse*. And that which God affirmeth touching the joyning of man and woman, *Genesis* the second Chapter and the twenty fourth *verse*, *That Man shall leave father and mother and cleave to his wife, and they two shall bee one flesh*, is not repealed by God; for wee see the accord of marriage betweene *Adam* and *Eve* is continued, and they company together and bring forth children. And as the estate of marriage was not taken away by sinne, so was not the blessing of fruitfullnesse and conception: Therefore, as before they fell, God said *Bring forth fruit and multiply, and fill the Earth*, the first Chapter and the twenty eighth *verse*, so here *Eve* receiveth from the Lord strength to conceive and bring forth *Cain* and *Abell*. Now the woman bringeth forth not only a seede, but the seede promised in the third chapter of *Genesis* and the fifteenth *verse*, and *that a holy seede*, *Matthew* the second chapter and fifteenth *verse*, not only Men in Earth, but Saints in Heaven; and the end hereof is, not only that wee should desire to have our own names continue, but as *Joshua* speaks in the seventh of *Joshua* and the ninth *verse*, *quid fiet magno tuo nomine*, that is, that not only wee may magnifie Gods name while wee live, but that when wee fall, another seede may stand up and prayse his name, that the seede may serve him, *Psalme* the twenty second and the thirtieth *verse*; *A people that shall bee borne shall praise him*, the hundred and second *Psalme* and the eighteenth *verse*. Touching the carnall copulation of *Adam* with *Eve*, where God expresseth it by the terme of [*knowledge*] it sheweth us the holinesse of this tongue wherein the holy-Ghost writ this, then which there is no tongue that useth so modest and chaste speeches, and therefore is called the holy tongue, and it withall sheweth us, that the holy-Ghost, by his owne example, commendeth unto us modesty and chaste speeches, for that modest speech which hee useth here to expresse the company of man and woman, he useth also *Matthew* the first, where he saith *Joseph knew not Mary*, and this thing hee calleth by another terme, *Debitam benevolentiam*, 1 *Corinthians* the

I.

Knew.

the seventh and the third verse, that is, he exhorteth us to avoid fornication, uncleanness, and filthiness, Ephesians the fifth and the third verse, so he might provoke us by his example: for as that broad speech uttered by Saul, was after the Lords spirit was taken from him, and another evill spirit vexed him; so unclean speeches proceed not from the holy Ghost, that delighteth in modest termes. Again, the term of knowledge is used as opposite to passion, to teach men that they must dwell with their wives as men of knowledge, the first of Peter the third and the seventh verse, *that they be not like fed horses, neighing after their neighbours wives*, Jeremiah the fifth chapter, and the eighth verse: The circumstance of time, is noted in the word *Afterward*; That is, not before he was deprived of Paradise, but when he was driven out. For the pleasure of marriage is a mortall pleasure; For as Christ saith, *In this world men marry, but they that shall be counted worthe of the life to come, neither marry nor are given in marriage, but are as the Angels of God*, Luke, the twentieth chapter. The use of marriage is, that because men die, they should beget sonnes, and leave a posterity to stand up after them: But the Children of the Resurrection dye as men; and therefore he was made to beget Children. And, for spirituall joy or comfort it is none; But *postquam spiritus deficit, veniunt ad solatia carnis*. It is a carnall pleasure: For as Cain being cursed out of Gods City, built himself a City, in the fourth chapter of Genesis: As Saul being cast out of the Lords favour, would be honoured of man, in the first of Samuells first chapter; So Adam being deprived of spirituall comfort and pleasure, useth marriage as a carnall pleasure. For the point of division jointly, in these, this pair of Bretheren, we have a view of all mankinde. Adam had more Children; but the Holy Ghost contenteth himself to set out mankinde in these two; Even as the Apostle saith of Abraham, that he had two sonnes; *one born after the flesh, another after the Spirit*, Galatians the fourth chapter, and the two and twentieth verse. So were the sonnes of Adam. To Cain are reckoned as his posteritie, *Enoch, Lamech, Nimrod, Pharaoh*, and all the wicked: To *Abell, Enoch, Noah, Shem, Abraham, Isaac*, and all the faithfull; which is the great partition of mankinde. For the holy Scripture setteth out which is Gods City, that is *Sion*, and *Jerusalem*; and which is the Devils City, by *Babylon*; The one answering to *Abell*; the other to *Cain*: They set out the Devils city, by *amor sui ad contemptum Dei*; Gods city, by *amor Dei usque ad contemptum sui*. Again, by *Abell* is set out those that are in state of grace; by *Cain* they that are in state of nature: By the one are set out *all them that are born after the flesh*; by the other *such as are born anew, and led by the Spirit*, Galatians, chapter the fourth. And this partition is made of all mankinde through the world, till that last partition which Christ shall make of the Sheepe from the Goats, in the five and twentieth chapter of *Mathew*. This partition we see in these two: For that although they were both of one Father and Mother; yet such was the diversitie and contrariety of their nature and disposition, as they fitly represent

2.

Afterward.

Partitio.

Contrary natures.

*Cain and Abell  
why so called.*

*Abell signifies  
sorrow and va-  
nity.*

1.

2.

2.

*Contrary  
works.*

*Why Cain slew  
Abell.*

*The Wicked  
persecute the  
Godly by hand  
and tongue.*

present the diverse state of mankind. The diversitie is in respect of their names, the contrarietie in respect of their works; for the one rose up against the other and slew him. The Devils societie in respect of their names is, the one is called *Cain*, that is, a purchaser or possessor, that is such a one as thought it his felicity to enjoy this world, and, contrariwise, misery to lose it, and the possessions thereof: But the other *Abell*, that is, sorrow, and vanity, such a one as doth, with *Salomon*, account all things in this life *vanity and vexation of spirit*, in the first chapter of the book of *Ecclesiastes*; such a one as hath sorrow by reason of continuall sinnes, whereby he offendeth God: of them Christ saith, in the first chapter of *matthew*, *Blessed are they that mourne and sorrow, for that they are out of their place*. As the Prophet speaketh, in the one hundred thirty seventh *Psalme*, *By the waters of Babylon we sat down and wept, when we remembered thee O Sion*. For *Abell* was not a City of this world, as *Cain*; but was one of those that sought for a City in Heaven, that was to come, *Hebrews* the thirteenth and the second verse. He is called *Abell*, that is vanity, First, in respect of the shortnesse of his life, in which regard, *every man is altogether vanity*, *Psalme* the thirty ninth. Then in respect of the afflictions of this life, in which respect he saith, *Every man is vanity*. And therefore they that are of *Abell* will say, *We are strangers and sojourners as all our Fathers were*, *Psal.* 39. They are such as though they be in the world, yet *use it as if they used it not*, the first to the *Corinthians* the seventh chapter: They set not their felicitie in this world, as *Cain*, but reckon all things in this world *vanity and vexation of spirit*, and long to be restored to their heavenly Country.

Secondly, As they have diverse dispositions, so their works are contrary: For, as the Apostle saith of *Ismael* and *Isaac*, *Gal.* 4. *He that was borne after the flesh, persecuted him that was borne after the Spirit*: So did *Cain* persecute *Abell*, as the Apostle witnesseth, *Joh.* 1. 3. *that Cain was of that wicked One, and slew his Brother*; And wherefore slew he him? Because his own works were evil, and his Brothers good: So as their dispositions were diverse, their works were contrary: So in *Cain* there is a resemblance of all the persecutors and oppressors, that have been in the world: And *Abell* is a pattern of all the Martyrs, that have been slain by the hand of *Cain*, or wounded and persecuted by the tongue of *Ismael*, who by mocking persecuted *Isaac*, in the fourth chapter to the *Galatians*. In these two is fulfilled that envy which God proclaimed between the woman and the Serpent, and between their seeds, *Genesis* the third and the fifteenth verse, *who was not only of the seed of that evil one*, *Joshua* the first and the third verse, that was of the Serpent: and the reason why the name of *Cain* is set down in the Bible, is, to shew the performance of that Prophecie, *Genesis* the third and the fifteenth verse, *and to shew his wrath upon the Vessels of wrath*, *Romans* the ninth and the twenty second, such as was *Cain*, *Cham*, *Pharaoh*, and *Nebuchadnezzar*, and all the wicked ones of his Race, for the order of their coming into the world, as *Cain* who was first born, was worst, and *Abell* the last

last born, was best; so it is with all mankind: For as the Apostle saith, *first commeth that which is naturall, and then that which is spirituall*, the first to the *Corinthians* the fifteenth chapter and the fourty sixt verse; so first we are possessed with an evill minde; before we can have a good minde. First *Cain* was born, after he begat *Enoch*, and then *Tubalcain*, then followes *Lamech*, and at last *Enosh* a good man; so God saith, there is first *the root of bitterness planted in our hearts*, *Deuteronomie* the twenty ninth and the eighteenth verse, before we can be rooted in faith well, *Colossians* the first chapter, that *we are first wild Olives, and must be ingrafted into the true Olive*, *Romans* the eleventh. Nature doth not well at the first, but is first inclined to evill, till it please God to give grace: And whereas *Cain* had *Abell* for his Brother, so we learn that the Companions and Bretheren of all worldly possessions, *is vanity and vexation*; first, in getting, then in keeping, and lastly in losing them. When we finde that in riches there are thorns and pricking cares, *Luke* the eighth, that riches and grieve are bretheren, then there is a way to grace. If we speak of them severally: To begin with *Cain*, in that which *Eve* speaks of him, I have purchased a man of God. There is something to be commended, and also somewhat to be blamed: That which deserves commendation is of two sorts. First, her thankfulness and confession which she makes after her deliverie; for she ascribes it not to her self, or her husband, nor to the strength of nature, that she had brought forth a Sonne, but that he came by the grace of God, wherein she doth as much as God requireth to be done by women that come to be purified, *Leviticus* the twelfth where he took order, that in token of thankfulness to God, *who had preserved them, they should offer*: And it is as much as *David* confesseth, *Psalme* the one hundred twenty seventh, *that Children and the fruit of the wombe are a blessing that commeth from the Lord*. Secondly, if it be meant that she had obtained a man for God, as some will have it to be expounded; for thereby she declared her joy, to be chiefly in that she had a Sonne; not only to fill the earth, and to serve for *Adam* when he was dead; but one that should serve God, and magnifie his name when they were dead; whereas she called her first sonne by a name that did set out Gods goodness, and the second by a name that shewed mans vanity and miserie; that is, to be commended; for we must consider Gods goodness with our miserie, lest we be driven to despair; and when we behold Gods goodness, we must joyn the consideration of our miserie, lest we wax proud and forget our selves. But in that whereas she thought she had *that seed which God promised should break the Serpents head*, in the third chapter of *Genesis*: therein she is to be blamed, for albeit her faith is to be commended, because she beleeveth that promise; yet her defect of faith is to be blamed, in the 1. Epistle to the *Thessalonians* the third chapter & the tenth verse; that defect was, that she made too much haste for the performance of the promise. The Prophet saith of the true faith, *Qui crediderit non festinat*, in the 28. chapter

1.  
We possesse an  
evill minde be-  
fore a good.

Riches and  
Griefe are  
Bretheren.  
And in Riches  
are thorns and  
cares.

Children come  
by Gods grace  
and blessing,  
Our duty is  
thankfulness  
to God.

In miserie con-  
sider Gods  
goodnesse, and  
why so contra-  
ry.

What defect  
of Faith is.

chapter of *Isaiah* : But she maketh too much haste ; for the promise is not made of the seed of the first woman ; therefore this was defect of faith to be blamed in her. That there was a reconciliation to be received, neither she nor any other did ever doubt ; for all did look for the seed of the woman, to make this reconciliation. He is the desire of all Nations, in the second chapter of *Aggai*, and the eighth verse. The heathen did all equally worship this Redeemer, *Acts* the seventeenth, though ignorantly. But to take *Cain* for *Christ*, and *Bar-Iesus* for *Jesus*, is a great error.

We judge after outward appearance, but God contrary.

But, if she had not this conceite, yet she is to be blamed for the error of her hope, in that she calleth her first son *Cain*, a possession, as if he were the only Jewell, and the other *Abell*, that is Vanity, as if he were one to be despised, and of no reckoning. Wherein she sheweth that which is our common fault, for we alwayes judge after the outward appearance, whereas God rippeth the heart, and maketh most account of those things that seeme to be of least reckoning. This was *Samuell's* fault, when in choosng one to annoynt among the sons of *Issa*, did judge the tallest to be the party appointed by God : Whereas it was *David* the least, and of meanest reckoning among them, *whome he had purposed to annoynte*, in the first of *Samuell* and the fixteenth chapter. But this joy which she had of this son was *vanum gaudium*. It was a great error in her, that she accounteth him the greatest Jewell, that was of the seed of that evill one ; and despiseth him that was the first Saint, who therefore is set down to be the first and cheifest of all the faithfull, in the eleventh chapter to the *Hebrews*, and the second verse : Much more might she have called her first *Abell*, who became vanity and came to nought, who endured sorrow for ever ; And have called *Abell* a possession, for that he was the beginning of all Saints : Such a one as placed his felicity in the possession of the heavenly joyes.

Note.

The state and reckoning of the Godly in this life.

Whereby we see what reckoning is made of the faithfull in this life : Of them *Christ* saith, *In mundo pressuram habebunt*, in the fixteenth chapter of *St. Iohns* Gospell ; *And ye shall weepe and lament, but the world shall rejoyce : Cain* shall build Cities in this world but as for you, *be of good comfort, for I have overcome the world. You shall sorrow, but your sorrow shall be turned into joy ; And though you be disunited here, yet in me ye shall have peace.* These are the points to be found fault with in *Eve*.

*Fuitque*

*Fuitque Hebel pastor gregis, & Kajin fuit agricola.*

*Gen 4. 2.*



O U remember I told you that the Tree of generation, is a shadow or resemblance of the Tree of life : for though since the fall of *Adam*, the state of mankind for the continuance of it, be not like the Ivie or Bay-tree, which never cast their leaves, *Ezekiel* the fourty seventh chapter and the twelfth verse : yet it is compared by the Holy Ghost, to the Oke or Elm-tree, *Esay* the sixth chapter, which though they cast their leaves, yet there springs out new the next year : So albeit man must return to dust from whence he was taken, yet he shall leave a seed behinde him. Secondly, you heard that from this tree, doe sprout two branches, that is, a pair of brethren, to whom all mankind may be reduced, from whom both *Sion* the City of God, and *Babell* the City of Satan, take their beginning concerning whom in the variety of their names : we observed the variety of their natures, the one called *Cain*, that is, a possession, sets out those people whose felicity is to get, and which count it the only misery to lose the things of this life, the other called *Abell*, that is, vanity, doth set out unto us, those which reckon all things in this life to be vanity, as the *Preacher* teacheth us to value them ; thereby we considered, what account we made both of the one and the other : In the world *Cain* is called a great Jewell, and *Abell* despised as a thing of naught.

Februar, 25.  
1598.

1. Division.

Man shall  
leave a seed  
behinde him;

*Cain* and *Abell*  
resemble all  
mankind, El-  
leſt, Repro-  
bate, as the  
variety in  
names ; so in  
natures and di-  
positions.

Now we are come to a second and third division : For in this verse, they are divided by their trades and calling, in the next, by their religion and profession in the service of God, both which divisions have their ground, the second chapter and the seventh verse: For where man is said to consist of two parts, body and soul, the one formed of the dust of the earth, the other breathed by God, that is, to shew that as according to Gods commandement, the first chapter of *Genesis* and the twenty sixt verse : He hath a care to fill the earth, by bringing forth children : so he must be as carefull to fill heaven, by a second generation, that as he was to till the earth from whence his body was taken, chapter the third : So he must employ his study in Gods service, from whence he received his soul, his care must be not only to leave behinde him a long generation, but *semen sanctum*, *Mal.* the second chapter, as they must have a vocation, whereby to maintain naturall life : So they must be religious and offer sacrifice, that leading a spirituall life here on earth, they may obtain eternall life in heaven. But as *Cain* was first born after the flesh, and then *Abell* : So alwaies flesh goeth before the spirit, nature before grace, as the Apostle witnesseth, the first of the *Corinthians* & the fifteenth chapter, *That is not first which is spirituall, but that which is naturall, and then that which is spirituall.* Therefore God was first

Second and  
third Division;  
1. In their  
Trades.  
2. In their Re-  
ligion.

Man consists  
of Body and  
Soul, to fill  
both Earth,  
and Heaven.

Mans vocation  
maintains life  
and religion,  
a spirituall  
life.

1. The naturall  
life, then the  
spirituall, and  
why?

to feed the Israelites with Manna, and to give them water out of the rock, the sixteenth chapter of *Exodus*, before they would receive the Law, which after was published upon mount Sinai, the twentieth chapter of *Exodus*, For as the Apostle sheweth, there is a debt due to the flesh *Rom.* the eight chapter, which must be paid before the spirit can with quietnesse attend upon Gods service, which being provided for, the spirit is the fitter to attend upon Gods worship.

Children are not to be trained up in idleness, and why? But to labor in a vocation.

Before we come to their severall vocations, we have first to consider in generall, that *Adam* would not have either of his children trained up in idleness, and therefore he sets not only his younger sonne; but even his heir to a trade and occupation: knowing that whereas God hath ordained, that man shall live by some painfull vocation, chapter the third, there is a thing, that both touched him and his, the necessity whereof is such as *Job* saith, *Man is born to labor, even as a bird to flye*, the fifth chapter of *Job* and the seventh verse: And as he employeth in trade, as well the eldest as the youngest; So *Abell* the good, no lesse then *Cain* the wicked sonne, for the godly have no liberty to live without some honest calling, and therefore the Apostle saith, *Let a man abide in that calling wherein he is called*, the first of the *Corinthians* the seventh chapter and the twenty fourth verse: If the godly may not live idly, much more ought wicked children to be set to some trade of life, The second point to be observed is, that there is no sooner mention made of the birth of these two brethren, but presently the Holy Ghost setteth down their trade, commending unto us from *Adams* example, that which *Salomon* after teacheth, the twenty second chapter of the *Prov.* Teach a childe in the beginning of his waies, and he will not depart from it when he is old, for without seasonable instruction, children and youth are but vanity, the eleventh chapter of *Eccle.* and the third verse: Both these sonnes are not set to one vocation, to shew that all men are not fit and meet, for one and the same calling; for as there is this diversity in the earth, out of which man is taken, that one part of it is sandy, some clay, and some gravell. And as in the heavenly light, there is that diversity which the Apostle speaks of, the first of the *Corinthians* the fifteenth chapter and the fourty first verse, *one star differing from another in glory*: So the like variety appeareth in the dispositions of men, in so much as we see, all men are not meet for one thing. Fourthly, from hence we learn, that albeit the labors and trades of men be diverse: yet they must be such as both God alloweth, and such as are serviceable to the publique wealth; we may not say because *Cain*, a reprobate, was a husbandman, that therefore God dislikes husbandry: for God affirmeth of *Noah* that he was a just and upright man, and yet he was an husbandman, *Genesis* the ninth chapter; nor that the office of keeping sheep, is therefore lawfull in Gods sight, because *Abell* the just was a shepheard, for *Jaball* the sonne of wicked *Lamech* was the father of them that dwell

Seasonable instruction in youth, and why?

All are not fit for one and the same calling, and why?

Callings must be such as God alloweth, and are serviceable to the Common-wealth, and why?



in tents, and kept Sheep, *Genesis* the fourth chapter and the twentieth verse : and yet himself a wicked man, the person doth not make the calling lawfull, but it must be taken from God himself, and be such as God alloweth ; touching husbandry Christ saith, *My father is the Husbandman*, the fifteenth chapter of *John* and the first verse, and you are Gods husbandry, saith the Apostle, the first of the *Corinthians* the third chapter and the ninth verse : Therefore the calling of an husbandman is allowable ; for the other calling, *God himself is called the Shepherd of Israel*, the eightieth *Psalme* and the first verse : and Christ saith of his Church, *I have other sheep which I must gather under my government, that there may be but one shepherd, and one sheep-fold*, the tenth chapter of *John* and the sixteenth verse : By which titles we may collect, that both their callings are allowed of God, and for the profit, that they be serviceable ; the wise man saith of them, *the King is maintained by husbandry*, the fifth chapter of *Ecclesiastes* and the ninth verse : And for *Abells* trade, the seventh chapter of the *Proverbs* and the twenty sixth verse : *The fleece of the lambs serve for thy cloathing, and the goats milk for thy food*, So that both are profitable : And in regard of the great profit, that God vouchsafeth to mankind by both, all men doe testifie their thankfulness to God, for so great a benefit, not only at the bringing of harvest, in the ninth chapter of *Esay* and the third verse : but at their sheepsheering, in the first of *Samuel* the twenty fifth chapter and the second verse : And in the second of *Samuell* the thirteenth chapter and twenty third verse : by the example of *Naball* and *Absalom*, from whence we learn, not to set our selves to vain and unprofitable trades, but such as are both allowed of God, and serviceable to men. More particularly, if we ask what ground *Adam* had for this division, we shall finde, that there are two of great importance.

Husbandry  
and keeping  
sheep lawfull,  
and why ?

The first, From Gods commission to *Adam*, in the first of *Genesis* and the twenty eighth verse, where he willeth him to till the earth, and to beare rule over all the beasts and Cattell on the earth. So that God will have men to doe two things, the one to follow husbandry, the other to keepe sheepe and other cattell : For Gods will is not that the earth shall be covered with nettles, like the slothfull mans vineyard, in the twenty fourth of the *Proverbs*, nor that the cattell should wander about the mountaines, and be scattered without any shepherd to seeke after them, in the thirty fourth of *Ezekiell* : But will have the one painfully tilled and dressed, by the hand of the husbandman ; and the other diligently and carefully looked unto, by the shepherd. This was *Adams* commission, and therefore he trained up his sons accordingly.

1. Reason.  
From Gods  
commission the  
ground of both  
trades.

Again, The earth it self taught *Adam* thus to dispose of his Children, which, as we know, divideth it self into arable and pasture ground, the one to bear Corn, the other to feed and rear up Cattell : whereupon, as we see, *Adam* delivereth to *Cain* the charge of Tilling, that part which is arable, and to be plowed ; and *Abell* is seized of the pasture grounds. The priority is given to husbandry, which is a cal-

2. Reason.

ling of more excellency than the other, and therefore is committed to the elder son. For the earth being tilled and sowed by the husbandman, bringeth forth bread to strengthen mans heart, in the hundred and fourth *Psalm*: and the necessity whereof is such, as albeit it be an unkinde part for *Cain* to kill *Abell*, that is, that no ground be left for pasture; yet it is a more unkind part for *Abell* to kill *Cain*, that is, that pasture should eat up arable ground.

The second ground.

Severall gifts required in severall vocations, and why?

We have either by care of minde, or labour of body; and why?

Some callings require more the first than the latter: and why?

Gifts given to one, denyed to another: and why?

And this ground taken from Gods commission, bringeth forth a second ground: For if there must be diverse works, as there must be where God appointeth diverse vocations, there are required diverse gifts, for the performance of those works; *Cain* must have a gift meet for him that shall till the earth. And *Abell* being a shepherd, must have that abilitie that is fit for that vocation. In regard of which variety of works, the Apostle saith, *Every one hath his proper gift of God, one after one manner, another after another*, in the first to the *Corinthians*, the seventh chapter, and the seventh verse, to teach us that severall gifts are to be imployed in severall vocations. In the sentence uttered by God we have seen, that it is Gods will that every one shall live either by the care of his minde, or by the sweat of his body. For as members of our naturall bodies have their severall offices, in the twelfth chapter to the *Romans*; and the twelfth chapter of the first *Epistle* to the *Corinthians*; So (as all the members doe not labour, for some doe only take care, as the eye and the ear, other doe labor and sweat, as the hands and feet) in the body Politick there are divers members, and they accordingly have severall gifts from God. For as there is not only labour, but danger; so God hath qualified some men with gifts of minde, fit for the preventing and avoiding of the one; and to others he hath given strength of body, to endure and sustain the other. As there are some trades that require sweat and labour, and very little care; so there are callings that require great care and providence, and lesse labour; and therefore God distributeth severall gifts for the performance of them: To some he giveth more strength of body and great limbes; to others he giveth excellency of wit, to foresee and prevent danger: He giveth not to all men gifts alike but denyeth to one that which he giveth to others; *That the eye should not say to the foot, I have no need of thee*, in the twelfth chapter of the first *Epistle* to the *Corinthians*, but that all might be ready to succour one another. The tilling of the ground requireth great paines and labour, and consisteth of great strength of body; but the office of a shepherd is not a matter of paines, so much as of foresight and providence: And therefore husbandmen that take great bodily paines; after their seed is sown, have many holidayes, and a long time of rest; but the office of keeping sheepe and the care belonging to it never ceaseth, but lasteth day and night: Such was the care that *Jacob* had of *Labans* sheepe, in the thirty first chapter of *Genesis*, and the fourtieth verse: Such care did the shepherds take every night, *whome the Angels found watching all night*, in the second chapter of *Luke*: Therefore God giveth

giverh *Cain* a more strong body; but *Abell*, as his calling required lesse bodily paines, so he was more weake of constitution, and was endued with more sharpnesse of wit, than his Brother.

Before we speak of the second calling, because this diversity requires a choice to be made, *Abell* must not be made a husbandman, nor *Cain* a shepherd. That example *Adams* distribution in this point, should make us set our children to such trades as they are capable of: *David* was not accustomed to bear *Sauls* hevie Armour, but was fitter to use the sling, in the first of *Samuell* the seventeenth chapter and the thirtie ninth verse: Another confesseth himself unfit to be a Prophet, seeing he was alwaies an husbandman: therefore men must follow those trades of life, for which they are fit; The want of which discretion, is the confusion of Church and Common-wealth. There are saith *Salomon*, that have the price of wisdom in their hands, and have not wisdom in their hearts, in the sixteenth chapter of the *Proverbs*: Such as have preferment in places, where they deserve it not; contrary-wise it is a great benefit to the Common-wealth, when men set their children to such trades as they are fit for.

Children to be set to trades they are capable of, and why?

Inconvenience of the contrary

So *Jacob* seeing that *Isaac* had great bones made him an husbandman; and perceiving that *Zabulon* delighted in the waters, he imployed him in navigation; and perceiving that *Juda* was strong, and politick fit to bear rule, made a magistrate of him, in the fourty ninth chapter of *Genesis* and the thirteenth verse: Which thing when it is not observed, when *Saul* a mighty and strong man fit for war is among the Prophets, in the first of *Samuell* the tenth chapter, then is there a great confusion. Such as will imploy themselves in the ministry of the Gospell, must not be young Schollars, in the first of *Timothie* and the third chapter: Nor *doctores*, in the second of *Peter* and the third chapter: Nor without ground, and soundnesse of judgment and knowledge, for such undertake that, which they are not fit for.

Examples.

The conclusion is, that which the Apostle *St. Paul* saith, Such as have diverse gifts, we should imploy them to the glory of Christ our head, from whom we receive them, in the twelfth chapter of the *Romanes* and the sixt verse: And that every one, as he hath received the gift, so he doe dispose and minister the same one to another, as God disposeth of his manifold graces, in the first of *Peter* the fourth chapter and the tenth verse.

The second calling wherein *Abell* was sent, hath this ground, the husbandman is occupied in silling the ground, which is a thing without life: But sheep are living things, and they that undertake to keep them, must have an oversight to keep them in order. And because they are of all cattell most subject to wander, they must be kept in with bands, in the eleventh chapter of *Zachariah*: In regard of the great care, that shepherds take of their flock, the Governors of Common-wealths are termed by the name of shepherds: So the Prophet *Jeremiah* speaking of temporall Magi-

Ground of *Abells* calling, keeping sheep.

The necessity  
of temporall  
and spirituall  
shepherds,  
and why.

istrates, I will give you Pastors, which shall feed you with wisdom and understanding, in the third chapter of *Jeremiah* and the fiftenth verse: And the false Prophets are called false Shepherds, in the eleventh chapter of *Zachariah*: And of the people that are without a Governor, it is said, *Let not the Lords people be as sheep without a shepherd*, in the twenty seventh chapter of *Numbers*: And for ecclesiasticall government, Christ saw the people *As sheep that have no shepherd, and had compassion of them*, in the ninth chapter of *Matthew*; and in the thirty fourth chapter of *Ezekiel*: That which is performed to sheep by the shepherds, as the leading of them forth, the bringing them in pasture, the gathering of them together being dispersed, the defending of them from violence: All this is ascribed to the Prophets, that should teach Gods people, and sheep of his pasture, The sheep are subject to be torne in pieces, by the Bears and Lions, in the first of *Samuell* and the seventh chapter: And *The fat sheep, will kick against the young and weak sheep*, in the thirty fourth chapter of *Ezekiel*: Against which injuries the shepherd is to defend them, which is a representation of that oversight, that Magistrates have of the people: Therefore God took *Moses* from keeping of sheep, to be governor over his people, in the third chapter of *Exodus*: And *David* from following the ewes great with lamb, was chosen to be King over Israel, in the seventy eighth *Psalme*: As if by keeping of sheep they had been trained up and made fit to govern men: Therefore as in *Abell*, is represented the care and oversight, that temporall magistrates have over their people and subjects; So *Joseph* is called the shepherd of Israel, in the fourty ninth chapter of *Genesis*; And *Cyrus* is called Gods servant and shepherd, in the fourty fift chapter of *Ezay*: And for ecclesiasticall government, that is no lesse set out in the care of shepherds. And therefore Christ who is the chief shepherd saith to *Saint Peter*, *Pasce agnos meos*, in the twenty first chapter of *John*.

Gen. 4. 3.

*Fuit autem post dies multos, quum obtulit Kajin de fructu terra munus Fehova. Et ipse quoque Hebel obtulit de primogenitiis gregis sui, & de adipe eorum:*

Aprill 22.  
1599.

*Abell* a patern  
of the Saints,  
*Cain* of the  
wicked.

THESE two Bretheren, as we have heard, are the great patern of the maine division of the world; that is, *Abell* is a patern of the Saints and Church of God; and *Cain* of fleshly and wordly minded men. Concerning whom from the beginning, we have already considered two parts. First, the disposition of their natures. Secondly, their vocations. Thirdly, we

we are at length come to their Religion; which, howsoever it be last regarded of men, yet ought it to be first in place: For howsoever *Adam* after the fall did provide for Religion in the last place, yet as *Christ* saith, *Non sic fuit ab initio*, in the ninth chapter of *Matthew*. Therefore we are first to enquire of Gods service, and after to provide for trades and occupations, as the Prophet exhorteth, *Stand in the way, and behold, and aske for the old wayes*, in the fifth chapter of *Jeremiah*, and the fifteenth verse.

First provides for religion, Secondly, for trades, and why?

Touching their Religion we have to consider four points: First, the antiquities and generalities of it. Secondly, the kinds of it, that is, *Cains* oblation, and *Abell's* sacrifice. Thirdly, the ground and reason why they performed this service to God. Fourthly, the warrant they had for it.

Division in four parts touching this Religion.

First, for the Antiquitie of this kinde of worship, in offering up to God, we are to know, that there is no act of Religion remembred in Scripture before this offering of *Cain* and *Abell*: And therefore the Apostle sheweth, that the Sacrifice which *Abell* offered up to God, was the first fruits of faith, that ever was shewed, in the eleventh chapter to the *Hebrews* and the fourth verse. As it was the first before the flood, so in the new world, when all things had been drowned with the flood, the first service done to God, was the offering of *Noah*, upon an Altar which he made, as it is in the eighth chapter of *Genesis* and the eighteenth verse: In the law of nature we see it is first, and so it was first in the law of *Moses*; for before he spake of any worship, he willed that they should sacrifice unto the Lord their God, in the third chapter of *Exodus* and the eighteenth verse: So is it the first, not only in the old Testament, but in the new; for, the first service performed to *Christ* the son of God, was the oblation of the wisemen, in the second chapter of *Matthew* and the eleventh verse.

1. The antiquity of it being first.

Examples.

1. In the law of nature.

2. In the written law.

3. As in the old; so in the new.

Secondly for the generalitie: As mention is first made of oblation, so it is said generally, that *Cain* and *Abell* offered: For there is no Religion, be it true or false, that is without offerings and sacrifices. Not only the *Jewes* had them but the *Gentiles* also: And of them not only such as were godly, as it is said of *Job*, that he offered a sacrifice, in the first chapter of *Job* and the fifth verse; but even those *Gentiles* that were not regarded of God, had their sacrifices, as *Balaak* had his service altars, upon which he offered oxen and rams to God, *Numbers* twenty third. And for the *Christians*, that they have alwayes had their offerings is plaine, for of them the Apostle saith, *Nos habemus altare*, in the thirteenth chapter to the *Hebrewes*, that is, as the *Jewes* had their altars upon which they offered those sacrifices which did *præannunciare mortem Domini*; so the Altar of the *Christians* is the Lords table whereon they doe *annunciare mortem Domini*, in the first Epistle to the *Corinthians*, the eleventh chapter and the twenty fifth verse. As the *Jewes* Sacrifices were figures, so our Sacraments are memorialls of *Christ's* passion, in the twenty second chapter of *Luke*, and the nineteenth verse, *Facite hoc in memoria-mei*.

2. For the generality, both offered, and why?

Our Christian Altars, the Lords Tables.

Secondly

2. The kinds of offering.

1. Oblation.
2. Sacrifice.

Secondly, the kinds of their offering are, as the Apostle saith, in the fifth to the *Ephesians*, and the first verse, *An oblation of a sweet smelling savour*, and a sacrifice which the *Hebrewes* call *Minchah* and *Zebach*, and the *Greekes* *Προσφορά*, and *Θυσία* the *Latines* *Oblatio* and *Sacrificium*. So the Apostle sheweth the division where he saith, *Priests were appointed to offer up to God, on the behalf of the people, gifts and Sacrifices for sinne*, in the fifth chapter to the *Hebrews* and the first verse: These were offered in the Tabernacle, in the ninth chapter to the *Hebrews*, and the twelfth verse; and had their ground in *Cain* and *Abell*; after whose example, their posterity offered those oblations to God.

The oblation was a thing offered up whole as it was, without alteration; But the Sacrifices were changed and consumed with fire. Such an oblation was that which *Abell* offered: And therefore the Apostle saith, it was a sacrifice, in the eleventh chapter of the *Hebrews* and the fourth verse: By saith *Abell* offered a better sacrifice. Which two kinds of gifts or offerings, are thus distinguished, as there are *munera placentia*, such a gift was the *Mandrakes* which *Lea* gave to *Rachel* to please her, in the thirtieth chapter of *Genesis* and the fifteenth verse: And *munera placantia* to pacify anger, such as *Jacob* gave *Esa*, when he had offended, in the thirty third chapter of *Genesis*; And the brethren of *Joseph* when they had offended him, in the forty third chapter of *Genesis*: A present of Spices, the first kinde of oblation which is to please, is common to us, with the Angels themselves; for they offer up to God praise and thanksgiving, because they know God is pleased with them. But the second sort, is proper to men only, who as they have procured Gods anger by sinning; so they are to offer those gifts which may pacify his wrath.

Thirdly, the ground and reason why they offered, is first for oblation. Albeit God forbid to offer to Idols; yet his will is not that we should not offer at all: And though we may not offer to God, to the end we might supply his need, seeing he is not hungry, in the fiftieth *Psalme*: Yet he will have us offer in testimony of our thankfulness to him; as he saith, *offer to me the sacrifice of thanksgiving*; So that as a Prince, having made a conquest of a City, doth distribute it to his subjects at his pleasure; yet so, as he reserveth to himself a rent or service, be it never so little, that they may thereby acknowledge, that whatsoever they have they hold it of him; so God will have us after the example of *Cain* and *Abell*, in *fine dierum*, that is on the Sabbath, to offer to him our quit-rent, we may not come before him empty handed, the twenty second chapter of *Exodus*; but bring something with us, to acknowledge that whatsoever we have, we have it from him; So the people were to bring their first fruits in a basket, and to offer to God by the Priest, and to make not a vocall, but a reall confession of Gods goodness, and providence for them, in the twenty sixth chapter of *Deuteronomie*: As *David* acknowledged, all comes of thy hand,

& quod

2. Kinde of gifts distinguished.

1. To please.
2. To pacify anger.

Examples:

1. To please Angels offer up praise to God, common also to men, and why?

2. Praises to men, to offer gifts to pacify Gods wrath.

3. The ground and reason why they offered.

1. For oblation.

In testimony of thankfulness, and why?

On the Sabbath to offer our quit-rent to God, and why?

1. To acknowledge all we have, to have it from him. Not only by a vocall, but a reall confession.

*Et quod de manu tua accipimus, ea damus tibi*, in the first of the *Chronicles* the twenty ninth chapter and fourteenth verse : Even so as God gives us our spirits, in the twelfth chapter of *Eccle.* We must offer to him spirituall sacrifices, in the first of *Peter* and the second chapter : And seeing *corpus aptavit nobis*, in the tenth chapter of the *Hebrews* : And in the fourtieth *Psalme* : We must glorifie him both in our bodies, and in our spirits, in the first of the *Corinthians* the sixth chapter, that is, we must offer up to him the calves of our lips, in the fourteenth chapter of *Hose*, that is, the sacrifice of praise to God, which is, *the fruit of the lips*, in the thirteenth chapter of the *Hebrews* and the fiftieth verse : And thirdly, it must not be a vocall confession, but we must really acknowledge it, by offering of our substance to him, we must not come emprie handed, in the twenty second chapter of *Exodus* ; But as we confesse before the Lord, that we were like to perish till he provided for us, so we must give him a present, even the first fruits of that we have, acknowledging that all came from him, in the twenty six chapter of *Deuteronomie* ; so as the ground of our oblation, is the testifying of our thankfulness. Another end is, the testifying and acknowledging of our subjection to God, that as he gave us our souls ; so we confesse we ought to bestow our souls on God.

Note.

1. To offer in soul spirituall sacrifices.

2. In body the calves of our lips.

3. In our substance, and why ?

The ground of our oblation is to testifie ;

1. our thankfulness.

2. our subjection to God.

1. to give and subject our souls to God.

And that we shall doe, if when our own reason cannot attain to see, how that should be just which he requireth : yet we be content to make our souls subject to him, and to bring them into the obedience of Christ, in the second of the *Corinthians* and the tenth chapter : If as we have grieved the spirit of God with our sinnes, so we be content to grieve our souls, and to break them with sorrow, which is a sacrifice to God, in the fifty first *Psalme* and the seventeenth verse.

Secondly, as we have received our bodies from God ; so we must make them subject to God, by abating the desires which our flesh delighteth in, that we may delight in that which God requireth, and that we be content to impoverish the body, to chasten it, and bring it under by fasting, in the first of the *Corinthians* and the ninth chapter : that it may be more fit for his service, we must not only acknowledge in our soul, that we owe our selves, both soul and body to God, but we must open our lips and shew forth his praise with our mouthes, in the fifty first *Psalme*.

2. to subject our bodies to God.

From both soul and body, our mouths must shew forth Gods praise.

And lastly, we must *honor God with our substance*, in the third chapter of the *Proverbs* : And not content our selves with the oblation of the lips, as a sacrifice that cost us nothing, in the second of *Samuell* and the twenty fourth chapter : The sacrifice also hath two grounds.

3. We must honour God with our substance.

The sacrifice also hath two grounds.

1. The confession of our sinnes, and why ?

First, The confession of our sinnes, for in that the poor Lamb, or other beast whatsoever, hath his throat cut ; what is it else but a confession, that what the Lamb suffereth, the same we our selves deserved to suffer : As the Lamb dieth, so we deserve the death both of body and soul : And as the Lamb was burnt to ashes ; so

we deserved to be burnt in the lake of fire and brimstone, in the twentieth of the *Apocal.* and the tenth verse : For *sine effusione sanguinis non est peccatorum remissio*, in the ninth chapter of the *Hebrews* : And so in that the poor beast hath his blood poured out ; we doe thereby confesse, that we cannot have remission of sinnes, without the shedding of blood, if we seek it in our selves.

2. The confession of our faith in Christ, which maketh the other perfect, and why ?

Christ, the Lamb slain, by whose blood we have remission of sinnes, and why ?

But there is a second ground of the sacrifice, and that is, the confession of our faith, which maketh all the other confessions perfect, for how is it possible that a Lamb should be worth a Man, and that the death of an unreasonable creature, should be a sufficient satisfaction for the sinnes of a reasonable soul ; the Apostle saith, *It is impossible that the blood of Lambs and Goats, should take away sinnes*, in the tenth chapter of the *Hebrews* and the fourth verse : It cost more to redeem souls, then so vile a price, or the price of the most precious things in the world, in the fourty ninth *Psalm* : Therefore the reason why they offered sacrifice, was to make confession of their faith in Christ, whom they confessed to be the Lamb of God, slain from the beginning of the world ; by whose blood we have remission of sinnes : So the Lambe which *Abel* offered, in the fourth chapter of *Genesis*, which *Esay* foresaw should stand before his shearer, in the fifty third of *Isaiah* ; whom *John Baptist* pointed at, *John* the first chapter, and the twenty ninth verse, *Ecce Agnus Dei*, is Christ the Son of God, slain from the beginning of the world, to take away sinnes, *Apoc.* the thirteenth chapter ; And in the blood of that Lambe are the sinnes of the whole world purged, as it is in the first *Epistle* of *St. John*, the first chapter and the seventh verse.

4. The warrant whereby they offered oblations and sacrifice.

1. *Adam* was instructed by God, and they by *Adam*.

We by our Sacraments, made known,

1. By the light of nature.

That they had offended God.

2. That they owe thankfulness for all they had, to be acknowledged, in heart, word, and works.

2. For the confession of faith, no reason or light of nature taught but by Gods Spirit.

Fourthly, The warrant whereby they offered their oblation and sacrifices, was not any expresse command of God in the Scripture ; and God only knoweth what kinde of service best pleaseth him ; and of themselves they were not to devise any thing ; but they were taught by *Adam*, and *Adam* was instructed by God : As *Adam* had experience that God was able to bring light out of darknesse ; so he taught *Adam* by his spirit, that, as by the tree of life he would give life ; so by death he would give life : For as in the Sacrifices of the Law, the Jews were taught, that out of death God would give them life ; so now in our Sacraments, Christians are assured, that by the death of Christ whereof the Supper is a commemoration, the faithful obtain life. The meanes whereby God made this known to them, was first the light of nature, which told them, that seeing so many infirmities and sicknesses lay upon them, it was for that they had offended some body. Secondly, that all they possessed was from some superior power, to whom they ought to be both thankfull and dutifull ; and to acknowledge both these in words, as well as in heart, and to expresse this subjection by works, that is, by offering something to God : But as for confession of faith, no reason of man, no light of nature, that could apprehend that ; but as Christ saith, in the sixteenth of *Matthew*, it was the Revelation of Gods Spirit, which taught them, that Christ the Lambe of God



God should be offered as a Sacrifice for sinne; of which all the sacrifices that went before were types.

Concerning *Cain* and *Abell* we are to observe two points; First, what they had in common. Secondly, what severally.

For the first, As we learn that all must offer; both in the Law, in the thirtieth chapter of *Exodus*; for God will have his offering; be we rich, or poor; and in the Gospell, where Christ alloweth and commendeth the poor widows oblation, *Luke* the twenty first: So both *Cain* and *Abel* bring their offerings to God. The things they had in common are Three: First, Offerings. Secondly, To offer to God. Thirdly, They offer of their own; and that which they had gotten by their honest vocations.

All, both poor and rich must offer.

First, In that they both offer something, it is plain, *we may not worship with empty hands*, *Exodus* the twenty second, *and give him that which cost us nothing*, in the second of *Samuell* and the twenty fourth chapter: Our service must be as *Paul* speaketh, in the first to the *Corinthians*, the ninth chapter, and the eighteenth verse, *admirum dicitur* such are worse than *Cain*, for he brought something, and therefore shall condemn those that content themselves with the sacrifice of the lips. The oblation is originally *Mincab*, that is, a thing brought, not fetched from them; they must proceede of a willing affection; and therefore also are called in *Greece* *προσφορά*, as the *Psalmist* saith, in the twenty ninth *Psalme*, *offerre Deo*: They thought it not a weariness to serve God as the people did, *Matthew* the third: They considered he was a God of infinite Majestic and power, in comparison of whom, all the Kings of the earth are but crickets and grasshoppers, *Isaiah* the fourtieth, and the twenty third verse.

1.  
We may not worship God with empty hands, or give that which cost nothing.

Secondly, They both offered to God, not to Idols, *Hosea* the second; not to the creatures, as the Sun, and Moon, and stars, (of whom they say, *Jer.* the fourty fourth and the seventeenth verse, *Let us offer up Cakes to the Queene of heaven*;) Much lesse doe they offer to Devills, in the first to the *Corinthians* the tenth chapter, and the twenty sixth verse: nor to their own bellies and backs, making their bellies their God, and sacrificing to their backs, on which they think they never bestow cost enough.

2.  
Both offered to God, and not to Idols.

Thirdly, they both offered of that which they had gotten by their own labour and industrie: It was not the fruit of sinne; for God saith, *I will not have the price of a whore*, in the twenty third of *Deuteronomie*, and the eighteenth verse: no sacrifice, be it never so beautiful, shall come into Gods house if it be unlawfully gotten: But we must offer to God that which we have gotten, by following some honest calling.

3.  
Both offered that which they had lawfully gotten.

The things which they had in severall, are three.

Three severall differences in the sacrifice.

The first is the time when they offered; which circumstance, and the rest sheweth, that there is a great difference between their sacrifice; for the Holy Ghost is more diligent to set down *Abell's* sacrifice than *Cain's*. Of *Cain* it is said, he offered *in fine dierum*, that is, it was long before he could finde in his heart to give something to God;

1.  
The time when they offered.

Cain served himself first, and God after, But *Abell* did contrary.

but *Abell* gave *primitias*, the first thing that ever he had. *Cain* served himself first and God last; but *Abell* was carefull of Gods service in the first place, and after provided for himself. And this is a material point diligently to be considered. There are none so hard hearted all their life long, but if they draw near their end, & that sickness come, then they will offer, *in fine dierum*, and *in novissimo die*, *Jer.* the fifth: Those are times that will compell men to be mindfull of God: But if we will have our offerings pleasing to God they must be *primitia*.

2.  
Difference in the things which they offered.  
*Cain's* was that which came next to hand,  
*Abel's* was the first and fattest of his sheep.

Secondly, that which they had in severall, was the thing it self which they offered, which was diverse and different. God doth not finde fault with *Cain's* offering, but maketh choyce of *Abel's*; for *Cain* offered to God that which came first to hand; any thing, as he thought, was good enough; but *Abell* made choyce of the fattest of his sheep. As God is the first and best thing; so he offered to God the first of his sheep, and the fattest among them: But *Cain* confounded this order: Of the difference of whose minds in offering, these verses are witnesses: *Abel*, when he would offer, saith,

*Sacrum pingue dabo, nec macrum sacrificabo:*

*Cain* saith, *Sacrificabo macrum, nec dabo pingue sacrum.*

*Cain* was of the same minde, that the Priests were, that would be served before God had his part, in the first of *Samuel*, the second chapter, and sixteenth verse: So *Cain* will have enough for himself, before he will once offer any thing to God.

Secondly, when he doth offer he maketh no choyce of his oblation, but thinketh any thing good enough; but the Prophet saith, *Cursed be he that offereth a lame offering to God, and sacrificeth a corrupt thing; for I am a great King, Mal.* the first chapter, and the fourteenth verse: Offer such to thy Prince, would he be content to accept such offerings: but we will offer the best things to earthly Princes; how much more to the great King of Heaven, and therefore the Wiseman saith, *Honour God with thy substance, and that with the first fruits of thine increase, Proverbs* the third and the ninth verse.

3.  
Difference in the persons that offered

*Abel's* was to testify his faith in Christ, and so expresse his thankfulness. Faith maketh men offer often, and of the best things.

The third thing observed by the Apostle, is the person of the party that offereth: *Abel* was a faithfull man, & that made his sacrifice the better accepted, *Heb.* the eleventh and the fourth verse, *By faith Abel offered a better sacrifice than Cain*: the faith of *Abel* was his assurance, that God was a great God, and would not accept of lame offerings; and therefore is carefull to bestow the best and first thing he had: For knowing that sacrifices are testimonies of the thankfulness of the heart, *Abel*, to testify his faith in the blood of Christ, and to expresse his thankfulness for the same, doth choose out of his flocks, the fattest of his sheep: Faith maketh men offer often, and better things; but they that are without faith, care not how few times they offer, nor how small their oblations be.

We are to know therefore, that these two may not be severed, neither *fides* from *obolus*, nor *obolus* from *fides*, where there is faith, there will be offerings; for, so saith the Apostle, that from the increase

crease of faith, there was an increase of offerings in the Church : But when there is little faith or none at all, as in *Cain* there are offerings seldome made, and when they offer, it is the smallest and meanest things they have, the second to the *Corinthians* the eighth chapter and the seventh verse, *As ye abound in faith, and word, and knowledge, and in all diligence, and in your love to us ; so see that ye abound in these graces also.*

*Respexitque Jehova ad Hebelum & ad munus ejus. Ad Kaji- Gen 4.4.5.  
num verò & ad munus ejus non respexit :*



High words contain the acceptation of the service April 29. 1599.  
of *Cain* and *Abel* with God, which is the matter of

greatest moment, and which putteth the greatest difference between them and all the world, and is a pattern of the distinction which is between the godly and the wicked, begun in this life, and perfected in the great day of the Lord, when he shall set *Abel* and his true Worshipers on his right hand, and *Cain* and his false Worshipers on the left. In the denomination of the name which *Eve* gave her first Son, I told you what is the worlds censure, viz. that *Cain* is a name of great price in the judgment of the world, but as for *Abel*, that is a name of great contempt, and such as *Abel* was, are persons of no account ; but here we see Gods censure upon them both is otherwise ; for as the Apostle saith, *He that praiseth himself is not allowed, but he which God praiseth*, the second to the *Corinthians* the tenth and the eighteenth verse ; so *Cain* that was so precious in the eyes of the world, is of no account with God, but *Abel* which was of no reckoning with men, but despised as a thing of nought, he is highly accounted with God, for he hath respect to his oblation, but as for *Cain* and his oblation, he respected them not : So we see that as on the one side, God makes *the stone that was refused, to be the head stone of the corner*, *Psalms* the one hundred and eighteenth and the twenty second verse, so on the other side we see it true in *Cain* and *Abel*, which Christ affirmeth in the sixteenth of *Luke* and the fifteenth verse, *that which is high in the account of man is abominable with God.* The words contain two points ; first Gods regard to *Abel* and his offering ; secondly, his want of regard towards *Cain* and his oblation ; first that we may understand what is meant by regarding ; *respicere* is not only *aspicere*, for God beheld *Cain* and his offering no less than *Abel* ; God seeth all things be they never so private, he seeth *Sarah* when she laugheth behinde the Tent door, *Genesis* the eighteenth and the twelfth verse, *whether we sit up to heaven or lie down in hell, he is present with us, we cannot goe from his spirit, nor flye from his presence*, *Psalms* the one hundred and thirty ninth and the seventeenth and eighteenth verses, but *respicere*

God seeth all things, and all present; when he loves, he beholds with an amiable look.

The example of a Nurse.  
*Isaiah 66. 12.*

is when one likes a thing so well, that he looks on it again, as we behold those things that we love, for *ubi amor ibi oculus*; so God beheld *Abel* and his offering with an amiable look, as not contenting himself to look once upon it, which gracious respect of God is set out by a loving regard that a Nurse hath to the Child when she beareth it on her lap, *Isaiah* the sixty first and the twelfth verse.

Of the next oblation, offer this which *Noah* offered to God: it is said *that the Lord smelled a savor of rest*, the eighth chapter of *Genesis* and the one and twentieth verse; by which smelling, and by this seeing and beholding with the eye is meant, nothing else but that God received them in good part, and therefore the Paraphrast expoundeth these words *suscepit Dominus*, which exposition is grounded upon the words of the Prophet, *Malachy* the first chapter and the eighth verse, *the offering is no more regarded nor received acceptably in his hands*. On the other side the Lord beheld *Cain* and his offering, but he suffered not his eye to stay upon it, for hee did not allow of it; this acceptation the Fathers say was testified by a visible signe, and they ground this opinion upon the word, for the Apostle saith, the eleventh chapter to the *Hebrewes* and the fourth verse, *God bears Abel witness that hee was just*, for it was usuall with God to testifie his liking of the service of his servants, by outward and visible testimonies, *Leviticus* the ninth chapter and the twenty fourth verse, *there came fire from the Lord and wasted Aarons burnt offering*, to shew that hee allowed it; so hee approved *Gedeons* Sacrifice, *Judges* the sixth chapter and the one and twentieth verse, when the Angel touching the flesh with the end of his staffe, *caused fire to come forth and consume the flesh*, whereby hee knew that his offering pleased God; So, when *Salomon* had ended his Prayer, *fire came downe from heaven and consumed his Sacrifice and Oblation*, the second of the *Chronicles* the seventh chapter and the first verse, but it is plain in the first of the *Kings* the eighteenth chapter and the twenty fourth verse. *The God that answereth by fire let him bee God*, saith *Elias*, to shew that the true God doth by outward tokens testifie who bee his true worshippers.

Testified by visible signs.

By fire.

But to come in particular to *Abels* Oblation, Gods liking is upon two things: upon the Person, and then upon the Gift; for *non ex seipfis placent munera, sed ex offerentibus*, and St. *Augustine*, *non ex muneribus Abel, sed ex Abel munera placuerunt*, And St. *Ambrose*, *prius is qui dabat, quam ea qua dabat placuerunt*, so the person hath the first place, but he respected not the person only, *nam ne vana putentur oblationes*, it is not said he had respect to *Abel* and not to his offering, but *respectis ad Abelem & munera*, that is not to *Abel* alone, but to him and his gift; the person must first please before the gift can be accepted, but as he respects the person, so will he have the gift withall; and therefore God that said, *I will have no Bullock out of thy house, nor Goats out of thy folds*, saith gather my Saints together that make a Covenant with me with Sacrifice, the fiftieth Psalm and the fifth verse, and

The person must first be pleasing to God before his gift be accepted.

and where he saith *thou desirest no sacrifice*, he means, God chiefly respects the persons of men that they be such as may please him, otherwise all their oblations are to no purpose; but when they are so qualified that they can offer to him a *contrite and a broken heart*, then God will accept of their Sacrifices which they offer upon his Altar, the fifty first *Psalms* and the nineteenth verse, *non est detractum oblationis, sed adiutendum fidei*; as *Abel* offered by faith; the eleventh to the *Hebrews* and the fourth verse; so we may not take away *obtusis*, but joyn *fides* with it; so shall our oblations please when our persons are by faith in Christ reconciled to him: the person of the Offerer hath a great priviledge, for be the work never so excellent, if it come not from a person qualified in such sort as God may take liking, it is to no purpose. The same words, *I have sinned*, used by *David* in the second of *Samuel* and the twelfth chapter, pleased God, but in *Judas* were not respected, *Matthew* the twenty seventh chapter; so for prayer, both the *Pharisees* and *Publicans* went to one place, for one purpose, but the one departed justified rather than the other, *Luke* the eighteenth; for the Sacraments, *Simon magus* was baptized and never the better, but *Saul* and the *Jailor* were baptized and obtained remission of sinnes, the eighth of the *Acts* and the sixteenth verse; so *Judas* was partaker of the Supper with the other Apostles, but he only was an unworthy partaker. The reason is, If the fruit be good, we must make the tree good also, *Matthew* the twelfth: It cannot be good fruit that cometh of an evil tree: The same work of mercy done by an Heretick and prophane person, is not respected, but in a Christian is highly accounted with God; not that God respects persons, for he looks not as man looks, but he looks on the heart, the first of *Samuel* the sixteenth chapter and the seventh verse, *and regards no mans person*, *Matthew* the twenty second chapter; for if he should respect one more than another, then he should regard *Cain* rather, being the first born. But yet there is something in the person of *Abel*, which made him more respected than *Cain*, and that is that which God respects in mens persons, *Jeremiah* the fifth and the third verse, *occuli tui respiciunt fidem*; and the Apostle saith *that it was by faith, that Abels offering had the preheminnence*, the eleventh to the *Hebrews* and the fourth verse; which faith because it had relation to the word of God, was accepted of God; for *Abel* beleaved the word of God, uttered *Genesis* the third and the fifteenth, touching the blessed seed, *that should break the Serpents head*, and give an entrance into Paradise, which was kept with a shaking sword. This word of God is a great and precious promise, the second to *Peter* and the first chapter, which *Abel* respected more than all things besides in the earth; as *David* saith of Gods word, *that it was the joy of his heart*, *Psalms* the hundred and nineteenth and the one hundred and eleventh; so because *Abel* so much respected the word and promise of God, that it was the only joy of his heart, therefore God had a speciall respect to him more than to *Cain*: as his name did signify vanity,

God is so respecter of persons, but looks upon the heart.

And respects faith that hath relation to Gods promise.

All things to be counted vanity, in respect of God and his Word.

so he counted himself and all the world nothing but vanity, and gave not himself to vanity, *Proverbs* the thirtieth chapter and the eighth verse: As *David* saith *Psalms* the seventy third and the twenty fifth verse, *Whom have I in heaven in comparison of thee, and there is nothing on earth which I desire besides thee?* so *Abel* had this account of God, that he desired nothing on earth in respect of God and his word.

*Abel's faith true, and visible by works.*

Touching his Oblation, if there be an unfained faith, the first to *Timothy* the first chapter and the fifth verse, then there is a fained and counterfeit faith; but that we may know that *Abel's* faith was a true faith and not fained, we see it had *opus fidei*, the first to the *Thessalonians* the first chapter and the third verse, *It was a visible faith, for he shewed his faith by his works*, *James* the second and the eighteenth, that is, by the effects of faith proceeding from it; for as there is *spiritus fidei*, the second to the *Corinthians* and the fourth chapter, so it hath a body; and in that regard, the faith of our Father *Abraham* is said to have *steps wherein we must walk*, *Romans* the fourth and the twelfth verse, but a spirit hath no steps. That which proved *Abraham's* faith to be true and unfained, was the work of faith which he performed; of which it is said *obtulit Abrahamus filium*, *Hebrews* the eleventh chapter and the seventeenth verse; and the same thing proves *Abel's* faith to be a true faith, *Hebrews* the eleventh and the fourth verse, *fide obtulit Abel*; and the offering faith, is that faith which is commended to our imitation.

For Imitation.

Steps of *Abel's* faith.

1. Gratitude.

The steps of faith which were in *Abraham* and *Abell* are, First, Gratitude, whereby we offer a little of that we have, in thankfulness to God, from whom we acknowledge all to be received.

2. The act of Obedience.

Secondly, the act of Obedience, when by yielding something of that we have, we acknowledge our selves ready to lose all we have for his sake, that gave us all.

3. The act of Humilitie.

Thirdly, the act of Humility, when, by offering a lambe to God, we confesse thereby that we our selves deserved to suffer, that which the poor beast suffereth; and such an act of faith God respecteth, *ad quem respicio? ad humilem*, in the sixty six of *Isaiah*.

4. The act of Hope and persuasion.

Fourthly, the act of Hope and persuasion, when being perswaded that the death of a corruptible beast, is no just recompence for the life of man, we hope to be saved and cleansed from our finnes, in the blood of Christ the lambe of God, which was signified by *Abel's* lambe. These acts are the steps of the faith of *Abel* and *Abraham*, and God there looketh upon such as testifie their faith, by these effects.

The faith of the Elect ever shewed these effects.

And, that we should bring this faith and these oblations, we are to consider, that such hath been the faith of Gods servants, from the beginning: Before the flood, *Abel's* offering was in faith; after the flood, *Noah* in faith offered, *Genesis* the eighth chapter, and the twentieth verse. In the time of the law God gave charge, that both poor and rich should offer, *Exodus* the thirtieth chapter, and the fifteenth verse. During the Tabernacle, which was carryed hither

and thither, *Exodus* the thirty fifth chapter God commanded, whosoever was of a willing heart, let him bring an offering. When the Temple was up, *David* prayeth to God, *O Lord, the people have offered to thee willingly with joy, accept it therefore, and keepe this for ever in the purpose and thought of their hearts, that they may still offer*, the first booke of *Chronicles*, and the twenty ninth chapter. After the Gospell, they brought all that they had, and laid it at the feet of the *Apostles*, in the fourth chapter of the *Acts of the Apostles*. Not only the rich were to offer, as it is in the one and thirtieth chapter of *Exodus*; but the poor that could not bring jewels, were to offer Camels hair, to the building of the Tabernacle, as it is in the thirty fifth chapter of *Exodus*; and therefore the poor widow was commended no less, for that little which she put in of her penury, than the rich men, in the one and twentieth chapter of *Luke*. The Churches of *Macedonia* were so carefull hereof, that in their extream penury, their liberalitie abounded, in the second *Epistle* to the *Corinthians*, the eighth chapter and the second verse, they were willing to their power, and beyond their power, to shew their liberality.

There is a difference between almes and offerings, as *Paul* sheweth, in the twenty fourth of the *Acts*, and the seveneenth verse, *I came and brought almes and offerings*. That distribution which they of *Macedonia* made, to the poor saints at *Jerusalem* in the fifteenth chapter to the *Romans*, and the twenty first verse, is not that oblation which the Apostle speaketh of, in the fourth to the *Philippians*, and eighteenth verse, where the Apostle saith, *I received from you an odor that smelleth sweet, a sacrifice that is acceptable and pleasant to God*. That which is offered to Christ, and given to holy uses, is one thing, and that which is given to the poor is another.

The difference between almes and offerings

For the offerings themselves, both *Cain* and *Abel* offered, but not alike; *Abel* had respect what he offered, and made great choice of his oblation; he offered not *in sine dicram*, as *Cain*; but *primitias gregis*, and not the meanest, but the fattest of his sheep, and therefore God hath speciall regard of *Abel*: But as for *Cain*, as he had no regard what he offered, so God had no respect to his oblation. As here *Moses* sheweth the quality of *Abel's* offering, that it was the fattest he could finde; so the Apostle sheweth the quantity of it, *obtulit plurimam hostiam*, in the eleventh to the *Hebrews*, and the fourth verse; for he had a regard to the Majesty of that great God, from whom he received all that he had, and therefore serveth him with the best.

The quality and quantity of *Abel's* sacrifice

But to *Cain* and his oblation he had no regard; Gods eye upon *Cain* was not as the eye of a Cockatrice, that is hurtfull; only he dealeth with *Cain* privatively, and not positively, withdrawing from *Cain* that favour and good liking which he shewed to *Abel*. The question is therefore, why *Cain* was not regarded? If the same faith had been in him, which was found in *Abel*, he had been respected. He had *obtulit* as well as *Abel*, but not *fides*; but because he wanted faith, his oblation and his person was not respected, *quia sine fide impossibile est placere*

How Gods eye was upon *Cain* and his sacrifice

What an oblation is ;  
How to be offered.  
Note.

*placere Deo*, *Hebrews* the eleventh chapter, and the sixth verse. Oblation is an outward testimony of that inward reverence we have of God, whom we acknowledge to be our superior ; from whom we receive all help and succour ; and to whom therefore we submit our selves. This persuasion of Gods goodness, must first be fasted in our hearts, and then we outwardly testify our faith ; that when we offer to God a little, we testify that all cometh from him : But this faith and inward persuasion *Cain* wanted, and consequently, in making an outward testimony of that which was not in him, he played the hypocrite, and was therefore rejected. Men do first require the heart, and inward affection, and then the outward restitution ; much more will God require it at our hands, and we cannot deceive him with outward shewes, who trieth the reins and heart.

Second question.

Respects why *Cain* offered.

1. fearing more to offend his Father than God.

Secondly, but why did *Cain* offer ? If he had offered by faith, it would have brought forth as good effects as *Abel's* faith did : But therefore he offered not by faith ; yet he must of necessity offer for these respects, First as *Esau* forbore to kill his brother, *till the dayes of mourning, for his Father came*, *Genesis* the twenty seventh and the fourth first verse, because he durst not offend his Father ; so *Cain* offered, because he durst not offend his Father. *Adam* being a religious man, would have been offended if he had not offered, so the reason why his offering was not respected, was because his fear toward God, was taught by mens precepts, *Matthew* the fifteenth chapter ; this was the way of *Cain*, of which the Apostle saith, *we be as them that follow the way of Cain*, *Jude* the eleventh verse : Secondly, he thought he must of necessity offer to please other men, for he was in the number of those that *have a shew of godliness, but deny the power thereof*, the first to *Timothy* and the second chapter ; and this makes the sacrifices of the wicked abominable before God, because they come as though they had respect to serve God only, but it is but to please man.

Men please hypocrites.

Third question

What the light of nature taught *Cain* in offering.

Question answered  
Rebels to the light of nature, deprived of the light of faith ; and why ?

Thirdly, seeing faith is the gift of God, why was he not endued with faith, which might make his person and his oblation acceptable to God as well as *Abel's* ? The answer is out of *Job*, *He was one of those that are abhorers of the light, rebellous luminis*, the twenty fourth chapter of *Job* and the thirteenth verse : what ground had *Cain* to offer, but only the light of nature ? which taught him, that God only is able to help in time of need, & that it is he that gives all things : But it tells us not only thus much, but shews us what kinde of oblations must be offered to God, that is, *prima primo*, and the best things to him that is best and of greatest majesty. *The Lord is a great King, and his name is terrible*, the first chapter of *Malachi* and the fourteenth verse, therefore we must beware what we offer to him. But *Cain* was rebellious to this light, and because he used this talent evill, he is deprived of this light of faith, the twenty fifth chapter of *Matthew* and the twenty eighth verse ; for the light of nature is as the light of a candle *shining in a dark place, till the day star*, that is, the light of faith, *arise in our hearts*, the second Epistle of

*Peter*



*Peter* the first chapter and the nineteenth verse; *And he that is not faithfull in little, how shall much be committed to him?* the sixteenth chapter of *Luke* and the tenth verse; he had respect to nothing but to please men that are but flesh and blood, and therefore the meanest things he had served his turn.

Lastly, If this be the summe of all our desires, which *David* prayeth, *Psalme* the one hundred and nineteenth and the one hundred and thirty second verse, *Look upon me, and be mercifull unto me, as thou usest to doe unto those that love thy name*: We must imitate them, that by faith have pleased God; we must have both the faith and offerings of *Abel* and *Abraham*; and unto these we must add, that our offerings come not from us *agre, in fine dierum*, but that they be *primitia*; they may not be the leanest of our sheep, but the fattest; but if we examine the faith and offerings of the world, we shall finde the greatest part go the way of *Cain*; they offer *in fine dierum*, and without any choice, the vilest things they have; and many are worse than *Cain*, for whereas he offered, many desire such a Religion wherein they may come before God with empty hands, *they would offer a sacrifice that cost them nothing*, the second of *Samuel*, the twenty fourth chapter and the twenty fourth verse, the first to the *Corinthians* the ninth chapter; and there is another degree of men, that content themselves with spirituall sacrifices: some will be content to add, *vinulas labiorum*, that is not only conceive som good meditations for a time, but hear a Sermon & praise God with a Psalm; but as for a real oblation they bring none. But this was not *Abels* faith, his was an offering faith; & if we will be saved as he was, we must bring his faith to God, and shew the effects of it: *Fides* and *obtulit* must not be severed, for that is abomination. If our offerings be *in fine dierum*, if they be the meanest things we have, then they are *sacrificia serra, & rejectionis oblationes*: We must consider and ballance that which we offer to God, with that which we offer to our bellie, *whom wee make our God*, as it is in the third chapter to the *Philippians*; and *that we offer to our backs*, in the first *Epistle* to *Timothie*, the second chapter, and the ninth verse, *in costly apparell*. If therefore we have been slack and unwilling to offer to God; we must henceforth offer more frankly, and pray that God would continue this purpose in our hearts, to offer to him, in the first book of *Chronicles*, the twenty ninth chapter, and the eighteenth verse; because *this is a savour, and smelleth well, and is acceptable to God*, *Philippians* the fourth chapter and the seventeenth verse. If we will have the true faith, it must be *that faith that doth worke by love*, in the fift chapter to the *Galatians*, and the sixt verse; that it be like *Abrahams* faith, which did *cooperate operibus*, in the second of *James* and the twenty second verse; and such a faith, *as hath joynd to it love, and all other virtues*, in the second of *Peter* the first chapter and the second and third verses: For *where there is great faith, there will be great sacrifices and oblations*, in the eighth chapter, of the second *Epistle* to the *Corinthians*.

Note well the summe of desires to be prayed for, And to imitate.

The offerings of Wordlings.

Examination of offerings.

Note.

Gen 4 5. Quapropter accensa est ira Kajini valde, & cecidit vultus ejus.

May 6.  
1199.

**I**N which words, as we see the originall taint and corruption, that came into our nature by the disobedience of man, breaketh forth; for here originall sinne sheweth it self first in *Cain*, in whom we see that verified, which the Apostle affirmeth of all men, *that there is a spirit in us that lusteth after envy*, in the fourth chapter of *James*, and the first

verse: For here the envy of *Cain* is manifest, in that he is angry, because God did approve *Abel's* sacrifice, and respected not his. This envie and malice of his proceeded from the Devill, who is called *the envious man*, *Matthew* the thirteenth chapter, and the nineteenth verse, for that he soweth envy and all other vices in the hearts of men. There went another sinne before envy: For whose *Abel's* sacrifice was done in faith, and therefore respected; we have shewed that *Cain* offered only to please men, and consequently whatsoever he did was hypocrisie; which, albeit it goes before his envy, yet it is only in the heart. But the first sinne that shewed it self outwardly was his malice and envy against his brother; where we are to note the proceeding of sinne. First, He began with hypocrisie within, and then follows hatred and envy without; for if *Snawrack* be made of faith towards God, charity towards men will not long be unbroken; If the end of the promise, which is faith in the blessed seed of the Woman, be not regarded, the end of the commandment, which is love, in the first epistle to *Timothie* the first chapter and the first verse, will little be respected; For, as *Saint John* saith, *This command we have from him, That he which loveth God, should love his brother also: But he which loveth not his brother, which he seeth, how shall he love God which he hath not seen?* the first epistle of *John* and the fourth chapter. In the words themselves there are two things expressed, First, a heaviness or anger conceived: Secondly, the abating of his countenance, that is, *Cain's* sinne in an inward imposthume, and an outward jaundise.

But in the first we are to marke, It is not said, he was displeased or angrie, but *wrath*, and *exceeding wrath*, the inward infection was come to a supuration: It was not envy only, but also hatred, which made him proceed to the murdering of his brother, the first epistle of *John* the third chapter. If we inquire, why he was heavy: We shall finde that to be, for that his heart was discompered, either against God, or his brother; either against him that did respect, or against him that was respected. The first passion or affection of our nature mentioned in Scripture, as we see is heaviness, which is the first fruit of sinne, and of it self is neither to be condemned nor commended; for, *ex peccato nascitur tristitia*:

Envy beginneth with Hypocrisie; Hatred followeth,

Breach of faith to God, causeth breach of charity to men.

Note.  
The heart heavy, it is discompered.

Heaviness the first fruit of sinne.

*tristitia* : And as the worm eats out the timber wherein it was bred, so sadness, being bred of sinne, is the bane of sinne ; for there are two sorrows, in the second epistle to the *Corinthians* and the second chapter, *Tristitia secundum Deum, & tristitia secundum seculum* : The Godly sorrow is commendable, for it brings forth repentance ; but the worldly sorrow causeth nothing but death and eternall destruction. If *Cain* was sorry because he offered not his sacrifice in faith, as *Abel* did, he is not to be blamed, but his sorrow was a worldly, sorrow and therefore to be condemned. As the King said to *Nehemiah*, *Why is thy countenance sad, seeing thou art not sick ? this is nothing but sorrow of heart*, *Nehemiah* the second chapter and the second verse : So where we see *Cain* heavy and his countenance cast down, we may gather that he is disquieted and sorrowfull for something, and charity, whose property is to think the best, the first epistle to the *Corinthians* the thirteenth chapter, would that we should attribute it to sorrow for sin, that it was because his sacrifice pleased not God ; but it is not that godly sorrow, but the worldly sorrow that bringeth destruction of body and soul. The carefulnesse of *Cains* sorrow must be considered by the cause and effect of it ; If God be the cause of his sorrow, it is not to be commended ; for although the sense of evill be the natural object of sorrow, yet God may be the matter of sorrow : As if some good befall our enemy, then we have just cause of sorrow ; but if good befall our brother, the law of Nature and Gods law will not suffer us to be sorry for that. But to be sorry for the good of our brother, that commeth without any detriment or hurt to us that is intollerable, and can be no just cause of sorrow ; and therefore *Cain* in that he conceiveth sorrow, for the good that came to his Brother, without his hurt, is guilty of a worldly sorrow, that is to be condemned.

Sense of evill,  
the object of  
sorrow.

The effect of his sorrow may be of two sorts.

First, If he were sorry to the end he might punish and be revenged of himself for his carelesnes in Gods service, then it was a godly sorrow, and worthy commendation ; but if instead of working revenge upon himself for doing ill, it makes him persecute his brother for doing good, then it is no good sorrow.

Godly sorrow.

Secondly, If it were such a sorrow as did provoke him to emulation, as Gods purpose in receiving the Gentils that beleaved, was to provoke the Jewes to follow their faith, the eleventh chapter of the *Romans* and the eleventh verse, then it was a godly sorrow ; but if it be such a sorrow as makes him worse, then it is no good sorrow.

If we examine *Cains* sorrow, we shall finde first it was causid, and therefore evill ; for if God know not the cause, as appears in that he asks why art thou sorry ? then no doubt he had no cause to be sorry. If we come to the supposed cause of his sorrow, it was not any evill that happened on his part, for then he would have sought to remove it ; but the cause of his sorrow was good, not the good of an enemy, for then it were tollerable, but *bonum fratris* ;

& bonum

Sorrow of envy

Envy and anger is joynd with murder,

Examples,

Envy the daughter of Pride and self-love.

& *bonum innoxium*, such as was not hurtfull to him, therefore it was an unjust sorrow: For the effect of *Cains* sorrow, godly sorrow doth vindicare malum in se, the second to the *Corinthians*, the seventh chapter verse the eleventh, it hath two effects, *exarationem* & *indignum*: it is not only a grief of heart for sinne committed, but a taking of revenge for the same; & as it makes a man sorry for the sin past, so it makes him carefull and zealous of himself for the time to come, and this makes the sorrow of repentance acceptable to God; but the sorrow of envy is no such sorrow. *Cain* was not grieved for that he had not served God as he ought, neither took he envy of himself, but he doth the more hurt, for through envy he slew his brother, the first epistle of *John* and the first chapter, so farre was he from being provoked by his example to good. Secondly, where the effect of godly sorrow is to doe lesse evill and more good, he did not chasten his body and bring it under, the first to the *Corinthians* and the ninth chapter, but he proceeded *de malo in pejus*, the first to *Timothy* and the third chapter. The goodnesse of *Abels* sacrifice did not provoke him to doe good but to doe hurt: *Why slaies he his brother? because his brothers works were good and his own evill*, the first of *John* the third chapter and the twelfth verse. The Wise man saith, *anger is cruel, and wrath is raging; but who can stand before envy*, the twenty seventh of the *Proverbs* and the fourth verse; where anger and envy take place, there is nothing but murder, therefore they are joynd together, the first of the *Romans* and the twenty ninth verse, the fifth of the *Galatians* and the twenty first verse, and this is plain in *Esau*, who, so soon as he maligned *Jacob* for the birthright and blessing, vowed to kill him, *Genesis* the twenty seventh: This was the effect of the envy of the Sonnes of *Jacob* against their brother *Joseph*, *Genesis* the thirty seventh; so because *David* was respected of the people more than *Saul*, of whom they sang *David hath slain his ten thousand, and Saul but a thousand*; *Saul was moved to envy and sought to make him away*, the first of *Samuel* the eighteenth chapter and the seventh and eighth verses. And the cause why the Jewes put Christ to death, was *propter invidiam*, the twenty sixth of *Matthew* & the eighteenth verse: Envy stayeth not it self till it bringeth forth murder, and therefore is to be condemned and avoided.

Touching the originall of envy, which as we see is accompanied with such effects, it is the daughter of pride and self-love, a drop of that poyson wherewith the Serpent at the first infested *Eve*, and which *Adam* received from her, and was derived from them both to their posterity, by means whereof there are, as the Apostle saith, certain blinde and absurd men, the second to the *Thessalonians* and the third chapter, indeed beasts in shape of men, so blinded with the love of themselves, that they think no man should be respected more than they, they think themselves the only men in the world, the twenty first of *Job* and the first, and take to themselves that which God only challengeeth to himself, *Isaiah* the fourty ninth, *ego sum & non est preter me*.

The

The absurdity of *Cain* thorough envy and self-love, was so much that he perswaded himself, God ought to respect him though he did never so ill, and that he ought not to respect *Abel* how well soever he did; he thought *Abel* ought not to be better, nor offer to God a better sacrifice than he: But if any man may lawfully strive to please God, he is not rightly offended with *Abel*, because he laboured to doe God the best service he could. *Cains* displeasure against *Abel* was in respect of his good service, wherein we see that verified which the Wise-man saith, *that there are some which fret against the Lord*, the nineteenth of the *Proverbs* and the third verse; as *Jonas* to whom the Lord said, *dost thou well to be angry*, the fourth of *Jonas* and the fourth verse; but the absurdity of this passion against God is more absurd, for as the Rebels spake of *Moses* in the first chapter of *Numbers*, *will he put out this peoples eyes*; so he seeks to take away Gods justice, in that he thinks much that God doth regard the good service of *Abel*. We cannot take away his justice no more than his providence, for as he seeth the sacrifice of both; so in justice he respects the good and rejects the evil, *Cain* said as the wicked doe in their heart God doth not regard, *Psalms* the tenth; but if *Cain* desires that God should not regard *Abel* nor his good service, he desires a thing impossible, for God is not unjust, to forget the labour of our love, *Hebrews* the first and the tenth verse, *Shall I justify the wicked balance and the bag of deceitfull weights*; the sixth chapter of *Micha* and the eleventh verse; therefore whether we respect God or *Abel*, this cause of *Cains* sorrow is unjust, and his envy is not only *unjust*, but also *unprofitable*: And therefore whereas other finnes are punished only in the world to come, and have pleasure in this life, as if that future punishment were not sufficient for envy: God takes order that it shall have punishment in this life, *for the envious man is a torment to himself*, as the Wise-man saith, the fourteenth of the *Proverbs* and the thirtieth, *invidia est pectus ossium*.

The envious man is a torment to himself.

The degrees of *Cains* heaviness were, that he was *iratus valde*: It was not one of the first degrees of anger which the Philosophers call *vermina*: There are passions which are no sinne at all, as in the fourth chapter of the *Ephesians*, *irascimini & nolite peccare*, and the Lord saith *dost thou well to be angry*, *Jonas* the third chapter, meaning there is some anger that is good, so there is an anger that is no sin, for the first motions of anger are not so hainous; for the nature of men cannot keep away these passions, no more than birds may be kept from lighting upon trees. The Preacher saith, *Ecclesiastes* the seventh chapter and the eleventh verse, *ira nificat in sinu subit*; whereupon one saith, that although anger will light upon our nature whether we will or no, yet we may keep it from making a nest in our hearts, and so long it is no sinne; therefore *Cains* sin is great in respect it was not only without a just cause, but for that he suffered anger to rest in his heart.

The falling down of his countenance is a fruit of the abundance of his heart, as our Saviour Christ saith, *Matthew* the twelfth chapter

Note. The tongue the trumpet of the minde.

ter

The countenance the glass of our affections.

Examples.

Hatred cannot speak peaceable.

Pride of heart appears by proud looks.

Countenance cast down, a sign of ill.

Note.

Be content when God chastiseth, and contrary.

Fret not at the prosperity of the wicked.

ter and the thirty fourth verse, *ex abundantia cordis os loquitur*, the tongue is the trumpet of the minde, and the countenance is the glass wherein we may behold the affections of the heart, as the Preacher saith, *beauiness will appear in the countenance*, so it did in *Labans* countenance, *Genesis* the thirty first chapter; no lesse than it doth here in *Cain*; so in the Bretheren of *Joseph*, *Genesis* the thirty seventh chapter, in so much as they could not speak peaceably to him; so *Saul* ever after looked askint on *David* after he conceived displeasure at him, the first of *Samuel* and the eighteenth chapter; so the Scripture sheweth that the pride of the heart appeares in the countenance, by *the proud look*, the one hundred and first *Psalme*, and *the high looks*, *Proverbs* the sixth chapter, *the adulterous minde is shewed by eyes full of adultery*, the second of *Peter* and the second chapter: when the minde imagineth evill, then the light of the countenance is turned into darkness, and the countenance which should be upright is changed in *ruinam vultus*, with casting down of the countenance, because it is both an effect and sign of ill; and the Apostle willeth *that we abstain from any appearance of ill*, the first to the *Thessalonians* and the fifth chapter, therefore we are to avoid it, *tristitia vultus est hostilis tessera*, the ourward badge and token of some inward evill conceived in the heart, & *abscedendum est non solum a malo, sed ab omni specie mali*. For the conclusion, as we have already once seen the way what it is, that we might not follow it,  *Jude* the eleventh verse, so here again we are to consider his way, which is of three sorts.

First, not to rest and be content with that which God will have come to pass; he was displeased because God respected *Abel* and not him; whereas he should have said with *Eli*, the first of *Samuel* and the third chapter, *Deus est, facies quod bonum videtur in oculis ejus*, and with *David*, the one hundred and nineteenth *Psalme* and the seventy fifth verse, *I know Lord thy judgments are right, and that of very faithfulness thou hast afflicted me*; but to stomach God for any of his doings, is a thing that every one must avoid that will not walk in *Gains* way. *Fret not thy self because of the ungodly*, saith the Prophet, *Psalme* the thirty seventh and the first; we may not think much that God doth respect the wicked and blesse them with temporall blessings, much lesse are we to repine at the good of the godly. The Prophet affirmeth that he was offended at the prosperity of the wicked, in so much as he said, *I have cleansed my heart in vain, and washed my hands in innocency*, *Psalme* the thirty seventh, he could not tell what to think of it till he went to the Sanctuary, and there he learned, that albeit they flourish in the world, yet he sets them in slippery places, that they may fall down to their destruction; therefore we may not fret our selves, considering that those things prove to Gods providence. This was *David's* meditation on the Sabbath, *Psalme* the ninty second and the sixt and seventh verses, *That albeit the unwise know is not, and fools doe not understand so much, yet he was assured, that when the wicked did grow as the grasse, and all the Workers of wickedness did flourish, then they should perish*, so that we have no just cause

cause to be displeased with God, if he respect the wicked seeing it is for his hurt, but if he respect *Abel* and his good service we are to be glad: *When righteous men are in authority, then the people rejoyce,* *Proverbs* the twentieth chapter and the second verse; so it is the joy of the world, that the godly are respected of God, and enjoy his favourable countenance; and he that will not follow *Cains* way, must *confidere virtuti sua, & aliena non invidere*; when men doe not labour to exalt themselves by their own virtue, but rise up by the fall of others, that is *Cains* way, which we must carefully avoid, as we will escape the wrath of God.

Some rise not by virtue, but by others fall.

Thirdly, the example of *Abels* good service, and the favour which God vouchsafeth to him for the same, should have provoked *Cain* to a godly emulation, *debut fratrem mutatus imitari non emulari*, I have observed that nothing is done but upon emulation, saith the Preacher, *Ecclesiastes* the fourth chapter: If that be taken away all desire of virtue will die. That which we are to apply from hence to our use is, that If Gods doings, which are just, be subject to the unjust construction of men, as it falls out in *Cain*: We ought not to marvel if our doing be hardly censured which many times are wrong, notwithstanding howsoever we may rightly be reproved oftentimes for our doing, yet God is alwayes to be acknowledged *righteous when he is judged, Psalm* the fifth, *for he is righteous in all his wayes, Psalm* the one hundred and fourty fifth, *and no iniquity in him, Psalm* the ninety second.

*Tum dixit Fehova Kajino, Quare accensa est ira tua; & quare cecidit vultus tuus? Nonne si bene egeris, remissio? si vero non bene egeris, prae foribus est peccatum excubans?* *Gen. 4 6 7.*



WHICH words of God do let us see, that the sorrow of *Cain* was not the sorrow of repentance, but of malice and envy; and therefore he findeth fault with it saying, *Why art thou wrath? and why is thy countenance cast down?* God knew no just cause of his sorrow, and therefore it was not a good and godly sorrow, but malicious and full of envy.

June 10. 1599

*Cain's* sorrow of malice and envy.

These words contain a sermon of God, and the first that was preached after man was sent out of Paradise; and it is the seed-plot of all other sermons, that is in the Prophets and Apostles.

Gods first sermon the ground of all others.

In which generally, we are taught as much as the Prophet after affirmeth of Gods goodness, *That he delighteth not in the death of sinners, Ezekiel* the thirty eighth chapter; *That he will not have any to perish, but come to repentance,* in the second of *Peter*, the third chapter, and the ninth verse. And hereof we have a plain example in *Cain*, who

To bring sinners to repentance.

who is the first of all the reprobates, which, notwithstanding God laboureth to bring to repentance.

Again, here we see the blessedness of mans state; for albeit the Angels be of all creatures most excellent, yet in these two respects mans estate is more blessed than the Angells. For the sinne of Angells is incurable, as *Jude* sheweth, *Jude* the sixth, *The Angels that kept not their first estate, but lost their own habitation, are reserved by God in everlasting chains to judgment*: Whereas the sin of man may be cured. Secondly, in that God when he was to redeem the world, would not assume the nature of Angels, but tooke the nature of man, in the second chapter to the *Hebrews*, and the sixteenth verse. For there is cure and physick for mans sinne as the prophet speaketh, *Let there be an healing of thine error*, in the fourth of *Daniel*, and the twenty fourth verse. Therefore the people acknowledged, that albeit they have trespassed against God, in taking strange wayes: yet there is hope in *Israel* concerning this, in the tenth chapter of the first book of *Esdra*s. And if yee repent, *iniquitas vestra non erit in scandalum*, *Ezekiel* the eighteenth chapter, and the twenty second verse: There is means to cure the sin of man. Thirdly, therefore seeing sin is not incurable, we may not neglect sinners, but must labour to restore them, as God dealeth here with *Cain*. And this is the duty whereunto both the Prophets and Apostles doe stirre us up: *We desire you to admonish them that are unruly*, in the first to the *Thessalonians* the fifth chapter and the fourteenth verse: *And he that converteth a sinner from his way, shall save a soul*, *James* the fifth chapter and the twentieth verse. Further we learn, that this cure is wrought of God by means of his word, for *that is the physick of the soul, and the balm of Gilead*, *Jeremie* the eighth chapter and the twenty second verse: *And not only by the rod, but also by discipline*, as appeareth verse the eleventh. Fifthly, As the diseases of the soul are double; so is the spirituall medicine of Gods word double. When *Adam* and *Eve* were cast down with sorrow for their sinne; then God cured them with the word of comfort, telling them of the blessed seed, in the third chapter of *Genesis*, and the fifteenth verse: But here he meeteth with one of another disease, and ministreth to him the word of reproofe, rebuke and threatnings. In respect of the one the word is self compared to honey, *Psalme* the nineteenth and the tenth verse; and in respect of the other, the Ministers of the word are called the *salt of the earth*, in the fifth chapter of *Matthew*, and the thirteenth verse: The one is the word of mercy, the other the word of judgment: The one is set out by the oyle poured in the wounds of the sick man, whose nature is to supple; the other is signified by wine, which hath a peircing power, *Luke* the tenth chapter. Therefore out of *Christ's* side came out only blood, but water also, *John* the nineteenth chapter, and the thirty fourth verse. There is a cure both by compassion of hearts through sorrow, in the eleventh chapter to the *Romans*; and by *unction*, that is, by the *Holy Ghost*, which anoynteth us with the oyle of gladness. Therefore we must marke what disease the

Meanes to cure  
the sin of man.

Gods word,  
Physick for the  
soul.

1. of comfort.

2. of reproofe.



the soul hath, for it is as unkindly to heal wounds with sweet words, as it is in the sixth chapter of *Jeremiah*, as to apply oyle to those parts that require vinegar.

The parts of the sermon are four: And by ancient Writers are reduced to these four uses of holy Scripture, which the Apostle noteth in the second to *Timothie*, the third chapter and the sixteenth verse: To reprove belongeth, *Why art thou angry?* and *why is thy countenance cast down?* To doctrine, *if thou doe well shalt not thou be accepted?* To correction, *if thou doe not well, doth not sinne ly as the dove?* Lastly, for instruction, he telleth *Cain*, that albeit the desire of sinne doe assault us, yet it shall not have dominion over us. Or, as other interpret this place, it containeth four motives and arguments, why sin should be hateful to us. First, because sin is a brutish thing, and such as no reason can be given for. Secondly, it will deprive us of our reward. Thirdly, not only so, but we shall be cast down into hell, to be partakers of the wrath of God for ever. Fourthly, albeit the Devill doe labour to make us commit sinne, yet the seed of the Woman shall give us grace and strength to resist sinne and the desire thereof.

In the first part are two questions: One of the minde, *Why art thou angry?* The other of the countenance, *Why is thy countenance cast down?* Concerning both which (in that God knoweth no cause of *Cain's* sorrow,) it is plaine, that it was an evill sorrow; for God alloweth not that sorrow, for which we cannot give a reason: And as God will come one day to ask an account of our works; so we must every one give a reason of our actions, in the fourteenth chapter to the *Romans* and the twelfth verse, and in the first epistle of *Peter*, the fifth chapter. But if we be not able to give a reason of those things which we doe, then are we as brutish as unreasonable beasts: God teacheth man more than the beasts of the earth, & giveth him more wisdom than the fowles of heaven, *Job* the thirty fifth chapter, verse the eleventh: Therefore man ought to doe God more service than they. Therefore the Prophet saith, in the thirty second *Psalme* *Be not like horse and mule that have no understanding. We are, as the Apostle speaks, men of understanding*, in the first to the *Corinthians*, and the tenth chapter; such as ought to doe nothing, but what they can give a reason for: Therefore the word is called, λογικόν ζῷον, in the first epistle of *Peter*, the second chapter, and the second verse; and the service that God requireth of us, is λογικὴ λατρεία, in the twelfth chapter to the *Romans* and the second verse; and they that doe otherwise are not only evill but absurd and unreasonable men, in the second to the *Thesalonians*, the third chapter and the second verse. As God sets this brand upon all kinde of sinne that is unreasonable; so chiefly the sinne of *Cain* for his hatred towards *Abel*, was not for evill, but for good. In natural reason we are to love good things and hate evill, but where he hated his brother, because his works were good and his own evill, the first epistle of *John*, the third chapter and the twelfth verse, it appears that his sinne was brutish and unreasonable; which unreasonable kinde of dealing the holy Ghost expresseth, *Is thine eye evill because*

Question of  
the minde.  
Questi. of the  
countenance.

Note.  
A reason to be  
given of our  
sorrow and  
actions.

All kinde of sin  
is unreasonable.  
Chiefly hatred.

We must make  
account for ge-  
stures of our  
bodies.

his to good, *Matthew* the twentieth chapter and the fifteenth verse.

Secondly, for his countenance; God will have an account of the gestures of our bodies; for as they were both created and redeemed by God, so we must glorifie God both in body and spirit, the first to the *Corinthians*, the sixth chapter and the twentieth verse, God alloweth no affection that is causeless, and therefore condemneth unadvised anger as a sinne, *Matthew* the fifth chapter, which was *Cains* sinne. The second motive is, *If thou doe well, shalt thou not be rewarded and accepted?* wherein he willeth us to look, not only to the ground and cause of our actions, but to the end of them; as if God should say, if reason cannot move you to hate sinne, yet let affection move.

Affections,  
Hope,  
Fear.

Now there are two chief affections which move the life both of man and beast, that is *hope*, and *fear*; first God moves with the hope of reward, *If thou doe well shalt thou not be accepted?* then with the fear of punishment, but *If thou doe evill sinne lyest at the dore*. By the first question, Gods meaning is, Am I such a one as does not regard well doings? All Scripture affirmeth that God tendereth goodnesse, *disse iusto quia bene & eris merces*, so saith *Jehosaphat* to the Judges in the third chapter *Isa. Be of good courage and doe it, for the Lord will bee with the good*, the second booke of the *Chronicles* and the nineteenth chapter, with whom the Apostle agreeth, *Be stedfast and unmoveable, quia labor vestra non eris inanis in Domino*, as it is in the first of the *Corinthians* and the fifteenth chapter, and the conclusion of the whole Scripture is, *Behold I come shortly and my reward is with mee*, the two and twentieth chapter of the *Revelations* and the second verse. If our love were perfect it would cast out feare, and wee should not neede to bee drawne to doe well with hope of reward, but because there is great imperfection on both parts during this life, therefore wee have neede to bee stirred up to doe well, with the one, and terrified from doing evill with the other. The reason why *David* hearkned to Gods statutes was, *propter retributionem*, *Psalme* the hundred and nineteenth; *Moses* was contented to suffer adversity with Gods people, for that hee looked to the recompence of reward, *Hebrewes* the eleventh chapter, so that it is Gods will we should take notice of this word of comfort, *that if wee doe well wee shall bee accepted*. The word *Nesbab* used in the originall hath two significations, both to reward, and to forgive, as it is in the thirty second *Psalme*, *Blessed are they whose iniquities are forgiven*; the first sense hath reference to the fourth verse, where it is said, *God had respect to Abel and his sacrifice*; And for the other sense (*thou shalt be forgiven*.) It is agreeable to the Scripture, which teacheth, us that to ridd our selves of sinne wee must breake off iniquity with right dealing, *Daniel* the fourth chapter; and mercy, *Joel* the second chapter and the thirteenth verse; *sanctifie a fast, call an Assembly, then shall the Lord bee mercifull*; and *Peter* to *Simon Magus*, *Pray to God if so bee the thought of thine heart may be forgiven thee*, *Acts* the eighth chapter and the twenty second verse.

But

But *Abel* did well, and that was not rewarded in this life, for his brother killed him, he was not rewarded here, therefore it followeth he was rewarded in the life to come, *For God is not unrighteous, to forget the labour of our love, Hebrews* the sixth chapter and the tenth verse: though God forget us on earth, yet we shall be remembered in heaven. *It is a righteous thing with God to recompence them (which are troubled, with rest; when the Lord Jesus shall show himself from heaven, the second to the Thessalonians, the first chapter and the first and seventh verses.* So that the second motive to drive us from sinne is, that it deprives us of the reward, and sets us out of the hope of Gods favour: In which case we must practise the counsell of the holy Ghost *Apocal.* the second *memor esto unde consideris & respice.* The third motive is, that if thou doe not well, sinne lyeth at the door, which is the corrective part, as if God should say though neither reason can move nor hope of good; yet let this move us, that sin doth not only deprive us of God, but brings eternal destruction: *si bene non instructus es, si malus non impenitens*: for God takes order that neither good shall be unrewarded, nor evill unpunished; sinne shall not only deprive us of our hope and shut us out of heaven, but lock us fast in hell, to endure torments for ever. This is a thing worthy our consideration, That if we doe not well we shall be punished, for sinne lyeth at the door, and if we sinne against the Lord, be sure your sinne will finde you out, *Numbers* the thirty second chapter and the twenty third verse; for sinne doth intangle men as it were with cords and snares, *Proverbs* the fifth chapter. *Sinne lyeth as the doer, first in diem judicii asseruatur*; wherein are two points: First, concerning the lying of sinne: Secondly, the place where it lyeth. By lying is understood the act of sinne, and as that which lyeth is said to rise again, so sinne is not so low nor so asleepe, but after it hath lyen a while it will rise again, that is, after the act performed there ensueth a remorse of conscience for the sinne committed; for the act of sinne, howsoever the lips of a strange woman drop as honey, yet of the remorse, he saith *the end is more bitter than wormwood, Proverbs* the fifth chapter and the third verse; for sinne is never so sweet in committing as it is bitter in remembering: *The bread of deceit is sweet to a man in the act of sinne, but after when he is touched with remorse, it filleth his mouth with gravell, Proverbs* the twentieth chapter and the seventeenth verse. *Whosoever devoures holy things, they prove a snare to them, Proverbs* the twentieth chapter, and the twenty fifth verse: *How goodly a colour soever the wine have in the cup, and how pleasantly soever it goe down; yet in the end it will be like a Serpent, Proverbs* the twenty third chapter and the thirty first and thirty second verses. They that are desirous to fall asleepe, hide themselves in some private corner, that they may not be disquieted: so there is a secrecy of sinne, and men would faine hide finnes, but there is a day of the Lord, which when it cometh, it shall *illuminare oscula tenebrarum*, the first to the *Corinthians* the fourth chapter and the fifth verse, then the most secret finnes shall be laid open, for there is nothing

Note:

covered that shall not be known, nor hidden that shall not be revealed, Luke the twelfth chapter and the second verse.

Touching the place where sinne lyeth, it is at the dore or gate; and this it maketh sinne to awake: For it cannot sleep by a dore, where there is continuall knocking. But there is a double interpretation of the word *dore*.

Affliction  
knocketh at the  
dore of consci-  
ence, to awa-  
ken it being a-  
sleep.

First, it is referred to the dore of a mans conscience, of which it is said, *Behold, I stand at the dore and knock*, in the third chapter of the *Revelations*, and the twentieth verse. And according to this sense, Gods meaning is, that when sin is once committed, a mans conscience will easily be disquieted with the least knocking, for the sleep of sinne is like the sleep of him that sleepeth *upon the top of a mast*, in the twenty third of the *Proverbs* and the thirty fourth verse, which being tossed to and fro of the winde, suffereth him not to take any quiet rest. And that sinne is wakned by the *dore* of the conscience, we have a plain example in the Children of *Jacob*; for when affliction did knock at the *dore* of their consciences, they remembered their sinne and confessed; *that all that misery was befallen them for their cruelty towards Joseph*, in the fourty second of *Genesis* and the twenty second verse: and after *Jacob* was dead, the remorse of conscience did so waken them, that they would not be quiet till they had asked *Joseph* forgiveness for their cruelty towards him.

Sinne barketh  
like a dogge.

Secondly, because there are some that can fear up their consciences, so as they will not be touched with any remorse: Therefore there is another *dore* whereat sinne is said to lye, that is *the dore or gate of death*, *Psalme the ninth*, *Isaiah the thirty eighth* and the tenth verse, *I am going to the gate of death*. This gate or dore cannot be shut up; we cannot escape death, & *Judex stas pra foribus*, *Jeremiah the fifth chapter*; as soon as we are out of the dore of death, we shall see the Judge ready to give sentence upon us, and to condemn us for our sinnes: then sinne shall not bark like a Dog, but howle and roar as a Lyon, not suffering us to take any rest, but keep us in continuall torment: The consideration of so great miserie as is procured by sinne, should terrifie us from sinne, unless we be worse than beasts, who by no means will be brought to run into the fire or any other apparent danger, use what extremity towards them you will.

Gen. 4. 7.

July 21. 1599.

*At erga te est appetitus illius, & tu praes illi.*



Hich words, as heretofore I have told you, contain a very gracious and mercifull admonition, or (if you will have it so) a Sermon, and that the best Sermon that ever was made by God to *Cain*, concerning the reforming in himself of those inward trespasses of hypocrisie to God, and malice conceived against

against his brother : Of which, as the ancient Fathers have divided them, be four parts. First, by way of expostulation, *Why art thou wrath ? &c.* Secondly, a point of doctrine and direction to the promise, *If thou doe well ? &c.* And the third a point of correction, uttered by God by way of commination, *If thou doe not well, sin lieth at the dore.* And these three we have already handled, now come wee to the last, which is the manner how God will deal that he shall be inexcusable saying, *erga te erit appetitus ejus*, the meaning whereof it is good that wee know, for indeed the diverse taking of the word *ejus*, whereunto *ejus* should be referred, makes that the words are so diversly translated, yet are all true and of due and high regard; and have very fruitfull and godly meditations; for there bee that refer this word *ejus* to *Abel*, that is, thy brothers desire shall be to thee, which is not here meant. There are others that refer it thus because no mention is made here of *Abel*, but that sinne is the last thing spoken of, therefore they refer it to sinne thus, the desire of it shall be to thee, which is the best translation, and the most fit and congruent sense, agreeing with the words. So then to deal truly and uprightly, I have told you that the words may bear both senses well and with good profit, therefore I will take them both first together, and then tell you which is best : If then we understand it to be *Abel*, which cannot be referred to any mans person so well as to *Abels*, take it so, as if God should say, indeed I respect thy brother, and if thou rejoycest that *Abel* is respected, thou dost well, for so thou shouldst doe; but thou art grieved thereat : Why then art thou so sad ? Here God expostulates with him, & it is a condemning of his action, because it is a foolish thing to doe that which hath no good reason to be rendred, to warrant the doing of it; Therefore God divideth the sense into two parts; either the reason must be in God or in *Abel*, in God for favouring him, or in *Abel*, because favoured of God. Now God in the former part hath acquitted himself, saying, *If thou dost well, shalt not thou be accepted ?* for behold I am just, and will regard thy well doing, therefore thou hast no cause to be grieved for that : Or else thou shalt be rewarded according to justice, and that in bounty and liberality, which is by ancient Fathers grounded upon the words of God to *Abraham*; *Fear not, for I will be thine exceeding great reward*, Genesis the fiftieth chapter and the first verse, that is, *If thou dost well, thou shalt be sure to be rewarded for it; but if thou dost not well thou hast no cause to be grieved neither; for as I am just and will talk with thee, & one day thou shalt hear of it; so yet my justice is full of mercy, I intend not presently to take thee by the throat, but give thee space to repent, sin shall but lye at thy dore; so that not only Gods justice appeareth herein, but his mercy is exceeding great and mixed with justice.* If God took order, that after his sinne committed, *Cain* should not try and by come to judgement, but should have time first to bethink himself of it; this is matter of comfort, that no man should despair by and by when he hath sinned; for that God is a mercifull God, and would

would not the death of sinner, and therefore giveth him time to repent: This sheweth that God gave him no cause of grief. There remains that the grief must be conceived against *Abel*, because God so much respected him; but so the sense is, as if God should say, *Cain* art thou grieved for *Abels* good, and fearest he should grow insolent by the favour I have shewed him, and so he should despise, and thou shouldst be vile in his eyes? If *Abel* have offended thee, why his desire shall be subject to thee, but that is no cause why thou shouldst be grieved, for he being the Child of grace, doth not affect any such manner of superiority as thou fearest, but is as modest and as humble as he was before, and so thou hast no reason of impatiencie against him.

And not only that first, but this second, that God shewed plainly that it is his will that in and by the sin committed no man should lose any priviledge which of right is due to him, and which before hee had; and every motion, in a Superior, to sinne doth not discharge him of his authority. Which is contrary to that false opinion and censure of them which thinke that even Princes themselves, after sinne committed, lose all their prerogative and supremacy of government which they had before, and that their Subjects are not bound to doe their service any longer to them, but that ever after their allegiance shall cease, which is false and contrary to all reason, and not Gods intent and will here. For as in the chapter before, after *Adam* had sinned, yet *Eve* was still subject to him; so the same God saith, and ratifieth here, that *Cain* though he had thus sinned both against God and his brother, yet being the elder and first born, and so before *Abel*, so there should be a superiority and dominion that he should still retain by nature: And it is Gods assertion, that that superiority should be retained still, and that *Abel* should not seek to be his Superior, neither did he. That was the prerogative which *Cain* had before *Abel*, as the elder. But to yeeld this obedience, hath been the continuall practise of all the Saints and Children of God: King *Saul* was a wicked man, yet *David* rebelled not against him, because he knew him to be the Lords annointed; so the Prophet *Jeremy* saith of *Nebuchadnezar* a wicked King, that he will visite the Nation and Kingdome that will not serve him, the twenty seventh chapter of *Jeremiah* and the ninth verse, and for the new Testament, both *Paul* and *Peter* confesse the same, *Paul* in the first to *Timothy*, the second chapter and the second verse, and *Peter*, in the first epistle of *Peter*, the second chapter and the fourteenth verse, doe will, that duty and allegiance be given to the higher powers, not only if they be good, but though they be Tyrants and wicked Princes that fear not God: And it is it that God saith by *Job*, *Job* the thirty fourth chapter and the thirtieth verse, that by him the Hypocrite reigneth, that is, for their sinnes God will send wicked Princes, and *Cain* shall bear rule over *Abel*: God doth not only alledg, that thus it was, but thus he would have it. This Government thus by God established, in the beginning was by *David*, *Jeremy*

remy, Paul, Peter, Job, and all the rest of the Patriarchs and Saints of God confessed and allowed : So that if we regard *Abel* either in respect of himself or his demeanour towards *Cain*, or we respect Gods goodness herein, no just cause can be of grief, neither was it Gods will that *Abel* should resist, neither doth he any such thing; and so indeed there was no just cause why *Cain* should fear it or be grieved : And this may suffice for the first, which I will shut up with this Caveat of instruction only ; that for as much as the grief of malice and envy cannot be fetched from God, who is just, nor from *Abel* who is mild and modest, then it remains that it came from *Cain* himself, whom God repeats four times together in the words of this Text (*thou and thee*) and so he must return to his own heart, and remember how his own sinne is cause of his grief, as God himself speaketh by *Isaiah* the fourty sixth chapter and the eighth verse, *Remember this and be ashamed, bring it again to minde you transgressors* : And for the new Testament, *Luke* the fifteenth chapter, the prodigall Sonne when he came to himself, confessed his own unworthiness, and said, *Father I have sinned*, which is another main point of Divinity established from the beginning, that as God saith, *Hosea* the fifteenth and the ninth *perditio tua ex te Israel, salus autem ex me*, so our well doing or ill doing is cause of our regarding or destruction ; so saith *James*, *no man is tempted of God, for God cannot be tempted of ill, neither doth he tempt any man, but every one is tempted of his own concupiscence*, *James* the first chapter and the thirteenth verse : So that from the first we have this Doctrine, that if God be judged he is innocent, and if *Abel*, there is no fault in him, and to come to *Cain*, he is in all the fault.

Our own sinne  
(of malice and  
envy,) is cause  
of our grief.

Note.

But now if we come about and say, it is not meant of the person, but of the things, that is sinne ; then we must proceed another way, yet true and very profitable ; and so say *ad te appetitus ejus ; ejus* saith *Augustine*, *cujus ? numquid fratris absit*. Nay saith he, it is *appetitus peccati* ; and *Augustine* doth ground this upon *Jeremiah* the fifteenth chapter and the nineteenth verse, where it is said, *If thou return, and in the same verbe ipsi convertantur ad te, non tu ad illos* : and so after *Austin*, *St. Jerome* saith excellently, *ne peccatum illi, sed ille peccato dominaretur*, not that sinne might have dominion over him, but he over sinne ; and so in a manner dealt all the ancient Divines. It is well known *St. Jerome* knew the tongues, and was well acquainted with the Scriptures, and so the sense is more perfect and compleat this way than the other. This then is the point of instruction, as before by way of praise and threat ; so here God deals by way of admonition, which is brought in by way of supposing an excuse, as if one should say, I would not grieve, but I cannot doe otherwise, I have no power over my self to rule my self or refrain this grief ; how then can I rule over it ? that is, over sinne. But against this supposition of *Cain*, Gods instruction is this ; though sin be turned towards him, yet God saith he may be Master over it that he needs not yeeld to it ; as if God should say to *Cain*, I would

E e e

have

have thee doe that which my grace offereth unto thee, and not that which the concupiscence of sin leads thee to.

Here are two things propounded : First, our own state in these words, *but unto thee his desire shall be subject* : Secondly, our duty what to doe, *thou shalt rule over him*. For the first, I grant it, thou canst not live without it, for sinne lyeth at the dore, knocking, and will run in and embrace thee if thou open the dore to it ; it is not possible, but *ad te appetitus ejus*, sinne will be taking hold of thee, as it is exactly set down, Hebrews the twelfth chapter ; sinne hangs on fast. This is your state saith God, and take notice of it, but then doe your duty ; when sinne knocks, look that you shut the dore against it ; when sinne runs to you, see you turn your back on it, and when it desires, let it be in vain ; and then saith St. Austen, *& surgendo & proferendo frustra defatigetur, ut tandem mihi proferat, & descat amplius non surgere* ; and this it is that God would have us to remember, to repell sinne by striving against it, and not become Slaves to it by serving the lusts of it ; For as many times as a man refuseth the conversion and turning of the oportunities of sinne, it is the redoubling of so many rewards and crowns in the Kingdome of heaven : so that I tell you (as often I have) that it signifies both comfort and exhortation, that that which exhorts should comfort, and that which comforts should exhort too.

First for comfort ; not that any man should think himself forsaken and out of the compass of Gods favour, when sinne runs to him ; for therefore it is called conversion, it is the motion that water bath in hollow places, that howsoever on hills or steep places it runs down, yet in hollow places it staierh ; such is the nature of sinne : As if God should say, seeing your nature is such, that it is naturally inclined to sinne, by the teint and corruption of the payson of that Serpent which first beguiled your first Parents, which every man in his own nature hath sense of, yet he feels no more than all the dear Saints of God have felt. Therefore that it should not seem strange to any man when he seeth sinne run to him, and findes those temptations of sin and motions thereunto ; for it is no other thing than what is incident to all, the first to the *Corinthians*, the tenth chapter and the thirteenth verse, *No temptation hath taken you, but such as is incident to man*. Now that is our inclination naturall, which we cannot avoid here in this life, and that is comfort against the objects of sinne, that our case is no worse than other mens. But withall to this comfort God joyns exhortation, that for as much as we shall be continually provoked and assaulted by sinne, and sin will run to us and ly at the dore, yet we are not to goe and meet it, and if not goe meet it, we must take heed *we draw it not to us with cart-ropes*, as if it came not fast enough, *Isaiah* the fift chapter and the eighreenth verse ; and as *Ezekiel* speaks, *we may not be as dragons sucking still*. *Ezekiel* the fourth chapter and the second verse, *nor put the stumbling blocks of iniquity before our face*, *Ezekiel* the fourth chapter ; *we may not plough for sinne*, *Proverbs* the twenty first chapter and



thee, even in thy mouth, and in thy heart to doe it. This word is the word of promise, as *Paul* expoundeth it, in the tenth chapter to the *Romans*: The means to rule sinne is as near thee as sinne is, *Say not in thy heart, who shall goe up into heaven?* the means is the word of faith, which assureth thee of Christ the promised seed, who shall for thee break the head of the Serpens, as it is in the third chapter of *Genesis*, and giue thee the victorie over sinne; for else this doctrine had been false, if that promise had not gone before; then there is Christ, without whom we can doe nothing but sinne, as himself speaketh, *Sine me nihil potestis facere*, in the fifteenth chapter of *John* & the fifth verse; It is he that giveth repentance, in the second epistle to *Timothie*, the second chapter; by whom they come to amendment, out of the snare of the Devill. And therefore as the Apostle saith, *Wee must be strong in the Lord, that we may be able to resist*, in the sixth chapter to the *Ephesians*, *For we are able to doe all things in him that strengthneth us*, as it is in the fourth chapter to the *Philippians*, that is, by the strength of his grace enabling us: For the performance whereof, we must sue to him and begge it at his hands by prayer. And that is the meaning of the words, that we should *ire ad Dominum, ut in Domino dominemur*; wee must goe to him that hath trod upon the head of the Serpens, and overcome the power of Hell, Sinne and Death, and he shall tread down *Satan* under our feet, in the sixteenth chapter to the *Romans*, and the twentieth verse; In the one hundred and tenth *Psalme*, *He shall bear rule over his enemies*; then he may justly bid us bear rule over sinne, seeing he is both able and willing to help us. There is no man hath set it down more excellently than *St. Gregory*, who saith, *Iustus Deus instat precepto, quia cum instat precepto, praecurrit auxilio*; so that if a man can remember what Christ hath done, how that he which hath broken the Serpens head, will give us power to bear rule over sinne; as he is able, so will he, if we be earnest suitors to him for it, give us grace and strength whereby to resist temptations of sinne. So saith the Apostle, in the second to the *Corinthians*, the sixth chapter, and the first verse, *If wee receive not this grace in vain*, or if we be wanting to it, by falling away from the grace of God, in the twelfth chapter to the *Hebrews*, and the fifteenth verse, then shall we be able to have dominion over sinne. As this is true, and cannot be denied, that God hath shut up all under sinne, to have mercie over all, so he will pour out his spirit upon all flesh, in the second of *Joel*, and the twenty eighth verse. What spirit? The spirit of grace and prayer, in the twelfth chapter of *Zechariah*; that is, *Psalm* the ninth and the tenth verse, *He faileth none that seeke him, and call upon him*, that is, he offereth grace to all, if they put it not away from them; by strength of which grace they may resist sinne, and bear rule over it. Then we must goe to Christ, and as he saith, in the sixth chapter of *John*, and the thirty seventh verse, *veniens ad me non ejiciam*; wee offering to him our prayers, he will not be wanting to us to strengthen us, that when sinne comes to us, which is *occursus peccati, curramus ad Christum*, we must runne to Christ, the seed of the Woman. As the

seed of the spirituall Serpent is sinne; so God hath made it here, saying, *Sinne lyeth at the dore*; so the seed of the woman is Christ, to whom we must have recourse for help, and say, as the spouse doth, in the first chapter of the *Canticles*, and the third and fourth verses, *Trabe nos, nam curremus ad te*: We will run to those persons, in whom we feel the sent of their oynments, such as shall be able to give us good counsell & instruction. Albeit, it is certain we shall not need to run to Christ, for he saith, *Revelations* the third chapter, verse the twentieth, *Ecce, sto ad ostium & pulso*, it is but to open the dore; and let him in. When sinne lyeth at the dore, Christ lyeth there too, so that it is but to open to him when he knocketh, and sinne will away: For let *Gideon arise, and his enemies will fly*: So will sinne fly if Christ come; and we shall come safe out of our dores, if we let Christ in.

To conclude: Then seeing we see our estate by nature, and what Gods will is, who hath left us a means whereby we may bear rule over sinne; we must take notice of it, that is, run to the promised seed of the woman. It is needfull that we know the sense of dominion, that is, that we have a sense of those contrary sollicitations to sinne, as *Paul* saith, *I delight in the Law of God, touching the inward man, but I have another Law*, in the seventh to the *Romans*, and the twenty second verse; *There is a continuall combat and strife between the flesh and spirit, the flesh lusting against the spirit, and the spirit against the flesh*, the fifth chapter to the *Galatians*, and the seventeenth verse. When we cannot tell what sinne is, nor what be the effects and fruits of it, and how it solliciteth and desireth, & when it reigns we are ready to meet it, and runne as fast to fiane as sinne cometh to us; and that is dangerous: Therefore we must take notice of his conflict, and know, that between the heel and the head, this conflict shall for ever be, *Genesis*, the third chapter and the fifteenth verse; and every man shall have either *peccatum habitans, vel occurrens*; but which shall have dominion, whether flesh or spirit, nature or grace, it is excellently said by *Salomon*, in the sixteenth chapter of the *Proverbs*, *He that ruleth his own minde and lusts, hath a greater victorie than he that winneth a City*; for they that winne Cities, are oftentimes slaves to their own lusts, and a small appetite overcometh them; This is not the conquest here spoken of but the masterie over our sensualitie; is it that God meaneth, and he that overcometh it shall receive a crown at Gods hand, as the Apostle saith, *I have fought a good fight hence forth is layed up for me a crown*, in the second epistle to *Timothie*, and the fourth chapter. Now every man is not in case to goe into the field, to encounter with his enemy, and to winne Cities; but every Christian is in state to strive against his own lusts, and to fight with sinne, which is the Serpents seed: There must be a bruising between the heel of *Adams* seed, and the Serpents head; this combat we must all undergoe: whereof we have matter of comfort, if wee overcome in this conflict; and also of instruction and admonition, that seeing God mislikes sinne, promising reward to them that doe

and the fourth verse, as if he should say, sinne will come fast enough in the fallow grounds; therefore we need not to provoke our selves by pictures, lewd songs, enterludes, and such like means to draw it to us, but to abandon them all: It is that which the Apostle exhorts all men to, in the second to the *Corinthians*, the eleventh chapter and the twelfth verse, *to cut off all occasions to sinne*, observing what that is that provoketh them to sinne, and cut that off that we draw not sinne to our selves, and so be accessary to sinne, and cause of our own woe: If the water be comming, that we give no passage to it; if the coals lye before you, spit on it you may, but beware you blow it not; and if sinne would have passage, stop it, lest serving sin you be carryed away captive of sinne; for of whomsoever a man is overcome, his servant he is, the second of *Peter* and the second chapter; and his servant you are to whom you obey, *Romans* the sixth and the thirteenth verse: *Therefore give not your members as weapons of unrighteousness to sinne, but give your selves to God.* This is our duty which we must doe and perform; for as the former part is set down for our comfort, so this serves for our instruction; So there is a comfort in our estate comming by this exhortation, and there is exhortation out of the comfort, to doe our duty on sinne, which shall stand us in great stead in the day of the Lord.

Here are four divisions or distinctions.

First, God saith, There is sinne in body, and sinne in soul, there are as well corporall finnes as mentall, and as well actuall as cogitable.

Secondly, *Si bene feceris, nonne acceptaberis?* so that God saith plainly, he that beareth malice doth not well, that is, he sinneth against his brother, for a man may as well sinne against man as against God, for that Gods command is, *Love thy Brother or Neighbour as thy self*; therefore a man should not imagine, that except he offendeth God, he sinneth not. That is a second distinction.

Malice a sinne  
against man  
as well as  
God.

A third distinction is, *peccatum cubans* and *vigilans*, that is sinne sleeping and lying still, and sinne waking, that is the temptation of sinne before and while it is committed, and then the remorse after.

Sinne sleeping  
and waking.

The fourth and last distinction, is that which sheweth a difference between the Children of God and of the Devill, between the reprobate and the regenerate; that in the godly there is *peccatum volans*, but not *dominans*, sin ruleth but reigneth not; from hence is grounded that which the Prophet saith, in the nineteenth *Psalme*, *Keep thy servants from presumptuous finnes*; and in the one hundred and nineteenth *Psalme*, *Direct my steps, that no iniquitie have dominion over me*; so the Apostle in the sixth chapter to the *Romans*, *Let not sinne reigne in your mortall bodies*; yet he confesseth, in the seventh chapter to the *Romans*, *that sinne dwelleth in him*: By which we may see plainly what it meaneth; for sinne would command a mans body, his eye, foot and hand, yea, set all the parts of his body a work, about that it solliciteth: But that party when sinne biddeth him rise and goe, sin-

teeth still ; when sinne biddeth him stretch out his hand, can clasp it close ; when sinne biddeth him delight his eye, can shut it close ; when sinne biddeth rake to heart, and one doth with sighs shake it off ; he that when sin commeth running, shutteth the dore against it, & avoideth all provocations ; in such a one, there is *peccatum currens* but not *dominans*. That is for the division, and the difference between these two sorts of persons.

But secondly, we have a main foundation, which the ancient Fathers and Doctors ground upon the thirteene verses of the third chapter, where God useth the same words to the woman, that he useth to Cain here, *Why hast thou done this ?* And the Woman said, *The Serpent beguiled me ;* It sheweth that the proceeding of Cains sinne, was as the first sinne was ; for the Serpent first shewed her the fruit, and she did eat ; and then after, she shewed it to Adam, and it pleasing his sight, he likewise did eat. This is the proceeding of sinne, from the Serpent to Eve, from her to Adam, and so here the presuming of reason in Cain, contrary to reason, was as that in Eve and Adam ; and therefore, as after God said to the woman, *Thy desire shall be subject to thy husbands, and he shall rule over thee ;* so here he saith, Cain shall bear rule over sin, and the same shall befall in mans sensuality, that is, his lusts and concupiscence, which befell his uper part, which is his reason, alluring him and drawing him to sinne : Therefore they call the understanding and reason, which is the uper part of the soul, Adam ; and the lower part, that is the affection, Eve. The desire and pleasure of sinne, that is the apple, and sinne is as the Serpent. As this is grounded upon the speech of God ; so is it upon the similitude and manner of sinne ; whereby man is caught as a fish with the bait, in the first chapter of James ; for reason taketh the bait first : Such a proceeding is in all sinne, and there is no other temptation to sinne now then there was in the beginning to Adam and Eve. Thus much for our state and duty arising by way of instruction and exhortation, to behave our selves so, as sinne get not the rule over us.

I come now to the last in these words, *But thou shalt bear rule over it :* Wherein we ask, How shall this be fulfilled ? can we give to nature that power and freewill ? nay, it is plain, we cannot, neither is Gods intent so to doe, for we are not able of our selves, as from our selves, to think a good thought, as it is in the second to the Corinthians, the third chapter, and the third verse ; for we have all been as an unclean thing, all our righteousness is like a filthy cloth, in the sixty fourth chapter of Isaiah, and the sixth verse : so that he that hath no more in him than the strength of nature, is as he that followeth the steps of an harlot, whose case is like to the ox that goeth to the slaughter, as it is in the seventh chapter of the Proverbs. Therefore it is not to be desired, neither is it in our strength to doe it, for where God saith, *Thou shalt rule over it ;* Is our strength able to doe thus ? No. Further as Moses said, in the 30. of Deuteronomie, and the 14. that Gods meaning in giving him the Law, was not that he could doe it, or should of himself, but it was *verbum fidei* ; the word was as near to thee

doe well, and threatening them that doe evill, saying, that *sinne lyeth at the dore*; that as one day shall come, when this condition shall be as between the Creditor and Debtor, between the Judge and malefactor: But withall he sheweth, that howsoever our nature be inclined to sinne, yet as Gods conclusion to *Cain* is, that sinne shall not get dominion over him, but he shall rule over it by grace offered to him; so if we by prayer be earnest Suitors to God for grace, and take hold of it being offered, we shall be conquerors over sinne in Christ and bear rule, and in the end we shall obtain the reward promised, which is eternall happines in the Kingdome of heaven.

*Post colloquebatur Kajin cum Hebelo fratre suo: evenit autem quum essent in agro, ut insurgens Kajin in Hebelum fratrem suum interficeret eum.* Gen. 4. 8.



hitherto we have heard Gods Sermon preached to July 29. 1599.

*Cain*, and in this verse is set down the successe and effect that it took, and it sheweth that it was in vain, in regard of the effect for which it was preached, though it were uttered by God. For the end both of this and all others is, that the Auditors might be

The end of hearing Gods word.

drawn to repentance, but we see that *Cain* becommeth more obdurate and hardened in his sinne: And where the end of hearing the word is, that *sinne might not have dominion over us*, but we bear rule over it; we see *Cain* is not the better for Gods Sermon, but like *Ahab*, tells him to be the bond-slave of sinne.

Now in the hearing of Gods word, the chiefeft matter required at our hands is, *That we harden not our hearts*, *Psalm* the ninety fifth; but if a man be of *Cains* minde, *if he shall harden his heart as Pharaoh*, *Exodus* the eighth chapter and the fiftenth verse, *If he shall say, the word that thou hast spoken to us, we will not hear it, but will doe whatsoever goeth out of our mouth*, *Jeremiah* the fourty-fourth chapter and the seventeenth verse: In such Gods word taketh no effect. Now it is plain why *Cain* was not moved at the word preached by God; for there is no means ordained by God more effectually to work repentance, than the word of reprehension: Then the shewing of the promise which God maketh to them that doe well; and on the other part, the danger of the threatnings that belong to them that doe evill; and when withall we heare, that albeit sinne will set upon us, yet it shall not prevail against us, but we shall have the mastery over it, if we accept of Gods grace offered to us.

Now seeing God laboureth by all these means to drive *Cain* from sinne, and he notwithstanding continues hardened in it; we see the Prophets words verified, that God ordereth his works in such sort,

fort, *That the mouth of wickedness may be stopped*, Psalm the one hundred and seventh and the fourty second verie. God may in this respect say to *Cain*, and every wicked man, *quid debui facere quod non feci?* *Isaiab* the fifth chapter, so that we are not to accuse God that *Cain* proved so wicked, *for he is to be justified when he is judged* Psalm the fifty first. The use hereof pertains to those that are Preachers of the word, that seeing the Scholar is not above his Master, seeing the Messenger is not greater than he that sent him, we should content our selves, if our preaching have not that success we wish, seeing Gods Sermon made to *Cain* did want effect: And yet we see our weakness in the Prophet, who seeing that his pains took no place with his auditors, resolved *that he would speak no more in Gods name*, *Jeremiah* the twentieth chapter and the ninth verie, but *Esay* made a better conclusion, *Isaiab* the fourty ninth chapter and the fourth verie, *For albeit he confessed, he laboured in vain, and spent his strength in vain*; yet he will goe on still, *for that he knew his reward was with God*. When God preacheth, and *Cain* never the better, when Christ in his first Sermon could doe no good, we are not to think it strange, though our preaching want success, seeing nothing befalls but what befell God and Christ, the Prophets and Apostles; for it was *St. Pauls* case also, the second to the *Corinthians* and the second chapter; it is better it should want effect being preached, than it should not be preached at all; and better it should perish in the eares of the hearers, than in the mouths of such as are Ministers. Thus much we have to observe on Gods part.

Heb. 6.  
Our labour is  
not in vain in  
the Lord.  
Though others  
profit not.

Note,

It is *Cains* way  
not to profit by  
Sermons, but  
to grow worse  
after.

Now on *Cains* part we are to note, first what is *Cains* way, that taking notice of it, we may labour to avoid it; for the Apostle saith, *Woe to them that walk in the way of Cain*, *Jude* the eleventh. Now the way that *Cain* walked in, was to hear Sermons, but not to profit by them: As he was careless in his sacrifice, and thought any thing would serve to offer to God, so when God preacheth to him he had no respect how he heard, and therefore he had no profit thereby. When God had used all means that could be to draw him from sinne: First, by shewing him that it was an absurd thing to sinne, more befitting a brute beast than a reasonable man. Secondly, by shewing him not only that he should by sinne deprive himself of God, but procure his own woe, and be brought to account for it. And lastly, by ministering to him comfort, that from the blessed seed of the woman, that hath broken the head of the Serpent, he should receive strength to subdue sinne; yet for all this *he stops his eare lyke the deaf Adder*, Psalm the fifty eighth, and saith with them, *Jeremiah* the fourty fourth and the sixteenth verie, *Say what you will, we will doe what pleaseth our selves*. This was *Cains* humor, and this was theirs also that heard *Jeremy*: *Ezekiel* the thirty third chapter and thirty first verie, *They come and sit before thee, they hear thy words, but doe them not, but their heart goeth on their covetousness, and runneth upon their worldly affaires*. *Cain* was the Patriarch of all such, and as they walk in his way, so they must come to be partakers

kers of that woe that belongs to him and to all his offspring. But we are further to note, that *Cain* was not only not a whit better; but far worse after the Sermon; he went as the Psalmist speaks, *Psalm* the sixty ninth, *from one wickedness to another*; he proceeded from wrath to deadly hatred, and from hatred to murder, from *peccatum in affectu* to *peccatum in effectu*, for the word that goeth out of Gods mouth, shall not return to him void, but shall accomplish that which God will, and prosper in the things whereto he sent it: It is like the rain that falleth down from heaven and watereth the earth, which though it bring not forth good corn, yet it causeth thorns and thistles to spring up, *Isaiah* the fifty fifth chapter and the tenth and eleventh verses: and to the Apostle saith, that the Gospel preached by him is not in vain, but is either *odor vitae ad vitam*, or *odor mortis ad mortem*, the second to the *Corinthians* and the second chapter; and this effect it hath, not that it is the nature of Gods word to bring forth evil, but as the nature of water is to coals, and never to kindle unless it be in lime, which is hot and kindled by means which naturally coolerth and quencheth all other things; so where the nature of Gods word is to kill sinne, if it be uttered to the wicked which perish, sinne is made unreasonably sinfull by the word, *Romans* the seventh chapter; and wicked men are the more hardened in their sinne, when by the word they are reprov'd of sinne: Hence it is, that men being reprov'd and checked of sinne by the word, have proved more sinfull: As *Abner* being reprov'd by *Isboseth*, was the worse, in the second of *Samuel* and the third chapter, so *Aza* being reprov'd of the Prophet was the worse, in the second of the *Chronicles* and the fifteenth chapter.

Note.

Heb. 6.

Example.

Note.

The worse by reprehension.

For the particulars of this verse, we must know, that *Cain's* sinne is not a sinne presently committed, but that kinde of sinne, which is plowed for: He goeth about and fetcheth a compass; before he committeth the deed: He had already resolv'd to murder his Brother, if opportunity would serve, before he spake word to him: And as he that looketh after a woman, to lust after her, hath already committed adulterie in his heart, in the fifth chapter of *Matthew*; so *Cain* was already guilty of murder, though it were not actually committed; and so it was with *Judas*, so soon as he had agreed with the Scribes and Pharisees to kill Christ, he was guilty of murder before God, as if it were already done: All the while that he was compassing with them about his death, he was in that sinne, as Christ saith of him, *Quod facis fac cito*, *John* the thirteenth chapter, and the twenty seventh verse; only *Cain* and *Judas* wanted but opportunity, which so soon as they had obtained, they committed their sinne actually.

Murder in heart, not acted.

The causes of *Cains* proceeding to the committing of this act, are set down after diverse sorts.

First, he seeketh a convenient place and opportunity, and maketh choyce of the field; because he would not be hindred in doing the murder; for he could not have any opportunitie at home; for *Adam* and *Eve* being at hand, would have been ready to hinder him.

And as he makes choyce of this place, not to be hindered ; so, in that after he denyed the fact, it appeareth, his desire was as well not to be discovered, as not to be hindered. Wherein we have to respect first his great blindness, that could not see the nature of sinne ; for in that he sought such a place for the doing of it, as might be hid and unknown : It is strange he could not perceive it to be a work of darkness ; his own conscience did condemn him, for he durst not be seen to doe that which he did, but in hypocrisie would seem not to be what he was ; this was his way ; and we must beware that we walk not in it. Again, it is strange that he was more afraid of *Adam* a mortall man, than of the omnipotent God, and was more fearfull, that *Adam* his Father, a mortall man, should see him, than that God who is able to grinde him in a mortar, should behold his fact. Wherefore as sinne is a bruisish thing, perswading against all reason, to fear man more than God, so is it a dishonest thing ; for that we will not be seen to commit sinne, as a thing that standeth not with their credits, and therefore make choice of such places as are fittest for the concealing thereof.

Note.

Secondly, he deviseth how to draw *Abel* to that place, and what means to use, that *Abel* might goe confidently with him thither : To that end, though he have not now spoken to him of a long time, yet he is content to speak kindly to him. The heathen man saith, that if a man will hate, he must doe it *aperte*, unless he will be worse than wilde beasts, for they violently slie upon those things which they hate ; but the Devill hath taught men to dissemble their hatred, that they might be worse than beasts. Hatred commonly is discerned by silence : one argument of that hatred and grudge which *Josephs* bretheren bare to him, was not *potuerant eloqui illum*, *Genesis* the thirty seventh chapter, and so *Absolom* having conceived hatred and displeasure against *Ammon*, spake neither good nor ill to him, the second of *Samuel* and the thirteenth chapter, but as the Serpent when he most of all hated our first Parents, would seem to be touched with some commiseration of their estate, *Genesis* the third chapter ; *Hath God indeed said ye shall not eat ? Nay, but he knoweth, &c.* So he reacheth *Cain* to dissemble his hatred with fair words, which dissimulation is a sinne, condemned not only of the heathen, but abhorred by the Saints of God : For when such a one as walks in the house of God with him as his friend and companion, should deceive him, then *David* had cause to pray against such a one, *Psalme* the fifty fifth ; *Let death seize upon him.* *Cain* though he hated his brother and purposed his death, yet to accomplish his purpose, he makes a fair semblance of love : So *Absolom* being minded to murder *Ammon*, pretends great love to him ; he must needs have *Ammon* to the Sheep-shearing, or else all his cost is lost ; *But shall not Ammon my brother come ?* the second of *Samuel* and the thirteenth chapter ; this course took *Joab* with *Amasa*, the second of *Samuel* and the twentieth chapter ; so *Judas* dissembled his malicewith hail Master, and kissed him, *John* the twenty ninth: This sin

Dissembled hatred discovered by silence.

Note.

Example.



is abominable, yea, *it containeth seven abominations*, as the Wise-man tells us, *Proverbs* the twenty sixth chapter and the twenty fifth verse, and they that cloak hatred with love and flattering words, walk in the way of *Cain*. That which *Cain* spake with *Abel* when they were alone, as *St. Jerome* thinketh, was that he told *Abel* what God had said to him, and what he had taught him: the *Septuagint* referres it to this verse, that his words to him were *eamus ad agrum*, whatsoever it was he said it was abominable hypocrisie.

Thirdly, we see that *Abel* obeyed the voice of his elder brother, for that it was Gods will he should bear rule over him; so he went thinking all had been well, for the best natures are least suspicious, as we have an example in *Gedaliah*, who beleevved that *Ishmael* had no purpose to hurt him, *Jeremiah* the fourtieth chapter, *for charity is not suspicious*, in the first to the *Corinthians*, and the thirteenth chapter, especially *Abel* had little cause to suspect him that was come from a Sermon, and seemed to be a new man, so that he spake kindly to him that had not given him a good look along time. This change in *Cain* made *Abel* to goe with him, and being in the place appointed, *Cain* arose and slew him.

The best natures not suspicious.

Note.

Touching the death of *Abel*, we are to observe from the words, First it was a violent death, for his life did not goe out of him, but as the word signifieth, it was rent from him. Secondly, it was a bloody death, as the words of God to *Cain* shew; *The voice of thy Brothers blood which thou hast slain cryeth to me*, verse the tenth. Thirdly, it was a sudden death, and therefore more grievous, because thereby not only the body is killed but the soul also, of such a party that is in state of sinne, and hath not respice graunted to repent thereof.

Degree of *Cains* sinne [10]

In this act of *Cain*, we have to observe these things wherby his sin is aggravated: First, the sinne which he committeth is murther, a sinne the more grievous, for that it is the defacing of Gods Image, *Genesis* the ninth chapter. Secondly, his fact the more odious, for that the party murthered is one more weak than himself, for he was younger than *Cain*, therefore it was a cowardly part to set upon his inferiour; It is the thing which the Wise-man complaineth, *Ecclesiastes* the eighth chapter, *I saw one man bear rule over another*, not for good: so the authority and superiority which was committed to *Cain*, should have been for *Abels* good, but he abused it to the hurt of his younger brother. Thirdly, where God will not have any innocent blood shed, but sacrifice must be offered, *Deuteronomie* the twenty first chapter, *Cain* kills innocent *Abel*, which doth in a third degree aggravate his sinne, for to shed innocent blood is a thing that *Pilate* himself could not abide, and therefore washed his hands, declaring that he was clear from killing *Christ*, *Matthew* the twenty seventh chapter and the twenty fourth verse. Fourthly, he breaks the bond of nature, for the party murthered is his brother, and so he commeth *any* *Romans* the first chapter. Fifthly, he feares not to kill him though he know it will be to the great grief of *Adam* and *Eve* his

Cloaked hatred under colour of friendship.

his Parents, wherein he deals worse than *Eſau*, who would not utter his hatred against *Jacob* till the dayes of mourning for his Father were past, *Genesis* the twenty seventh chapter. Sixtly, it was not done *ex ira impetu*, but *ex odii habitu*; and against such the Prophet prayeth, *be not mercifull to such as sinne of malicious wickedness*, *Pſalm* the fifty ninth. Seventhly, his hatred was not open, but cloaked and hidden under a shew of love, which makes it more grievous. *It was not mine enemy that did me this dishonour, for then I could have borne it: It was not mine adversary, that exalted himself against me, for I would have hid my self; but it was thou my companion, my guide and familiar friend, therefore let death seize upon him*, *Pſalm* the fifty fifth and the twelfth, thirteenth and fiftenth verses. Eighthly, this sinne is committed after Gods admonition, who had used all means to draw him to repentance. Ninthly, not only being admonished, but seeing his Father made an example of Gods wrath, whom he saw daily labouring and moynling in the earth for his disobedience to God. Tenthly, that which makes *Cains* sinne out of reason sinfull, *Romans* the seventh, is the cause, not for any offence that *Abel* had committed, but for doing his duty in Gods service, as the Apostle noteth in the first epistle of *John*, the third chapter and the twelfth verse, *Wherefore slew he him? because his own works were evil and his brothers good.*

*Cain* Patriarch of hypocrites, and persecutors of the Godly.

*Abel* the first righteous, Martyr.

Anger conceived, hatred is murder of the soul:

Envy the means.  
Examples.

Of hatred proceeds murder.

Note.

As before he was the Patriarch of all hypocrites, so here *Cain* is the Patriarch of all persecuting Tyrants, for that he slew his brother for no other cause but for well doing, and for this good sacrifice whereby he pleased God. And as *Abel* is said to be the first of all righteous men, *Matthew* the twenty third chapter and the twenty fifth verse, so here we see him the first Martyr, wherein we see the works of the Devill, *who is a murtherer from the beginning*, *John* the eighth chapter and the fourty fourth verse, for he did not only murder our first Parents in Paradise, but he makes *Cain* a murtherer, first of his own soul, by conceiving hatred against his brother and purposing his death, and then by killing the body of his brother. As this is the effect of the Devill, so he makes the sinne of envy the means; of which sinne the Wise-man saith, *Proverbs* the twenty seventh chapter and the fourth verse, *Who can stand before envy? there is no way but death with them that are envied.* The Bretheren of *Joseph* were content with nothing but the death of their brother, but that two of them did withstand it, *Genesis* the thirty seventh chapter. It was envy that made the Scribes and Pharisees crucifie Christ, *Matthew* the twenty seventh chapter. We see how *Cain* proceeded against his brother, from envie to anger, from anger to hatred, and from it to murder: these degrees must be observed, that we may avoid them in our selves, because there is no man but may fall as well as *Cain*, except the grace of God doe stay him.

To conclude: It is a necessary point, that we consider aright of of this matter; for the Prophet complaineth, in the fifty seventh chapter of *Isaiah*, and the first verse, *The righteous perisheth, and no*  
man

*man considereth it* : So it is a fault if we do not consider the death of righteous *Abel*. The Wiseman complaineth, in the seventh chapter of *Ecclesiastes*, and the seventeenth verse, *In the dayes of my vanity I have seen a good man punished in his justice, and a wicked man continue longer in his malice*. This was *Abel's* case : but when a man shall consider, that death was at the first inflicted upon sinne, because *it is the wages of sin*, *Romans* the sixth chapter and the last verse ; and that *sin is the means by which death entered into the world*, *Romans* the fifth chapter ; and yet that *Abel* a righteous man, is the first that drank of this Cup, in the old Testament, as *John Baptist* was in the new, it will make him say, *Hoc est onus feborae*, as it is in the twenty third chapter of *Jeremiah*, and the thirty fourth verse ; and *hic est durus sermo*, *John* the sixth chapter : The Apostle saith, *Godlinesse hath promises both in this life and the life to come*, in the first epistle to *Timothie*, the fourth chapter and the eighth verse ; and among the promises of this life *long life is one*, in the sixth chapter to the *Ephesians*, and the third verse, which God promiseth to them that honour their Superiors. On the other side God threatneth, that *the blood thirsty and deceitfull man shall not live out half his dayes*, *Psalme* the fifty fifth : And yet *Cain* lived long, and *Abel* a godly man dyed soon. Therefore, when we see the righteous dye quickly, and the wicked live long, we must take heed we stumble not at Gods doings, but justifie God, and acknowledge that *he is just and true, and every man a lyar*, *Psalme* the fifty first, *Romans* the third chapter. Therefore to make this point plain, it is true, long life is promised as a blessing of God, which he promiseth to the observers of his command ; but withall we must know, there are certain causes, wherein this rule holdeth not true, that the dutifull and holy man shall live long in this world.

The exceptions are :

First, in respect of the parties themselves, to whom this blessing is promised : It is with a Godly man, as with the fruit of trees ; if after it is once ripe, it be suffered to continue on the trees, it will be rotten ; so it is with good men in this world : And therefore the Wiseman saith of *Enoch*, that because he lived amongst sinners, God translated him, and he took him away, least wickednesse should alter his understanding, and deceit beguile his minde, *Sapt.* the fourth chapter. In such a case it is not a benefit, but a detriment for a man to live long : And there is no man, but in such a respect, will be content, that God shall break promise with him.

Secondly, Another exception is in respect of the punishment of sinne : If a party that pleaseth God, should by living long become miserable, he would not think long life a blessing ; and therefore God in mercy took away good *Josiah*, that he should not see the miseries that were to come upon the Jews, by the captivitie, in the second booke of *Chronicles*, and the thirty fourth chapter ; this favour he vouchsafed to that godly King, because his heart melted at the hearing of the booke of the Lawe, and did not harden his heart as *Cain*.

Thirdly, in respect of God ; of whom *Angust.* saith, God bestoweth on some men the blessing of long life, because he will be known to be the Author of it : But lest we should think there is no other life but this, therefore he taketh the blessing of long life from some of his servants, to shew that there is another life, wherein they shall be partakers of the promises ; for if God doe not reward the godly in this life, doubtlesse it standeth with his justice to reward them in the world to come. *God will try the patience of his servants, and the obedience of them that keep his commandments, Apoc.* the fourteenth chapter, and the twelfth verse ; he will have it appear, that we are not mercenaries and hirelings, that serve him for temporall benefits. The Children of God are not such as Satan thought *Job* to be, that is, *one that would not serve God for nought* ; and God to shew that *Job* served him, without any such respect of present reward, took away all that he had, and so made the patience of that holy man appear. So *Abel* served not God for a temporall reward ; he was as willing to sacrifice himself, as the lambe which he offered ; so is it with all godly Saints. The Apostle *St. Paul* cared not for his life, *so he might finish his course with joy, Acts* the twentieth chapter ; *They esteeme more of Gods favour than of life, Psalm* the sixty third. And therefore *Abel* said with himself, I will rather forgoe my life, than not offer to God such a sacrifice as should please him : Whereby we see Gods end in depriving of the godly of outward blessings, that it is to try their patience ; and though they dye, yet *death is to them no losse, but advantage*, as it is in the first chapter to the *Philippians* : For if *Abel* for long life on earth, have eternall life in heaven, he hath no wrong done him ; if for a life of vanity, as *Abel's* was, God give him a life of verity, he hath no injury offered him : But God performeth his promise of long life, much better than if he suffered them to continue long in the flesh ; for no man liveth so long but his life shall have an end ; & *nihil est longum, quod finem habet* : If in stead of vanity and sorrow, he have happinesse and glorie, he hath no cause to complain. Besides, the Righteous though they dye never so soon, yet *they shall be had in everlasting remembrance*, as it is in the one hundred & twelfth *Psalme*, *And the memoriall of the just is blessed*, in the tenth chapter of the *Proverbs* : No man but would wish to be in *Abels* case, to enjoy everlasting happinesse in heaven, and to be praised of men on earth. If the husbandman bruisse the grape on purpose to make wine for the comfort of the people, they have no cause to complain of his dealing ; so we are not to murmur at *Abel's* death, that being a righteous man, yet he enjoyeth not the promise of long life ; for he is made our example as the Apostle saith, in the eleventh chapter to the *Hebrews*, *Abel defunctus loquitur*. But what is that which he speaketh, *Noli amulari* ? That which *Abel* saith is, *Fret not thy self, because thou enjoyest not the outward blessings which the wicked have* : It was my case saith *Abel*, I served God carefully, yet I lived not long upon the earth, I offered unto God of the fattest of my sheep, whereby God was pleased, and yet was for that and for

Notes.  
Gods favour  
better than life.

no other cause hated of the world. *Propter iustitiam, non solum odium fratris sustinui, sed etiam mortem*, as I have done, so doe you. This is the juice that is given us to drink, out of the example of righteous *Abel*.

*Quamobrem dixit Jehova Kajino, Ubi est Hebel frater tuus? Gen. 4. 9.*  
*qui dixit, Non novi: An custos ego sum fratris mei?*



*Has the death of Gods Saints is precious to his sight, Psalm August 14. 1599.*

the one hundred and sixteenth and the fifteenth verse, it appears as by many other arguments; so by this, *that he maketh inquisition for their blood, Psalm the ninth*; for at this verse God begins to hold a judgment concerning the wicked and unnaturall fact of *Cain* in murdering *Abel*, which judgment is continued to the sixteenth verse; for the ninth contains an Inquiry or Examination, the tenth a Conviction of *Cain*, the eleventh and twelfth the Sentence is pronounced upon him, in the thirteenth and fourteenth he is permitted to say what he can for himself, in the fifteenth is set down his repriving, or mitigation of his punishment. But before we proceed we must call to minde that this is the second judgment which God held: The first was held upon our Parents in Paradise, *Genesis* the third chapter: This second is held upon *Cain* out of Paradise, from whence we gather, that albeit man was now cast out of Paradise, yet not out of the compass of Gods providence; for as the Apostle saith, *Though we beleieve not, yet he is faithfull and cannot deny himself*, in the second to *Timothy* and the second chapter; so whether we be in Gods favour or out of it, yet his providence extendeth to us; which providence of God hath appeared in nothing so much as in the discoverie of blood; for albeit *Cain* were out of Paradise, yet he was not out of the reach of Gods providence so far, but God knew well the murder which he committed, and therefore calls him to account for it; and many such testimonies doth God daily shew of his providence in the discovery of bloodshed, which make men confesse *verily there is a God that judgeth in the earth, Psalm the fifty eighth*.

*Cain not out of the reach of Gods providence.*

Secondly, from hence we are to note, that whereas the first Judgment in Paradise was for an offence committed immediately against God himself, and this for an offence done to man; so his will is, that justice shall proceed, not only for trespasses done against himself, but when we offend one against another: Therefore in the Commandements of the Law, God hath allowed one Table to himself and another to man, to teach us that he will call us to account, not only for the breach of faith towards himself, as he did *Adam* and *Eve*, but for breach of charity one man towards another,

*Note.*

another; as *Cain* for the sinne he committed against his brother.

The point it self is a citation or conventing of *Cain* by God before his Judgment Seat, not by any secret or inward working of his spirit, which is the usuall way whereby God worketh repentance in mens hearts, but with his own audible voice from heaven: Out of which is offered both matter of comfort to Gods Saints, which are the posteritie of *Abel* by imitation; and also matter of terror to the wicked, which are the offspring of cursed *Cain*: For albeit it seemed God had no care of his faithfull servant *Abel*, in that he suffered him to be slain; yet we see he takes care for his blood, so that it shall not be shed, but he will call *Cain* to account for it. So that they may learn this for their comfort, that howsoever we reckon of it, *Yet the death of Gods Saints is pretious and of high estimation in Gods eye*, *Psalm* the one hundred and sixteenth; and that *whether they live or dye they are the Lords*, in the fourteenth chapter of the *Romans*, for *as both our bodies and souls are Gods*, in the first to the *Corinthians*, the sixth chapter and the twentieth verse, so no doubt but he takes care of both; wherewithall we are to observe that God is so carefull of his servants, that he careth not for himself, to shew his care to them, for he had received many indignities himself from *Cain*, in that he, without any regard, offered to God that which came first to his hand, not making choice of his sacrifice as *Abel* did: And again, when notwithstanding the Sermon which God preached to him, he doubted not to proceed from one sinne to another, till at last he had murdered his Brother; but yet God calls him not to account for these, but only for the wrong which he did to *Abel* his Servant: and so the godly see to their great comfort, that howsoever in regard of present afflictions, God seemeth to have cast off all care of them; yet he will forget himself, that he may be mindfull of them:

Note.

A comfort.

God seeth our wrong to revenge it.

The point of terror to *Cain* and his posterity is, that howsoever they perswade themselves, *Psalm* the ninety fourth and the seventh verse, *The Lord shall not see, neither will the God of Jacob regard it*: yet here we have a plain instance, that God doth see *Cain* murder his Brother, though he doe it in the field, *He seeth Sarah laugh within her self behinde the Tent dore*, *Genesis* the eighteenth chapter; *His eyes behold the way of the Adulterer, though he wait for the twilight, and say no eye shall see me*, *Job* the twenty fourth chapter, and he doth not only see them and their works, but *vises & requires*, in the second of the *Chronicles*, the twenty fourth chapter and the twenty second verse, that is, as *Job* and *Salomon* affirm, *Hee will after this life call them to an account, and bring them to judgment for every thing they have committed, be it never so secret, whether good or evil*, *Job* chap. 19. *Ecclesiastes* the twelfth chapter and the fourteenth verse; wherewithall we are to note, that that is here verified which *John* spake in the second of *Kings* and the tenth chapter, that is, *that no word of the Lord shall fall to the ground*. For before *Cain* had committed this murder, God told him, *If thou doe evill sinne lyeth at the dore*. And we see here, that

that albeit *Cain* used all the means he could to cover his fact, yet it is discovered by God; and though his sinne seemed to be asleep, while he concealed it wit in himself, yet God will not suffer him, but wakes him out of his sleep: And so we are to know, whoso-  
 ever are guilty of these or the like sinnes, that we cannot keep them so close, but he that hath the key of *David*, will open the dore of our consciences, and bring them to light. Note.

The Examination standeth upon two parts, first Gods Question, and secondly *Cains* Answer.

In the Question we shall see *that the wayes of God are Mercy and Justice, Psalm the twenty fifth.*

First, Touching his Mercie; if we ask what was Gods intent in asking *Cain* this Question? we shall finde doubtless that it was not to learn where *Abel* was, for he knew that *Cain* had slain him, though *Cain* thought within himself that his fact was unknown to any. For his intent, St. *Ambrose* tells us what it was, *ignorantiam simulat, ut confessiones urgeat*; and as *Austen* saith, *non interrogantis ut discat, sed inuisantis ut pœniteat*; the gate of repentance is confession of sinne, and God makes as if he were ignorant what was become of *Abel*, that so he might provoke *Cain* to confess his fact, and so consequently shew himself sorry for it; for the sore or wound cannot be healed so long as it is kept secret, but when it is disclosed, the Physition is willing to cure it; and as a Judge is the more provoked by the importunacy and obstinacie of the offender, so nothing doth appease him so much, as when the offender doth willingly confess his fault, and by voluntary confession shew that he hath grace. This was that which God desired in asking this Question, and the reason is, that *Cain* by his voluntary confession, if he had not been hindred with the hardness of his heart, might as *Joshua* said to *Achan*, *Joshua* the seventh chapter, *Give glory to God*, that is, by accusing himself to clear God: We must confesse that we are *ὁμολογῶντες ἑμῶν καὶ ἐκ τούτου*, it was *Cains* part to have confessed, that as he was the cause of *Abels* death, so he slew him being not inforced thereunto; but using all means he could to dispatch him, and that God is not to be charged for his death in any respect, for that he laboured before by all means to diswade & withdraw him from that vile fact. Touching which voluntary confession and accusing of our selves, the Fathers out of *Proverbs* the eighteenth chapter and the seventeenth verse, say *justus in principio sermonis est accusator sui*, and they read these words of the Prophet, *Isaiah* the fourty third chapter and the twenty six verse, *dicta iniquitates prior, ut justificeris*, for the way to be justified before God, is to accuse and condemn our selves, for it is a thing acceptable to God, that we accuse and judge our selves worthy to be destroyed for our iniquities, *Ezekiel* the thirty first chapter and the thirty first verse; for as the Apostle saith, *the judging of our selves is the way not to be judged of God*, in the first to the *Corinthians* the eleventh chapter, for by this means we prevent his judgement; so that Gods intent herein was an intent of mercy, wherein

The gate of repentance is confession of sinne.

Judging our selves, we prevent Gods judgement.

Note.

Gods mercy.

we are to observe these three qualities whereby God draweth men to repentance, *his goodness, and his long suffering, and patience*, *Romans* the second chapter and the first verse, which goodness of God towards *Cain* appears herein, that having already used persuasions and preservative physick to keep *Cain* from sinning, he contents not himself, but ministreth medicine curative now he hath sinned. Here the words of the Prophet are fulfilled, *Psalms* the sixty second and the eleventh and twelfth verses, *Semel atque iterum loquutus est Deus*, and both speeches of mercy; the first in the seventh verse, *ne peccet*, the second in this verse, *ut si peccasset, poeniteat*: The first speech was as the Apostle speaks, in the first to the *Corinthians* the tenth chapter, *qui stat, videat ne cadat*, but now that he is fallen, he speaks again, *ut resurgat & poeniteat*, *Jeremiah* the eighth chapter and the fourth verse, *Shall they fall and not arise?* both which effects of Gods goodness the Prophet noteth in these words, *Psalms* the one hundred and fourth fifth and the fourteenth verse, *The Lord upholdeth them that are ready to fall, and lifeth up them that are down*. Secondly, his long suffering appears in that, *post tot scelera*, after that he hath sinned, both against God and himself very grievously, and against his Brother, yet God ceaseth not to call him to repentance; and whereas the Lord saith, *For three transgressions and for four I will not turn*, *Amos* the first chapter and the sixth verse; yet when *Cain* hath sinned not three or four times, but five or six, and addeth transgression to transgression, yet still he continueth to be mercfull to him, if he would accept of it; as *Job* sheweth, *God speaketh once and twice, and man seeth it not; in dreams and visions of the night, then he opens their eares by correcting them: Loe all those things will God work twice or thrice with a man, that he may turn back his soul from the pit*, *Job* the thirty third chapter and the twenty ninth verse. Thirdly, to long suffering we may add patience: in that God speaks to him, *non increpando, sed interrogando, medici instar potius quam iudicis*; and so we see Gods intent in asking the question, is an intent of mercy, that by his *goodnesse, long suffering and patience*, he might have drawn *Cain* to repentance, had he not in the hardness of his heart heaped up wrath for himself against the day of wrath, *Romans* the second chapter.

Secondly, for Gods justice shewed in this Question, the advised proceeding of God in the matter of *Cain* and *Abel*, is a pattern for all Judges, how to proceed in judgment, namely, that albeit they know the party accused be guilty of the fact, yet they may not proceed against him till they have made him confesse the fact, which was the purpose of God with *Cain*; for so he dealt with our first Parents in that first judgment: He knew *Adam* had eaten of the tree, and yet he asketh, *Hast thou eaten?* in the third chapter; so he dealt with *Sarah*, *Genesis* the eighteenth chapter and the fifteenth verse. Secondly, from Gods example they are taught to proceed with favour, not with a headlong and furious spirit, but with the spirit of meekness, as *Joshua* with *Achan*, *Joshua* the seventh, *My Sonne give*  
*the*



the Lord glory, and confess; to the Apostle willeth, *Galatians* the sixth chapter, *If any be overtaken, restore him, in spiritu lenitatis*. Thirdly, from hence they have a good ground to make inquiry and examination for the shedder of blood, not only upon the finding of a dead body, but if the party be missing, as God, for that *Abel* was not present; examineth *Cain* where he is; and what is become of him.

Now followeth *Cains* Answer, wherein first generally two things offer themselves. First, the nature of sinne is set out unto us, which is to draw men from one sinne to another, for so *Cain* was drawn from hypocrisie to envy, from envy to murder, from murder to hardneis of heart, and so to defend and excuse his sinne. This the Prophet calleth a twisting of sinne, when he saith of sins *that they weave the spiders web*, *Isaiah* the fiftly ninth chapter and the fifth verse: sinne is like *fire-bushes or thorns, that are folden one within another*, *Nahum* the first chapter and the tenth verse; it is like the disease called *the canker which fretteth*, in the first to *Timothy* the second chapter; even so sinne maketh men to proceed unto more ungodlineis, and to goe from one sinne to another. Of this we have a plain example in *Cain*, and not in him only, but even in *David* the the Servant of God, who after he yeelded to one sinne, stayed not there, but proceeded to the committing of another, in the second of *Samuel* and the eleventh chapter. Secondly, we are to consider the hiding of sinne, that it is such a thing as desires to be concealed; and not to be disclosed: So it was with *Adam* in the matters of concupiscence, and in *Cain* in the matter of revenge, both *invidia* and *superbia*, *lust* and *wrath* are such things as we would have concealed, and not come to the hearing of all men; that is, we have in us not only sinfull souls, but guilefull spirits, *Psalme* the thirty second, *Blessed are they whose iniquities are forgiven, and in whose soul there is no guile*: The Prophets meaning is, that we doe not only sinne against God, but we would beguile God in hiding our sinnes from him, if it were possible, as if we were other manner of persons than indeed we be, and as if we were altogether free from those sinnes which God seeth we have committed. Therefore we are to know, that as confession is the dore to repentance, so the hiding of sinne is the damming up of the dore of repentance; for if we will have favour at Gods hand, we must confesse our sinnes, *but if we say we have no sinne, we deceive our selves*, whereby we see that sinne is a thing to be avoided. Secondly, that it is unlawfull in that whosoever committeth sinne, doth that which he dare not avouch or acknowledge; for the Apostle saith, *Romans* the fourteenth chapter, *Blessed is he which doth not allow in his alt that which he covers*, for many allow and approve of that in their actions, which in word they dare not but condemn. They which commit murder as *Cain*, or adultery, whether it be lust of revenge, or the lust of uncleanness, howsoever they yeeld to it in the practises of their life, yet they cannot justifie it by word of mouth, be they never so wicked; whether they will or no their consciences will make them confesse they have done that they

The twisting  
of sinne.

Note;

Hiding of sinne  
shutteth the  
dore of repen-  
tance.

ought not to have done. *Adam* and *Eve* made a confession of their fault, though it were with excusing themselves, by laying the fault one upon another; but in *Cain* we finde, not only an excusing of it, but an obstinate denying of it. In which regard his sinne is of a greater last and scantling than *Adam's*; and hereby he shewes himself not to be of *Adam*, but *ex maligno illo*, *John* the third chapter and the twelfth verse.

Of the Answer there are three parts: First, *Abnegatio veritatis*, in these words, *I know not*. Secondly, *Abnegatio charitatis*, in that he denyeth that *he is his Brothers keeper*. Thirdly, *Abnegatio humilitatis*, in that without all modesty, he answereth by a question, *Am I my Brothers keeper?*

For the first, In saying he knoweth not where his Brother is; that is a lye with two additions.

First, *Mendacium impium*, In that he lyeth *not to man, but to God*, in the fifth chapter of the *Acts of the Apostles*, and the fourth verse. The Wise-man saith of Kings, which are but mortall men, in the sixteenth chapter of the *Proverbs*, and the thirteenth verse, *Righteous lips are the delight of Kings, and the King loveth him that speaketh right things*; Then much lesse can God, which is the King immortall, away with lyes; for *lying lips are an abomination to the Lord*, in the twelfth chapter of the *Proverbs*, and the twenty second verse: Hee knoweth all things, and his Majesty is greater than all the Kings of the earth: Therefore *Salomon* prayeth, in the thirtieth chapter of the *Proverbs*, *Take from me vanity and lyes*.

Secondly, As it is impious and ungodly, so it is foolish, in that we seek by lyes to blinde Gods eyes, *To whom the darknesse is no darknesse, but all is light*, *Psalme* the one hundred thirty ninth: For the Wise-man saith, the 14. of the *Proverbs*, and the 22. *Errat omnis qui facit iniquitatem*; that ignorance and wickednesse are twinnes and inseparable companions, *superbia & nequitia*. *Cain* sheweth his folly in that he believeth the Devill the Father of lyes, that he may conceal his fact from God, soe as he shall not know of it. Secondly, because God might object upon his deniall, thou wast seen goe into the fields with thy Brother; since which time he was not seen: he prevents this objection, and justifieth his lye, and withall defends his sinne; for he saith *he is not his Brothers keeper*; that is he denieth that he is to take care of any but himself.

That position of *Cain* is false; for he was to have a care of his Brother, First, if he had been but a man. Secondly, in that he was his Brother. Thirdly, for that he was his inferiour, committed to his government. The law of humanity would teach him to be carefull of *Abel*, in regard of the first. The law of naturall affection, or *sympathy*, will inforce him to respect his Brother. And in that he was his inferior, made subject to him, the law of nature will inforce him to have a regard of him, being committed to his trust: This is the law of nature saith *Christ*, in the seventh chapter of *Matthew*, *That what we would have men doe to us, we doe the same to them, for that is the Law*

We are to  
have care of  
our Brethren  
in three re-  
spects.

*Law and Prophets* : If our neighbours ox goe astray, or fall down under his burthen, Gods will is we succour him, *Deuteronomie* the twenty second chapter : Much more are we to have a tender regard of men, because they are our own flesh, from whom we may not hide our compassion, in the fifty eighth chapter of *Isaiab*. But if that will not move Cain, yet let naturall affection provoke him to take care of *Abel*, because he is his Brother, issued out of the loynes of *Adam*, as he himself was. Thirdly, he is to take care of him, because he is under his government.

Secondly, As *Cains* position is false, so is it wicked : For if all men should take care only for themselves, and not for others, it would be the dissolution of all societie : But the law of nature willeth that the members of the body have the same care one for another, as they have severally any one for it self, in the first epistle to the *Corinthians* and the twelfth chapter. The law of the Church is, *Nemo qua sua sunt querat, sed quisque qua alterius*, in the first to the *Corinthians* the tenth chapter and the twenty fourth verse : Which rule, as it concerneth all men generally, so especially it toucheth those that doe *dominari*, as *Cain*, whose duty, *non praeesse solum, sed prodesse*. As one private man may not renounce the care that he is to have of another privat man ; so much lesse may a publique person lay aside the care of a private man. *Feroboam* had no care of the people, though they perished in death, in the 13. of *Hosea* and the 2. verse. And when *Judas* came to the High Priest, and confessed his fault ; They (as if they were to care for none but themselves,) answered, *What is that to us ? Looke thou to it*, in the twenty seventh chapter of *Matthew* ; they were perswaded they were not bound to take any notice of his state. These were steps of *Cains* sinne, and grievous finnes.

Thirdly we are to consider the manner of his answer, which is not a simple deniall of his duty, but an unmodest speech, *Am I my Brothers keeper* : as if he should say, Am I bound to take care of my Brother :

In this answer we see that *Cain* to his former finnes of lying and malice, adds the sinne of pride and presumption. Of which the Prophet saith, *Be not mercifull to them that offend of malicious wickedness* : which sinne whosoever committeth, cannot be clear from the great sinne which is irremediable, as *David* saith, *Keep thy servant from presumptuous finnes, so shall I be clear from the great sinne*, *Psalme* the nineteenth and the fourteenth verse. The instruction that we are to gather hence is, that wee avoid the wayes of *Cain*, if we will escape his curses, in the eleventh verse of the epistle of *Jude* : He was carried with a lying spirit, in the first of *Kings* and the twenty second chapter, and wee may not seek to beguile God as he did, as if we would hide our finnes from him.

Secondly, There is *spiritus malignus*, in the first epistle of *John*, the third chapter and the twelfth verse, the malicious spirit which perswaded *Cain*, that he was not bound to take care for his Brother : Wee must take heed of that spirit likewise.

Thirdly, Wee must beware of the haughty and proud spirit, which made him answer God so immodestly; we must learn to bee humble, for, as the Wise-man saith, pride is the forerunner of destruction. Wee must set before our selves the example of *Abrahams* humility, who acknowledged him self to be *but dust and ashes*, in the eighteenth chapter of *Genesis*: And with *Job* say, *I will repent in sack-cloth and ashes*; for if wee in humilitie confesse our sinnes, God is mercifull and just to forgive us our sinnes, in the first epistle of *John*, the first chapter and the seventh verse. Wee must instead of the lying spirit, possesse our selves with the spirit of truth; for the malicious spirit, we must have the spirit of charity; and for pride, put on the spirit of humilitie.

Gal. 4. 10. *Dixit vero Deus, Quid fecisti? ecce vocem sanguinum fratris tui, me ab ipsa humo inclamantium.*

Aug. 19. 1599.

IN which words is set down *Cains* conviction; for howsoever he might imagine he was escaped, by that bold utterance of a known lye and untruth, yet he was deceived, as all they shall be deceived, that having done amiss, doe (as the *Hebrews* speake) *put their trust in the strength of their face, and in deceitfull lips, saying with them, Job* the twenty fourth chapter, *Quis me vidit?* or with her, in the thirtieth chapter of the *Proverbs*, *that having committed sinne, wipeth her mouth, and saith, Non feci.* For albeit *Cain* would not confesse his fault, but denied it, saying; *Nescio*, and not only, but excused his sinne, affirming without charity toward his Brother, so without all humilitie or modesty to God, that he was not bound to take care of *Abel*; yet for all that God proceedeth to convict him.

The verse stands of two parts. First the question, *Quid fecisti?* Secondly, a plain detection, in the words following.

For the first point, there are diverse exceptions. For the nature of this question, some make it a new question, touching the same thing that God asked in the former verses: Others referre it to *Cains* deniall, as if God should say, *What hast thou done?* in saying thou knowest not. If we understand it to be a second question, then we are to remember what the Prophet saith, in the sixty second *Psalme*, that God speaketh not once but twice, to shew that he is mercifull, and that his oath is a true oath, whereby he affirmeth that *he desires not the death of a sinner*, in the thirty third chapter of *Ezekiel*, and the eleventh verse; for if a man do but say, *I have sinned, and perverted righteousness and it did not profit me, he will deliver his soul from going into the pit*, in the thirty third chapter of *Job*, and the eighteenth verse; so greatly is God pleased when men doe willingly

ly confesse their finnes to him : And that is the reason, that God having once already asked *Cain*, *Where is thy brother Abel?* doth now ask him again the second time, *What hast thou done?* which is all one in effect with the first question. The other question seemed far off from the matter, but this comes more near to the point : Wherein God doth more presse *Cain*, as if he should say, thou hast done this murder, I will have thee confesse it : Which is all one with that speech of *Joshuah* to *Achan*, *My son give glory to God, and confesse, Joshuah* the seventh chapter : Wherein he willet *Cain* to do as they did of whom *Luke* recordeth, that *they came and confessed and shewed their works*, *Acts* the nineteenth chapter ; for it is Gods will that *we should call to minde our own deeds, before he come to set before us the things which we have done*, *Psalme* the fiftieth. But others referre this question to *Cains* deniall, why didest thou not confesse thy fault, that I might have had mercy on thee ? Wherein we see that verified that the Prophet affirmeth of God, in the second chapter of *Joel*, *That he is sorry for our afflictions* ; and withall it is an admonition, teaching us our duties : For God maketh two sermons to *Cain*, one before he sinned, verse the seventh, the other after he had sinned, in those words, *Ubi est Abel frater?* As by the first he teacheth us to say with *Paul*, in the ninth chapter of the *Acts of the Apostles*, *Quid faciam?* so when we have sinned, we must smite our hearts with *David*, in the second of *Samuel* and the twenty fourth chapter, and say as the prophet speaks, *Jeremiah* the eighth chapter and the sixt verse, *quid feci?* Gods question to *Cain* doth plainly intimate to us thus much, that when we have sinned we must repent us of the evill, and say, what have I done ? for if man repent not that he hath sinned against God, *God will repent that he hath made man*, *Genesis* the sixt chapter and the sixt verse ; but there is to be noted further in this question, that the reason thereof is, that *Cain* by murdering his brother, did not only shew himself like the Devill, *that evill one*, as St. *John* calls him, in the first of *John* the third chapter and the twelfth verse, *who was a murder from the beginning*, but that he sheweth himself like unto him in denying the truth, as the Devill is said to be *the Father of lies*, *John* the eighth chapter.

The detection of *Cains* Crime is in these words (*the voice of thy brothers blood cryeth to me from the earth*) God goeth forward and sheweth, that although the Devill doe stop *Cains* mouth that he will confesse his fact, yet all is to no purpose ; albeit he himself will not say he hath killed *Abel*, yet God setteth before his eyes the things which he hath done, *Psalme* the fiftieth and the twenty first verse.

Concerning these words there are two interpretations. First, that Gods meaning in these words is, that howsoever man needs an Accuser, yet he needs none ; for he knoweth who is guilty though there be none to accuse ; that man heares nothing but vocall speech but God heares blood speak, as God doth *loqui sordis*, so he doth *audire murtis* ; He calleth those things that are not, as if they were, *Romans* the fourth chapter ; he makes things deaf to hear, and makes things

things speak which are dumb; as he heard *Moses* though he spake not a word, *Exodus* the fourteenth chapter. Man cannot see in the dark without the light, *But the darknes and the light are all one to him*, *Psalms* the one hundred and thirty ninth, *All things are naked and bare before his eyes*, *Hebrews* the fourth chapter, so that he needs no Accuser. Secondly, the other sense is the fuller and the more generally embraced, which is this; though the person guilty being arraigned will not confess himself, and albeit there be none to accuse him, yet he escapes not; as for the Accuser there could be none, for there were now but three persons upon earth, *Cain* himself, and his Father and Mother; as for *Cain* he denyed the deed, as for *Adam* and *Eve*, who were his Parents, such was their naturall affection, that they could not finde in their hearts to accule their Son, though it were for killing a Child, that was more deer to them than he was: Of which compassion we have a like example in the Widdow of *Tekoah*, in the second of *Samuel* the fourteenth chapter; and therefore as *Ambrose* saith, *quis potuit alter occidere Abelem*; though there be neither confession nor accusation, yet God proceeds to convince him, and grounds himself upon the grievousness of his sinne, *The voice of thy Brothers blood cryeth to me*. This kinde of proceeding in Judgment is usuall, though *Juda* spake not a word himself, and there was none to accuse him, yet he was convinced by those tokens which he left with *Thamar*, *Genesis* the thirty eighth chapter and the twenty six verse: And the Garments of *Joseph* which he left with his *Mistress* when she enticed him, was thought evidence enough, *Genesis* the thirty ninth chapter; so we see that albeit there be neither confession nor accusation, yet God proceeds against *Cain* by conviction, and he doth convince him not by the voice of persons which is the more usuall witnesse, but *per vocem sanguinum*.

The Lessons to be learned hence are; First matter of Faith, for the ancient Fathers upon these words, *The voice of thy brothers blood cryeth*, compared with the Apostles, *Hebrews* the eleventh chapter and the fourth verse, *by the which Abel being dead yet speaketh*, doe ground the immortality of *Abel*, *nam qui loquitur vivit*, of which we are to be perswaded in regard of the truth of Gods promises made; for God in his first Sermon said, *If thou doe well, shalt thou not be rewarded?* As for *Abel* albeit he did well, yet he was not rewarded in this life; therefore it followes there is another life wherein *Abel* must have his reward for his good service to God; *For it is a righteous thing with God to recompence tribulation to them that trouble the godly, and to the afflicted rest, when the Lord shall shew himself from heaven*, in the second epistle to the *Thessalonians*, the first chapter and the sixt verse, *And God is not unjust to forget our works and labour of love*, *Hebrews* the sixth chapter and the tenth verse. And for a third proof, if God be the God of *Abraham*, as he affirmeth himself to be the God of *Abraham Isaac and Jacob*, then no doubt but *Abel* liveth no lesse than *Abraham*, because as Christ affirmeth, *deus non est mortuorum deus, sed viventium*, *Luke* the twentieth chapter. Secondly, hence

we have commended to us morall doctrine, against those which doubt not without all fear to dispatch and rid out of the way whatsoever is a stay or let to them, because as they speak, *mortui non moriuntur*; but such are to learn from hence, that albeit they whose blood they doubt not to spill doe not bite, yet they crye out to God for revenge even when they are dead, as *Abel*; for if they crye nor, the stones in the street will crie, as *Christ* speaks, as albeit *Abel* be dead, yet the voice of his blood cryeth to God for vengeance.

Concerning which, six points are to be noted.

First, It is true that the souls of them that are deceased are brought in, crying for vengeance, *Revelations* the sixth chapter, *How long Lord?* but it is not here affirmed of *Abel*, that his soul in heaven cryeth for vengeance: as he kept innocency, so no doubt he kept a brotherly affection to *Cain*, though he deserved it not at his hands. As *Stephen* did not crie for vengeance, but prayed, *Lord lay not this sinne to their charge*, *Acts* the seventh chapter, and our Saviour, *Luke* the twenty third chapter, *Father forgive them, they know not what they doe*, but it is his blood that cryeth, and his blood, not *de corpore*, but *de terra*, that is, though the soul out of heaven complain not, yet his blood out of the earth shall crie to God for vengeance.

Secondly, His blood though it be separated from his body, and congregate with the dust of the earth, shall crie and speak to God, & if the blood of beasts offered in Sacrifice doe speak to God, so as they make him answer by fire, in the first of *Kings* the eighteenth chapter, then much more shall the blood of man when it is shed have a voice to speak to God for revenge, and so forcible is the voice of that blood, that there is no expiation but by blood, and the land cannot be cleaned, *but by the blood of him that hath shed blood*, *Numbers* the thirty fifth chapter: If the blood of them crie the blood of Innocents shall speak to God for vengeance; and so when the *Israelites* offered their *Sonnes* and *daughters* and shed innocent blood, the wrath of the Lord was kindled against them, *Psalme* the one hundred and sixt and thirty seventh verse; but the blood shed by *Cain* was the blood of an Innocent, even of righteous *Abel*, *Matthew* the twenty third chapter, and therefore must needs receive an answer sooner from God than the blood of beasts, *Revelations* the sixteenth chapter and the sixth verse, and the nineteenth chapter and the second verse.

The third point is, that the word *blood* is expressed in the plurall number *sanguinum clamantium*, to note that in killing *Abel*, he did not only shed his blood, but the blood of all those that might have proceeded of *Abel*, if he had lived and married, whereby his fact is the more grievous in that it is committed *in tantâ paucitate generis humani*: Others say it is expressed plurally, because every drop of *Abels* blood did crie for vengeance; so there was blood crying with many voices for revenge.

Fourthly, This voice is not every ordinary voice, but *vox clamantis*, which sheweth that murder is no light sinne, but great and heinous; for as the Heathen man saith, *leues loquuntur, ingentes clamant*,

*peccatum cum voce* is nothing but ordinary sinne, but *peccatum cum clamore* is *ἀμαρτία καὶ ὀνειδισμὸς ἀμαρτίας*, *Romans* the seventh chapter; it is one of those finnes which crie, and therefore shall have vengeance. They are in Scripture four. First wilfull murder, as *Cains* in this place. Secondly, the sinne of *Sodom* against nature, which cried to God for vengeance, *Genesis* the eighteenth chapter; which by the qualitie of the punishment appeareth how filthie it was, for it was punished with stinking brimstone, as the sin it self above all others doth most stinck before God. Thirdly, the oppression of the poor, *Exodus* the second chapter and the twenty third verse, which crieth to God: for as God plagued the Egyptians for oppressing the poor Israelites, so he will plague them that oppress the stranger and poor, *Exodus* the twenty second and the twenty first verse. The fourth is *Deuteronomie* the twenty fourth chapter and the fourteenth verse, that of other poor, *the poor Labourer must not be oppressed, nor his hire delayed from him when he hath taken pains*; for as the Apostle saith, *James* the fifth chapter, *ecce merces operantis clamat in auribus domini*. These are the finnes that speak not, but crie to God for vengeance. Fifthly, for the nature of the crie it is in Hebrew, *vox preconis* or *proclamantis*, of such a one as hath strong sides, of which we have an example, *Genesis* the fourty first and the fourty third verse, where *Pharaoh* causeth one to crie with a Trumpet before *Joseph Abreck*; so forcible was the crie of the blood of *Abel* in the eares of God. The sixth point is that which maketh it up sure; for where there is no voice of any Cryer, be he never so strong, that can be heard up to the top of high hills or steeples, the voice of this crie is heard higher than any hill or tower whatsoever; it is heard *de terra ad me*, saith God, it pierceth the very heavens; *ecce quousq; volat vox sanguinis*.

That which we are to learn from hence is, First matter of comfort to those of *Abels* side that suffer wrong. *Abel* said never a word though his Brother slew him, neither doth his soul from heaven, it is his blood from the earth that crieth for vengeance; for as the Prophet saith, *Our strength is in silence and quietness*, *Isaiah* the thirtieth chapter, *Though we possess our souls in patience*, as Christ willeth, *Luke* the twenty first chapter, yet God will say *mibi vindicta*, *Deuteronomie* the thirty second chapter; and as I am Judge of the world, so I will be revenged of them that doe wrong: Therefore the Apostle willeth not to seek revenge, because God challengeth that as a thing proper to himself, *Romans* the twelfth chapter. *Hebrews* the tenth chapter, *taceat os, loquitur sanguis*, which is a point necessary to be urged, and teacheth us that we need not to be Gods remembrancers in this point, for the revenge of injury; for as he heareth the voice of blood, *so the voice of our weeping and teares*, *Psalms* the fifty sixth and the eighth verse, *he heareth the sighes and griefs of the heart*, *Psalms* the thirty eighth and the ninth verse, *and the inward desire of the heart though it be not uttered*, *Exodus* the fourteenth chapter and the fifteenth verse, as in *Moses*: Therefore *Job* saith *terra ne operietur meum sanguinem, neque clamores meos intercipiat*, *Job* the tenth chapter

Note.

Our teares and sighs crie for vengeance.

Note.



chapter : and it he keep a vessel to put our teares in, much more may we perswade our selves *that our blood is precious in his sight*, *Psalms* the one hundred and sixteenth and the fiftieth verse ; which point ministreth great comfort to them that suffer wrong.

Secondly, Hence we learn what is the nature of sinne ; before the Holy Ghost called it *peccatum cubans*, that is, sinne fast asleep ; but here is *peccatum clamans*, not only sinne awake, but crying out and warning ; for sinne enticeth gently at the first, but efter it will pull a man by the throat : Even as the Devill is *temptor*, *Matthew* the fourth chapter, he tempteth men to sinne, by all the pleasant means he can, and when he hath prevailed with them, then he is *accusator fratrum*, *Apoc.* the twelfth chapter. Sinne is like the wife of *Potiphar*, which tempted *Joseph* by all fair means to folly, and as it he had been guilty, did first accuse him, *Genesis* the thirty ninth chapter : And as one answered *Joab*, when he would have had him smite *Abshalom*, If I had done it, it would have been the danger of my life, yea thou thy self which perswadest me to doe it, wouldest *have been the first that should accuse me*, in the second book of *Samuel*, the eighteenth chapter and the thirteenth verse ; so sinne hath no sooner with its deceitfulnesse allured a man to doe evil, but it will straight way call to God for vengeance against him : Which thing ought to make it odious in the eyes of all men. Though *Abel* complain not, *Cain* confesse not, and *Adam* accuse not, yet we cannot so escape, for *our own sinne is as a Serjeant that will finde us out*, *Numbers* the thirty second chapter, and the twenty third verse ; and when it hath found us, *as a Geolour, it will hold and binde us with cords*, *Proverbs* the fifth chapter, and the twenty second verse : And as the Prophet speaketh, in the second chapter of *Habakkuk*, and the eleventh verse, *The stone out of the wall and the beam out of the timber, shall cry to God for vengeance upon oppressions, though the poor whose faces they have ground say nothing*, *Ezra* the third chapter and the fiftieth verse. Touching which pursuit of sinne, the Wise-man saith, in the tenth chapter of *Ecclesiastes* *Curse not the King, no not in thy thoughts, neither curse the rich in thy bed-chamber, for the fowls of heaven shall disclose it : Yea a mans own spirit will make him to confesse his own sinne ; and if all means fail, yet the stones in the street will cry for vengeance*. And we see that there is *vox non solum oris, sed operis*, as the Prophet speaketh of Gods works, that the very heavens have a voyce, wherewith they doe *enarrare gloriam Dei*, *Psalms* the nineteenth : And therefore the Heathen say, *Res ipsa loquitur*. Which as it ministreth fear to *Cain* and to the wicked ; so comfort to the Godly : For if as we see in *Cain*, sinne have a voyce to plead before God against a man ; then no doubt but the good works that a man doth, will speak to God for him, and are remembrancers to put God in minde to be gracious unto him : As God heareth tears and putteth them in a bottle, as he heareth sighes and inward desires of the heart which speak to him ; the Almes that *Cornelius* gave, had a voyce to plead unto God for him ; so that of a heathen he was made a Christian, *Acts* the tenth chapter.

Good works  
oric to God.

ter. For as the concupiscence of evil is sinne; so the very desire of good, is a virtue that pleaseth God: And if the taking away of a mans life, doe pull down the vengeance of God; then the saving of a mans life, or of his soul, will be a forcible means to procure Gods favour.

To conclude: The last point to be observed from hence is, That if the blood of *Abel* had a voyce to speak unto God; then the blood of Christ Jesus must needs have a more powerfull voyce, because *it speaketh better things than the blood of Abel*, Hebrews the twelfth chapter and the twenty fourth verse; for the blood of *Abel* cryed for Justice, but Christ's blood cryeth for Mercy: If when we doe evill it will plead to God for vengeance; then if wee doe any good work, much more shall it speak to God for us. And God as he is inclined to mercy, rather than to vengeance, will rather hear the voyce of our good works, than of evill, because our good works speak better things than our wicked actions.

*Gen. 4. 11. 12. Nunc itaque tu maledictus esto: exsul ab ista terra, quæ aperuit os suum ad excipiendum sanguinem fratris tui d manu tua. Quum humum ipsam colueris, ne pergito odere vim suam tibi: Vagus & infestus agitationibus esto in terra.*

*Aug. 26. 1599.*

In these two verses is contained the sentence pronounced by God against *Cain*; for God having performed that which the Holy Ghost telleth us in the thirty third chapter of *Job* and the twenty ninth verse, *that God will deal twice or thrice with a man, that he may turn back his soul from the pit*: First in his examination, *Where is thy Brother Abel*? Secondly, in his second question, *What hast thou done*? Thirdly, in laying open before *Cain* his sinne, *Behold, the voyce of thy Brothers blood cryeth to me*. Having spared him for three transgressions, *he will no longer bear with him, but proceedeth to sentence against him*, for the fourth, in the first of *Amos*, and the third verse; shewing that as he gave sentence against *Adam* confessing, to assure us that we may proceed likewise upon confession; so we may doe in case of conviction: And that it is a good ground to pronounce sentence; not only when Parties are convicted upon witness, which is the more usuall way, but when by manifest arguments and proofs they are proved guilty: For so in *Cain*, The falling down of his countenance, His going into the fields with his Brother, And he being found slain, thereupon are manifest tokens that he slew *Abel*; for there was none else to doe it: Upon those grounds God proceeds to give sentence against *Cain*.

In

In which sentence we have an *Exce* of Gods Severity in his Justice, and of his Bounty in Mercy.

For first, This is a great mercy to *Cain*, that where God did not take this judicall course with *Kerab*, for resisting the Magistrate of Gods people, but caused the earth presently to swallow him up, in the sixteenth chapter of *Numbers*; and punished *Amalek* with sudden death, for that *he lyed not to men but to God*, *Acts* the fifth chapter, and never stayed either to see whether he would confesse, or to convince him; yet he will not proceed against *Cain*, till he have proved him guilty, and condemned him accordingly.

Of Gods proceeding in justice against *Cain*, there are three parts. First, the spirituall part, against his soul. Secondly, the Oeconomical part, against his labour bestowed in tilling the earth. Thirdly, his Politicall punishment, which standeth herein, That *he shall be an exile and Vagabond on earth*.

The first part of his punishment is in these words (*Cursed art thou from the earth:*) for Gods meaning herein (as *Cain* himself doth apprehend it, verse the fourteenth) is, that *Cain* is cast out from the earth, and from the presence of God; that is, God doth inflict upon him an Ecclesiasticall severing from Gods presence; not from the presence of his Providence, for of that, *Psalms* the one hundred thirty ninth, *Whither shall I goe from thy presence?* but from the presence of Gods favour and grace, of which the Prophet prayeth, *Cast me not from thy presence*, *Psalms* the fifty first, from the fellowship of the Saints, as in saying, *Cursed art thou from the earth*, he pronounceth upon him the sentence of Banishment out of the society of men. As God doth separate *Cain* out of the family of *Adam*, which was an Image of the Church, wherein he heard Gods word; so also he doth banish him out of the company of men.

Presence of  
Gods favour.

Touching the first point, we know that it is the highest punishment that can be inflicted, to be cursed of God; for in the third of *Genesis*, and the fourteenth verse, the sentence pronounced upon the Serpent was, *Cursed art thou*; if there had been any punishment more grievous, doubtlesse God would have laid it upon him. And in the end of the world, the last and most fearfull punishment, or sentence upon the Devill and his Angels, is, *Ite maledicti*, *Matthew* the twenty fifth chapter: Especially, when the curse is directed to the person, *maledictus tu*, as if it were shot out of purpose against him; so he directed the curse to the Serpents person, *Genesis* the third chapter and the fourteenth verse, *Cursed art Thou above all creatur*: But when God came to *Adam*, he spared his person, and laid the curse upon the earth, *Maledicta terra propter te*, *Genesis* the third chapter and the seventeenth verse: But here we see the sentence is pronounced against *Cain's* person, (as it was against the Serpent,) *Cursed art Thou from the earth*: Wherein we may see that *Cain's* sinne is another manner of sin than *Adam's*, and therefore is more grievously punished, as it standeth with justice, *Quia ad tantum peccatum eris plagatum maledus*, *Deuteronomie* the twenty fourth chapter.

But *Cain's* sinne is greater than *Adam's*, five wayes.

First, *Adam's* sinne proceeded out of concupiscence, but *Cain's* came of malice, which deserveth no mercy, as the Prophet sheweth, *Psalm* the fifty ninth, *Be not mercifull to them that sinne of malicious wickednesse.*

Secondly, *Adam's* sinne was committed upon a sudden, and did not take root as *Cain's* did; for his sinne was a long time hatching and breeding; for all Gods preaching to him, yet he went forward in sinne, albeit he had long admonition from God to keep him from it.

Thirdly, *Adam* having committed his sinne, was taken with fear, and fled to hide himself if he could; but *Cain* was not a whit afraid, but faced it out, and never shewed any sorrow for it.

Fourthly, when *Adam* was examined he confessed his sinne willingly; but *Cain* obstinately denied it, and would not be brought to confesse it, though God had three times laboured to make him confesse: He denieth his fault, *non tam audacter quam procariter.* Wherefore *Adams* sinne and *Cains* are not both of one regard or nature, and therefore must not be punished alike, but the one more grievously than the other. So yet we see here is a great correspondencie between the Serpents sinne and *Cain's*; for as the Serpent of envy murdered our first Parents; so *Cain* is here the instrument of the Serpent to kill *Abel*, for that he envied him: And therefore the Wise-man said, *Invidia Diaboli intravit mors.*

Fifthly, As the Devils sinne is pride, *Ero similis altissimo, Isaiah* the fourteenth chapter & the fourteenth verse; so *Cain* shewed his pride by his contempt of Gods word & command, who forewarned him, not to kill his Brother; as also by his saucy answer to God, *Am I my Brothers keeper?* Wherefore as *Cain's* sinne is equall to the Serpents sinne; so he hath the same punishment that the Serpent had, *Maledictus tu.* In regard of which likenesse of their sinne, the Apostle saith, *Cain* is *ex maligno illo*, in the first of *John* the third chapter and the twelfth verse; that is, rather the Son of the Devill than of *Adam*: and therefore the Son is punished with the like punishment that was laid upon the Father.

For the contents of the word *Maledictus*: The nature of a curie is, That the party upon whom it is pronounced must be evill, as the Prophet saith, *Isaiah* the third chapter, and the eleventh verse, *Diserte iusto quia bene, va autem malo quia male*; especially that party is cursed that hath no good in him, for wee see, in the eighteenth chapter of *Genesis*, if there had been any good in *Sodom*, but five persons, the Lord would have spared it; but because there was no good in it, it was plagued with fire and brimstone, which doth most of all resemble hell. But on the other side, because there was wine found in one cluster, the Lord said destroy it not, *Isaiah* the sixty fifth chapter, and the eighth verse. In the new Testament, God promiseth mercy to the Church of *Philadelphia*, *quia medicam habes virtutem*, in the third of the *Revelations*, and the eighth verse. But *Cain* had no goodnesse left in him;

him; for whereas the goodnes of a sinner is fear, shame, compassion and repentance; *Cain* had none of these. *Adam* was afraid when he had sinned, but *Cain* was so little afraid that he faced out his sin, and as for shame it was with him as the Prophet speaks, *Jeremiah* the eighth chapter and the twelfth verse, *Were they ashamed when they had committed sinne? Nay, they were not ashamed*; and for confession he would make none, of whom that is verified, *peris confessio, Jeremiah* the seventh chapter and the twenty eighth verse. Whereas the patience & long suffering should have lead them to repentance, *Cain* found nothing in himself, but had an heart that could not repent, *Romans* the second chapter, in regard whereof the sentence of God pronounced upon him is just. Secondly, it is just in that it is a severing of *Cain* from Gods favour; for as *Cyprian* saith, *amicitiam cum Serpente, inimicitia cum Deo sequitur*, for it is just that he should be delivered to the party with whom he was entred into league. Thus God dealt with his people, *Judges* the tenth chapter and the thirteenth verse, *They have forsaken me and served osher Gods: Goe and crye to them, let them deliver you*; and as the incestuous Corinthian had made a league with Satan, so the Apostles will is, *ut tradatur Satana*, in the first epistle to the *Corinthians*, the fifth chapter, and this separation from Gods favour is from his presence, which he sheweth to his people that meet together to praise and pray to him, and to hear his Word, and be partaker of his Sacraments; of which presence he giveth this command; *Seek ye my face*; to which the Prophet saith, *Thy face Lord will I seek*, *Psalme* the twenty seventh and the eighth verse, wherewith agree the Apostles words, in the second to the *Corinthians*, the second chapter and the tenth verse, *To whomsoever I forgive any thing, I forgive it for your sakes in accountu Christi, id est*, in the face, sight, or presence of Christ: and as he was cursed from the presence of God, so we see he went out presently from the presence of the Lord, and dwells in the Land of Nod, *Genesis* the fourth chapter and the sixteenth verse. This is the effect and summe of that part of the Sentence which is ecclesiasticall or spirituall, touching his soul; for all that remains, contains that part of the Sentence which is terrestrial, where we see it was Gods will, that he which had shewed himself savage towards mankind in killing his Brother, should be banished from the company of men. So that when it is said, *Cursed art thou from the earth which hath received thy Brothers blood from thy hand*: The meaning is, he shall be cast out of his own Country, whereby God doth plainly expresse thus much, That wilfull murder is to be punished by casting out both from Church and Common-wealth, both from the Communion of Saints and the Society of men: For envv is a sinne of such nature, that God thinking hell not to be a sufficient punishment for it, causeth *Cain* to consume himself on earth with vexation of minde; for as the Wise-man saith, *The effect of envy is the rotting of the bones*, *Proverbs* the fourteenth chapter and the thirtieth verse.

Secondly, God sets down a reason why the earth should detest  
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and abhor such persons as *Cain* was, and the reason is double. First, For that there is a wrong done to the earth when a man is wilfully murdered; that is, she is bereaved of one of those that should till and dresse it, and of one of her Inhabitants. It is the reason why the Crowners sit upon those that wilfully make a way themselves, for they are no lesse injurious to the earth than they that kill others. Secondly, Because the earth must needs abhorre that which is contrary to nature, and doth violate the course of nature; for nature doth will all men to seek the safety and preservation of others, but *Cain* wickedly and unnaturall sheddeth the blood of his Brother, which God doth rhetoricall and pathetically expresse thus. That blood which *Cain* doth unnaturally shed, the earth doth kindly and lovingly receive, that it should not lie open in the sight of the Sunne: which act is like to that of *Rizpah*, which *David* commended so highly, *that she took sackcloth and covered the dead bodies of them that were hanged, and suffered neither the birds of the air to light upon them by day, nor the beasts of the field by night*, in the second of *Samuel*, the twenty first chapter and the tenth verse, wherein the earth it self, void of sense, appeared more kinde to *Abel* than *Cain*, for as the Wise-man saith, *God will arm his creatures to be revenged of his enemies*, in the fifth chapter of the *Wisedome of Solomon* and the tenth verse; *omnis creatura ingemescit*, *Romans* the eighth chapter, they shall all grieve and abhorre that act which is unnaturall. As before the blood it self cried to God for vengeance, so here the earth it self receives the blood into her bosom, which was so unnaturally shed; and these are two witnesses, by whose testimony *Cain* is sufficiently convicted of his sinne, and howsoever they be dumb in themselves, yet they have a voice which God heareth, so that no man can keep his sinne so secret but it will be revealed, as *Job* confesseth, *Job* the thirty first chapter and the thirty eighth verse, *My land will crie against me, and the furrowes thereof will complain together, if I have eaten the fruits thereof without silver.*

Which detestation conceived by the earth against the fact of *Cain*, is further set forth in the next verse, two waies, First *negando cibum*, Secondly *negando sedem*, for the first it is said, when thou tillest the earth it shall not yeeld her strength unto thee, to feed thee. Secondly, thou shalt be in continuall feare, and it shall deny it self to thee, not affording thee any certain mansion, *for thou shalt be an Exile and Vagabond upon earth*. All that the earth affords us is, *pabulum & lasibulum*, that is, as the Apostle speaks, *alere & sustinere*. in the first to *Timothy* the first chapter, it doth both *alere & sustinere*. Two things we desire on earth, sufficiencie of living and maintenance, and peace and rest against trouble. Against these two are set for *Cains* punishment, First want, *in that the earth shall deny its strength*; and unquietness or restlessness, *in that he shall be an Exile and Vagabond*.

For sufficiencie of feeding, albeit God before had cursed the earth, yet not so, but that by labour it should yeeld to man bread; but now God saith, if *Cain* labour and take never so great pains in tilling

tilling the earth, his labour shall be in vain; though he swear and labour never so much, yet it shall withdraw that humor and fatness, whereby it is wont to send forth corn for food; that is, her fruit shall not make bread, and maintain the life of him that is a shedder of blood: So whatsoever *Cain* enjoyeth upon earth, is not of right, for except the earth be willing both to feed him and to sustain him, he hath no just possession or interest in it, & *quod iure non possidetur, furso & latrocinio usurpatur*; every peece of bread that *Cain* and all those that walk in his way doe eat, they eat it wrongfully, and shall make and an account for it, as if they had stolen it. So that though *Cain* speak never so much to the corn, and wine, and oyle, and they in his behalf call to the earth, and the earth to the heavens, and the heavens crie unto God, yet there shall be no answer for his relief, *Hosea* the second chapter and the twenty first verse, but they shall all conspire and plague *Cain* for his sinne. *Job* saith, *If I have eaten the fruit of the earth without silver, or grieved the soules of the Masters thereof, Job* the thirty first chapter and the thirty ninth verse, to shew us there is a right, not only of labour, but of person; for *Adam* may eat of the fruits of the earth, by right of his labour bestowed in dressing it; but *Cain* for that he is a person accursed, cannot eat thereof. God gives *Adam* food upon condition of his labour, but food is denied to *Cain* though he take never so much pains; for that *Cain* is a person accursed by God, and hath no part in that blessed seed, in whom all the promises of God, touching this life and the life to come, are yea and amen, in the second to the *Corinthians*, the first chapter and the twentieth verse.

Secondly, As we desire sufficiencie of living against want, so we desire rest and quietness from trouble; and this we desire rather than the other, *For a little with the fear of the Lord is better than great treasure with trouble, Proverbs* the fifteenth chapter and the sixteenth verse; but as the earth denied him sufficiencie, so it will not afford him a dwelling place to rest in.

Of these words there are two constructions, and both profitable.

First, The Sepuagint translate these words (*Vagabond* and *Rungate*) *gemens & tremens*, that is in grief and feare shalt thou be all the daies of thy life, without any certain dwelling to rest in. He that is in grief is heaue and burthensom to himself, but he that is in feare is suspicious of others, which is a great vexation; which kinde of punishment is laid upon them that keep not Gods Commandements, that they shall be smitten with fearefulness, they shall fly at the shaking of a leaf, *Leuiticus* the twenty six chapter and the seventeenth verse, *They shall flye when no man pursueth, Proverbs* the twenty eighth chapter. And albeit they goe from place to place seeking for rest and peace, yet *non est pax impiis, Isalah* the fifty seventh chapter. Of this Fear we have an example in *Cain*, who being guilty of the breach of Gods Command, confessed, that he was now in that case, *that whosoever shall finde him might kill him.*

Secondly, The other sense which they gather of these words, that where there are but two places for men to rest in, either his own native Country, or some other where he can be : *Cain* shall tarry neither in his own Country, nor in any other, but shall shift and remove from place to place, and finde rest no where; therefore he went out of his own Country, and went and built a City in the land of *Nod*; and yet was not quiet there neither. And this is the case of an evill conscience, not to rest any where; for to a good conscience *Angulus sufficit*, but for him that hath a bad conscience, *ipse mundus angulus est* : Therefore we are to think of these things when we begin to commit any sins, namely, that thereby we deprive our selves both of living and dwelling; so that if we sinne against God by transgressing his Precepts, we can neither look to have food sufficient, nor place convenient to dwell and rest in.

The qualification of this Sentence or mercy with God sheweth herein, is, that albeit *Cain* be punished with want of food and dwelling, yet it is but *super terram*; therefore if he repent while he is on the earth, he may set himself in a better state; for this restraint doth shew that God gave to *Cain* space to repent, *Apocalypse* the second chapter and the twenty first verse; so that there is hope for sinners so long as God suffers them to continue upon earth: for if God would not have *Cain* repent, he should have been presently swallowed up of the earth as *Korah* was, and have dyed suddenly as *Ananias* did: Therefore this *super terram* is a mercy. It sheweth also that all *Cains* care was set upon earth, and therefore God doth punish him with that which was his delight: as he had no care at all of heaven, as appeared by the manner of his Sacrifice which he offered to God, without any choice at all, but set his affection upon earth; so God punisheth him with an earthly punishment, that he should finde no comfort or rest on earth: and this he doth both in justice and mercy, to draw him back to repentance, and to make him sorry having a sense of his miseries, *Hosea* the second chapter and the seventh verse, *I will goe and return to my first husband, that the want of food on earth and of rest, might make him sorry with the prodigall Son*, in the fifteenth chapter of *Luke*, *I will goe to my Father*. God suffers *Cain* to live in penury, that the sense thereof might inforce him to this resolution, *Redibo ad Patrem*: As the dove sent out of the *Arke*, finding no rest, had no place to goe to, but to the *Ark*, from whence she came, *Genesis* the eighth chapter; so God doth punish *Cain* with a restless life on earth, that he might seek for rest in heaven. And as the *Angell* called *Agar*, when she wandred from her Mistris, to returne to her, and humble her self under her hands, *Genesis* the sixteenth chapter, and the ninth verse; so it was Gods will that *Cain* considering his restless life on earth, should returne to God, from whom he had now strayed as a lost sheep, by means of his greivous sinnes, and submit himself under his mighty hand, as it is in the first epistle of *Peter*, confessing his sinne, and craving forgiveness, *That so God might*

We are punished with that which is our delight.



might have mercy on him, & receive him into everlasting Tabernacles, Luke the sixteenth chapter, where is rest void of trouble, and sufficiency of all good things.

*Turn Kajin dixit Jehovah, Major est pena mea quam ut sustinere possim.* Gen. 4. 13.



THE word which signifieth sinne here, in other places of Scripture is used for the punishment of sinne, as in the thirty second chapter of Numbers and the twenty third verse, *Tee have sinned against the Lord, and be sure your sinne shall finde you out* : Which double signification maketh that there is a double reading of this verse : The one

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in the Text, *My punishment is greater than I can bear*. The other in the Margent, *My sin is greater than can be pardoned*. So in the Text the word is translated the punishment of sinne, in the Margent the sinne itself, which is the primarie signification of the word. And they that turn it punishment for sinne, doe thereby expresse *Cain's* murmuring against God : They that turn it for sinne doe shew *Cain's* desperation. I rather follow that in the Margent, (*viz.*) that the sense is thus, *My sinne is greater than can be pardoned*. First, because punishment of sinne. Secondly, because the Hebrews expound it so. Thirdly, for that all the old Fathers read it so. Fourthly, for that there is no mention of the third person. Lastly, because the full sense is comprehended in the next verse. So that we are to take it thus, That *Cain* being examined, and hearing the sentence pronounced by God upon him, breakes forth into this complaint, *My sinne is greater than can be forgiven*.

In which words generally, wee see a new *Cain*, for no man would imagine that *Cain*, who a little before answered God so presumptuously, would submit himself so gently, that he which said, *I know not where my brother is*, would now upon the sudden confess his fact, that he that before was so bold, should now become so dejected, in the sight of his sinne ; he that had shewed himself a gyant, should so suddenly become a Peasant ; but it is not *Cain's* case only, but the case of all his progenie ; For *Pharaoh* that so proudly and boldly said, in the fifth chapter of *Exodus*, and the second verse, *Who is the Lord that I should hear his voice ? I know not the Lord* ; after doth acknowledge the Lord, and submit himself to him, in the ninth chapter of *Exodus*, and the twenty seventh verse, *I have now sinned, the Lord is righteous, but I and my people are wicked : Pray thou to the Lord that there be no more thunders*.

*Saul* having committed a very grievous transgression against God, doth notwithstanding very boldly say to *Samuel*, in the first of *Samuel*

el, the fifteenth chapter and thirteenth verse, *I have fulfilled the commandment of the Lord*; but a little after (verse the thirtieth) he submitteth himself, *I have sinned, but honour mee*. And Judas the perfect example of Cain, albeit he had purposed to deliver his Master into the hands of the Scribes and Pharisees, is as bold to deny that he had any such intent as any, as it is in the twenty sixth chapter of *Matthew*, and the twenty fifth verse; but after the deed done, we see he is touched with remorse for it, and said, in the twenty seventh chapter of *Matthew*, and the fourth verse, *I have sinned, betraying the innocent blood*: This is a strange metamorphosis, and it is expedient that we mark this new stile, That when a man sees Cain's offering, he may say with the Prophet, in the fifth chapter of *Jeremiah*, and the thirty first verse, *Quid fiet in novissimo?* For if our case were as Cain's was, that no man should stand in our way, but presently we might be revenged of him without danger, it were a thing to be liked; but wee see Cain himself doth not escape unpunished. Who would not desire to be in their case, of whom *Job* speaks, in the twenty first chapter of *Job*, and the seventh verse? *If their flourishing estate would hold, which live and wax old and grow in wealth, their seed is established in his sight, and his generation before their eyes*: But that which maketh their condiction miserable, is that which followeth in the thirteenth verse, *They spend their dayes in wealth, and suddenly they goe down to the grave*. The Prophet confesseth he was greatly disquieted at the prosperity of the wicked, till he went to the Sanctuary of God; for there he understood their end, that they are set in slippery places, *Psalme* the seventy third. So albeit Cain had the dominion over his brother and slew him, thinking none would call him to account for it; yet wee see at length he acknowledgeth his sinne, and affirmeth it to be so great as that it can have no pardon.

Wherefore if we will judge rightly of Cain, whom we have heard before what he was; we must not stay there, but read on forward, and see what he is now: For we must judge of the wicked by their deed, & of them our Saviour Christ saith, in the 12. chapter of *Matthew*, *Their end is worse than their beginning*: Before his sin lay still, and his condemnation slept: And thus it is with the wicked, that while they are asleep in sinne, they will believe nothing, nor give credit to any word of God. Wherefore we see a plain example in *Lot's* sons in law, in the nineteenth chapter of *Genesis*, and the fourteenth verse, when he told them the Lord would destroy the City, he seemed to them to be some jester: And when sinne awaketh, and damnation sleepeeth no longer, then it is a matter of earnest; it maketh Cain to cry out, *My sinne is greater than can be pardoned*. And howsoever *Esau* contemns his Birth-right, yet, when he seeks, it cannot be had again, it maketh him weep bitterly, *Genesis* the twenty fifth chapter, and *Hebrews* the twelfth chapter: So that albeit at the first, they see not the inconvenience and danger of sinne, yet in novissimo, *Jeremiah* the thirtieth chapter, and the twenty fourth verse, at the last day they shall understand it plainly.

Touching,

Touching the words themselves, here is a confession, though it be faulty, for true confession hath prayer joyned with it, as the Prophet, having made confession of his sinne, saith, *For this cause I prayed, Psalm the thirty second*; And Peter to Simon Magus, *Pray if the thought of thine heart may be forgiven thee*, in the eighth chapter of the *Acts of the Apostles*, and the twenty second verse; but this confession hath no prayer, and therefore is faulty.

But to speak so much of it as is good in his confession.

First, he confesseth his sinne, not every sinne, but his crooked and perverse sinne, such as *Job* speaketh of, in his thirty third chapter, and the twenty seventh verse, *I have sinned and perverted righteousness*.

Again, in that he saith, *his sinne is great*, he sheweth that he felt the weight of it, and doth not extenuate it, and make it lesse than it is: This confession is well, but only for two exceptions that are easily taken against it.

First, that which *Chrysostome* maketh, That it was too late, for it should have stood in the eighth verse; for as the Wise-man saith, in the eighteenth chapter of the *Proverbs*, and the seventeenth verse, *Iustus in principio sermonis accusator sui*. And as the fathers read, in the forty third chapter of *Isaiah*, and the twenty sixth verse, *Die in iniquitates prior, ut justificeris*; for we may not foreflow the time, but seek the Lord while he may be found, *Isaiah* the fifty fifth chapter.

Secondly, because albeit it be said of repentance, *Si vera nunquam sera*; yet *si sit a rariò vera*, if it be late it is seldom true.

And this confession of *Cain*, as it is no true confession, for that it was long deferred; so chiefly for that it was a confession without any petition or prayer for pardon; and he made no prayer, because he had no hope; and no hope, for that he wanted faith. We must therefore beware that we deferre not our confession and repentance, but speedily return to God, for that is the cause that he bears with us; he might presently consume us after we have sinned, but he spareth us for repentance, as the Prophet speaketh, in the thirtieth chapter of *Isaiah*, *Expellet Deus ut miseratur*, and his mercy is extended to all sinners, upon condition of repentance. Albeit *Nebuchadnezzar* were a grievous sinner, yet the Prophet telleth him, in the fourth chapter of *Daniel*, if he break off his sinnes by righteous dealing, and his iniquities by mercy to the poor, *Erit sanatus erroris*. And the Prophet to them that had given themselves to Idolatrie, saith, *If you turn, your iniquities shall not be to your destruction*, *Ezekiel* the eighteenth chapter, and the thirtieth verse: Therefore the Godly man saith, *We have trespassed against God, we have taken strange ways, yet now there is hope in Israel for this*, *Exodus* the tenth chapter, and second verse; Which is a point very materiall, for if hope of mercy and forgiveness be cut off, sinners will fall into their case that said desperately, in the eighteenth chapter of *Jeremiah*, and the twelfth verse, *We will walk in the stubbornness of our hearts*; or else as the Apostle speaketh, *They will be swallowed up of too much heaviness*, in the first epistle to the *Corinthians*, the second chapter; that is, without hope

of mercy, men fall into desperate hardnes of heart, or into desperate fear & sorrow, so as they cannot be comforted: And this is it which the Devill desires, to the end he may bring this to pass. As in the beginning he took exception against one tree, & charged God with niggardlinesse & envy, albeit he could not charge God for all the trees of the Garden, in the third chapter of *Genesis*, and the fift verse; so albeit it be impossible for the Devill to perswade *Cain* that God will not forgive sinnes, because in as much as *if God be extream to mark what is done amisse, and enter into judgement, no man can be justified in his sight*, *Psalm* the one hundred and thirtieth, and *Psalm* the one hundred fourty third, therefore he must needs forgive sinnes, unlesse he will shew *that he hath made all men for nought*, *Psalm* the eighty ninth; yet he tels him that howsoever sinnes may be forgiven, yet *Cain's* sinne cannot be pardoned; He tels *Cain* that a murtherer of his Brother, and such a one as denyeth the deed with such presumptuous and proud answers, cannot have pardon. But the error of *Cain* stands herein, not that he is perswaded that his sin is great, for murther no doubt is a great sinne, but that he thinketh it so great, as *it could not be pardoned*; as if Gods mercy were not great enough for his sinne were it never so great; *Cain's* error then as we see, is *Major iniquitas quàm propitiatio*.

Which error God doth most of all detest:

First, for that it doth prejudice his Power, as if he that is Almighty, were not able to pardon the sinnes of wicked men.

Secondly, It doth prejudice his truth, for God affirmeth of himself, *That he forgiveth iniquity, transgression and sinne*, *Exodus* the thirti fourth chapter, and the seventh verse, which is the sinne that *Cain* speaketh of here. The Prophet saith of God, in the one hundred and thirtieth *Psalm*, *He shall deliver Israel from all his sinnes*; *He hath shut up all under sinne, that he may have mercy over all*, *Romans* the eleventh chapter: And as he came into the world to save sinners, so *primo peccatorum*, in the first epistle to *Timothie*, the first chapter, and the sixteenth verse: This *Cain* could not be ignorant of, having heard of the promise which God made, *That the seed of the woman should break the Serpens head*, that is, (as we have shewed,) the head and chief sinne that the Devill can infect the soul of man withall.

Thirdly, This error doth derogate from his goodnesse, which makes it more odious to God; for Gods mercy hath a preeminence above his justice; *Psalm* the one hundred fourty fifth, *his mercy is above all his workes*; And as the Apostle saith, in the second chapter of *James*, *Mercy triumpheth over Justice*: Therefore the sin against Gods Mercy is more grievous.

Again, It is the more odious in Gods eyes, because it takes from him the Glory of his Mercy, which is essentiall and naturall in God; for his Justice groweth out of man; and he is said to be just, not so much in regard of himself, as in respect of his dealing towards men, in that he rewardeth the good, and punisheth the bad; But as for Mercy, it is naturally in him, and a part of his Essence; But his Justice

justice commeth from without; for when men provoke him by their finnes, then he saith, *Isaiah* the twenty eighth chapter and the seventeenth verse, *Judgment will I lay to the rule, and righteousness to the ballance.* Therefore if we conceive of God as a hard Lord, whereas we see he is ready to forgive ten thousand talents to his Servants, *Matthew* the eighteenth chapter, or think him to be a hard Father, whereas he is most kinde to naughty and upthristy Sons, *Luke* the fifteenth chapter: We doe derogate against his mercie and goodness, who in respect of his naturall inclination to mercy, is called mercy, *Psalme* the fifty ninth and the seventeenth verse; wherefore as the Apostle said to the Jewes, *Acts* the thirteenth chapter and the forty six verse; *Seeing you have put the word of God from you, and judged your selves unworthy of eternall life;* so if any man by taking an erroneous opinion of Gods mercy, doe put it from him, and judge himself unworthy of mercy, there is no hope that he shall ever obtain forgiveness, but he must either fall into that desperate hardness of heart, that is mentioned, *Jeremiah* the eighteenth chapter, or else be continually tormented with a wounded spirit, *Proverbs* the eighteenth chapter, *and be swallowed up of heaviness,* in the second to the *Corinthians*, the second chapter.

Touching *Cains* conceit, it is certain if his sinne cannot be pardoned, it is either in regard of the sinne it self; or of Gods justice; but neither of these are any such hindrance, that they ought to draw us to that which *Cain* saith.

Touching sinne, it is not a thing impossible to obtain pardon for it.

First, Because sinne is the work of a Creature which is finite, and therefore can doe nothing but that which is finite; *But God is infinite, and of his greatness there is no end,* *Psalme* the one hundred and forty fifth: And therefore look how much God is greater than man, so great is his power to shew mercy; and consequently it is not possible that his mercy should be overcome of our sinne and miserie.

Secondly, *peccatum hominis est infirmitas hominis*, that is, sinne is a work of infirmitie, and consequently it cannot overcome Gods power; *for the weakness of God is stronger than the strength of man,* in the first to the *Corinthians*, the first chapter; but there is no reason to say or think that the weakness of man is stronger than the strength of God; and therefore the Apostle saith, *Romans* the third chapter, *Can the unbelief of man, which is an infirmite of man, make the faith of God of none effect?* It is not possible: *Though we be unfaithfull, yet he abideth faithfull; and cannot deny himself,* in the second to *Timothy*, the second chapter and the thirteenth verse.

Thirdly, Whereas finnes are said to be great, so the number of them how great or many soever they be, yet we are not to doubt but there is pardon for them; for there is mercy offered where there is multiplicitie of sinne. Christs counsell is, *Be ye mercifull as your heavenly Father is mercifull,* *Luke* the sixt chapter: and we see that  
manis

mans mercie is so great, that it forgiveth those that doe offend *seventy times seven times*, *Matthew* the eighteenth chapter and the twenty second verse; therefore Gods mercy must needs be greater: Therefore God, to shew the greatness of his mercy, saith, *Howsoever man will not receive his wife when she goeth from him, and becommeth another mans; yet turn ye to me, and I will receive you to favour*, *Jeremiah* the third chapter and the first verse: So we see that Gods mercy exceeds mans mercy. But the reason why we despair of pardon upon the sight of our finnes is, for that as the Prophet speaketh, *Mans thoughts are not as Gods thoughts*, *Isaiah* the fifty fifth chapter: man thinks that impossible to be numbred; which God doth number: *David*, to shew that his finnes were innumerable, saith, *they are more than the hairs on his head*, *Psalms* fourtieth and the twelfth verse; and yet Christ saith *that our heavenly Father doth number all the hairs of our head*, *Matthew* the tenth chapter and the thirtieth verse. *Manasseh* crieth out *that his finnes are more than the sands of the Sea which cannot be told*, and yet God doth comprehend and hold it in his hand, *Isaiah* the fourtieth chapter and the twelfth verse: And albeit in mans judgment the Starres may seem innumerable, yet the Prophet saith, *That God counteth the number of the Starres and calleth them by their names*, *Psalms* the one hundred and fourty seventh; so albeit our finnes seem innumerable to us, yet he can number them; and albeit we think it impossible they should be forgiven, yet God doth not think so.

Fourthly, Against the grievousness of sinne there is hope of mercy; *For though they be as red as scarlet, he will make them as white as snow*, *Isaiah* the first chapter and the eighteenth verse: As our sinne is great, so saith the Prophet, *Great is thy mercy towards men, for thou hast delivered me from the nethestmost-hell*, *Psalms* the eighty sixt and the thirteenth verse; and so great that he saith, *Psalms* the seventy first and the fifteenth verse, *I know no end thereof*: Therefore albeit the greatness of sinne be *grande barathrum*, yet *major est abyssus misericordia dei*. And as there is in us abundance of sinne, so in Christ we finde *superabundant grace for the remission of sinne*, *Romans* the fifth chapter; but as for *peccatum meum*, that is, such finnes as are of the same size that *Cains* was, against which the Devill chiefly takes exception, that we should not doubt of Gods mercy, but that we may finde pardon: though our sinne be the shedding of blood, yet it is pardonable; for *David* committed murther, and yet obtained forgiveness, and was received to be a Saint in heaven.

Though a man be guilty of lying and denying the truth, yet there is mercy in store with God for that sinne; for *Peter* after he had denyed his Master, and swore that he knew him not, against his own conscience, was for all that forgiven: and that we should despair of no sinne to them that did shed the blood of the Sonne of God that holy and just one, and killed the Lord of life, even to those the Apostle saith *Amend your lives and turn, that your sins may be done away*, *Acts* the third chapter and the nineteenth verse; and yet this

this sinne is farre greater than *Cains* sinne, *Jerome* saith that *Judas* did offend God more in repelling his grace, and despairing of his mercy after his sinne, than he did in betraying the Sonne of God : Therefore when *Cain* saith *My sinne is greater than can be pardoned*, the Fathers say *mentiris Cain* : and *Bernard* saith *absit, major enim est dei pietas quam hominis iniquitas* ; whereupon albeit *Manasseh* confesseth that he hath sinned above the number of the sand of the Sea, and that his transgressions are multiplied; yet knowing that Gods mercy is greater than the malice of men, he ceaseth not to crave forgiveness, and for that obtained pardon, and was received into favour.

To conclude this point, he that will hold *Cains* opinion, doth not beleefe the promises of God, that the womans seed shall be of sufficient power to break in peices the Serpents head, but in saying *his sin is greater than can be forgiven* ; it is all one as if he said, the malice and p. ylon of the Serpent is greater than the virtue and power of Christ, and contrary to that which the Apostle saith, *Hebrews* the twelfth chapter (*that Christs blood speaketh better things than the blood of Abel*) he holds that *Abels* blood crieth lowder for vengeance, than Christs blood can doe which crieth for mercy and forgiveness : but it is absurd and blasphemous so to think, for it cannot be but Christs blood which is Gods blood, *Acts* the twentieth chapter, must have more force to intreat for remission at Gods hand, than the blood of a man can have to obtain vengeance ; *major enim est propitiatio quam iniquitas*.

For the Justice of God which is the second hindrance, thus it stands : That which God hath pronounced cannot be recalled, but we are to see whether this hold true or no : the Sentence pronounced by God upon *Hezekiah* was, *dispone domum tuam, morieris enim*, in the second of *Kings*, the twentieth chapter and the first verse, and the Sentence of God to be pronounced by *Jonas* was, *That within forty daies Nineveh should be destroyed*, *Jonah* the third chapter ; but yet neither did *Hezekiah* die at that time, neither was the City of *Nineveh* destroyed, as the Prophet had said it should. The reason is, because albeit God spake suddenly against a Nation or Kingdome, to pluck it up and destroy it ; yet he saith, *If this Nation against whom I have pronounced this Sentence, doe turn from their wickedness, I will repent of the plague that I thought to bring upon it*, *Jeremiah* the eighteenth chapter and the eighth verse ; so then Gods meaning was, that the King should die except he did repent, and that *Nineveh* should be destroyed if it did not repent ; but they repented, therefore God revoked his Sentence ; and therefore as *Christ* saith, *Luke* the thirteenth chapter, *Except ye repent ye shall all likewise perish* ; so all threatnings in the Scripture goe with this condition, *The soul that sinneth it shall die except it repent*, *Ezekiel* the eighteenth chapter, and he that calls his brother fool is in danger of hell fire, except he repent, *Matthew* the fifth chapter and the twenty second verse : So that the justice of God is no hindrance, but that the most grievous sinner that is, may obtain forgiveness if he repent ; and because *Cain* re-

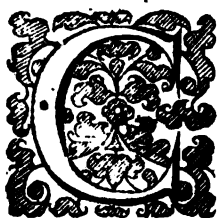
pened not, therefore he is excluded from the remission of finnes.

The point that remains is, That we consider *videtur*, in the second to the *Corinthians*, the second chapter, the devils and fetches which the enemy of our Salvation useth to work our destruction; for when sinne is to be committed, he brings them to presumption, and albeit God hath threatned plagues for such and such finnes, yet he perswades a man, as *Peter* did *Christ*, in the sixteenth chapter of *Matthew*, *Non fiet hac tibi*, that is before sinne is committed; but when sinne is finished, and the Devill hath that he would have, then he labourerth to bring men into desperation, saying, it must needs be, and they cannot avoid the wrath and judgements of God. In the reading of the old Testament, he layeth a vail over the hearts of men, as it was with the Jews, that by the Law they might not see the grievousnesse of sinne, and so avoid the danger of it, in the second epistle to the *Corinthians*, and the third chapter; but when he hath entised men to commit sinne, then he blindeth their eyes, that the light of the Gospell, whereby they are assured of the forgiveness of finnes, and of the mercy of God in *Christ*, should not shine into their hearts, in the second to the *Corinthians*, the fourth chapter: he will neither let them see the grievousnesse of sinne, before they commit it, nor behold the mercy of God, after it is committed: Which mercy of God is so generally offered to all sorts, that even murderers & lyars, albeit they be grievous sinners, cannot despair of mercy, for we see both *David* and *Peter* obtained pardon, and none are debarred, but only they that say, *Quid nobis tecum Iesu Nazarene?* in the first chapter of *Mark*, and the twenty fourth verse: That which excluded the Devill himself from mercy, was this desperate fear, for as *Augustine* saith, *Obstinatio sua, & non enormitate sceleris, Damon est Damon*: Even so *Cain* the Child of the Devill, seemeth to say thus much in this his confession, I desire no pardon at thy hands O God, because I see the greatness of my offence is greater than thy mercy: For *Cain*, we see what befell him, because, as the Prophet speaketh, *Noluit intelligere, ut bene ageret, Psalm* the thirty sixt; because he had no care to doe as God would have him, therefore God gave him up to the lusts of his own heart; and as the Apostle speaketh, in the second to the *Thessalonians*, the second chapter, and the tenth verse, because when God spake to him, he believed not the truth, that he might be saved, God sent him strange delusions, that he should believe the Devils lyes, who preached to him and perswaded him after he had sinned, that his sinne was greater than Gods mercy: for if *Pharaoh* first harden his own heart, *Exodus* the eighth chapter, and the thirty second verse, it is just that God harden his heart, so as he shall not hearken to his ministers, *Exodus* the ninth chapter and the twelfth verse. But because the Prophet complaineth, that while he would have healed *Israel*, then the iniquitie of *Ephraim* was discovered, and the wickednesse of *Samarita*, *Hosea* the seventh chapter: Therefore we must be heedfull, that while we seek to cure desperation, we make not a way to presumption, for that is the great sinne against which



which the Prophet prayeth, in the nineteenth *Psalme*, *Keep thy servants from presumptuous finnes, so shall I be clear from the great sinne* : This was the sinne of *Cain*, and we must beware that we walk not in his way, as *Jude* counelleth, *Quia è nimia spe presumptio*, is the high way to desperation; therefore when we know Gods will, as *Cain* did, we must seek no farther, nor follow our own wisdom. It was *Sauls* sinne, he would be wiser than either *Samuel* or the Lord himself; for being commanded to destroy the *Amalekites*, with all they had, *Saul* as if God knew not what he did, takes upon him to spare the best things, in the first book of *Samuel*, the fifteenth chapter; this was his presumption. We must beware, saith *Moses*, in the twentieth chapter of *Deuteronomie*, and the nineteenth verse, *That when we hear the words of the curses and the punishments, which God threatneth against the transgressors of his Law, That wee doe not blesse our selves in our hearts, saying, I shall have peace, though I walk after the stubbornness of mine own heart*; thus adding drunkennesse to thirst. It we will not despaire we must fear, for so did *Job*, and therefore he saith, *Timor meus spes mea*, in the fourth chapter of *Job* and the sixth verse: The fear he had and felt, when he was about to sinne, wrought in him an assured hope and assurance of Gods favour; and that fear made him say, *Etiamsi occideris, sperabo in eum*, *Job* the thirteenth chapter. That fear is a means of hope, the Apostle *S. Peter* sheweth, for having said, that he would have all men to hope perfectly, in the first of *Peter*, the first chapter and the thirteenth verse, he expresseth the means how they shall attain to this perfect hope, & that is, by passing their conversation in fear, verse the seventeenth. This course did not *Cain* take, but contrariwise, when he heard God tell him, that if he did evill, sinne lay at the dore; he for all that blesseth himself in his heart, and said, *I shall doe well enough, though I walk after the stubbornness of mine own heart, and kill Abel my Brother, contrary to Gods commandments*.

*En expellis me hodie à superficie istius terra, ut à facie tua abscondam me : cumque vagus sim & infestus agitationibus in terra, si ullus fuerit qui me inveniatur, interficiet me.* Gen. 4. 14



**CAINS** speech to God (as we see) stands upon two Septemb. 93  
 parts; one touching his sinne, in the thirteenth  
 verse; the other concerning his punishment, in  
 this verse; which also contains two parts. First,  
 a meer repetition of the sentence given upon him  
 in the eleventh verse. Secondly, an addition which  
*Cain* himself makes, *That now whosoever should finde*  
*him should kill him*, which is his chief complaint.

For the first part, When sentence is passed upon any person, God requireth two things.

First, *Agnitionem culpa*, whereunto two things belong: That is, *Promissio paenitentia*, as *Ezekiah* promiseth, *That he will walk all the dayes of his life, in the bitternesse of his soul*, in the thirty eighth chapter of *Isaiah*, and the fifteenth verse; And the Apostle saith, *That the true tokens of Godly sorrow, are to be angry, to be afraid of himself afterwards, and to be revenged of himself for the sinne committed*, in the second epistle to the *Corinthians*, the seventh chapter, and the eleventh verse. And *Deprecatio poena*, that is, petition for forgiveness, as, *The Lord be mercifull to my sinne, and forgive me my sinne*.

Secondly, God requires *justificationem iustitia*, that is, declare that the sentence is past upon us justly, as *David* doth, *Psalm* the fifty first and the fourth verse, *Against thee only have I sinned, that thou mayest be just when thou speakest, and clear when thou judgest*. And this likewise hath two parts.

First, That we think well of God, saying with the Prophet, in the one hundred and nineteenth *Psalm*, and the seventy fifth verse, *I know, Lord, that thy judgements are right, and that thou of very faithfulness hast afflicted me*.

Secondly, To bear quietly and meekly the punishment that he layeth upon us, by *David's* example, in the thirty ninth *Psalm*, *Tacui Domine, quia tu fecisti*. But as for *Cain*, we see on his part, neither promise of repentance, nor petition for forgiveness: he confesseth his fault indeed, (*My sinne is greater*) but it was no true confession.

First, That it was too late, it should have stood in the ninth verse, for *A just man will be first in his own cause to accuse himself*, *Proverbs* the eighteenth chapter, and the seventeenth verse; but he denied it proudly, and so was farre from making any promise of repentance.

Secondly, No true confession, because without any petition of forgiveness, for he conceived this foolish opinion, That his sinne could not be forgiven; as if the *Womans seed* had not Power to break the *Serpents head*, or the blood of *Christ* crying for mercy of God, did not crie louder than *Abels* did for justice, which the Apostle saith *speakest better things than the blood of Abel*, *Hebrews* the twelfth chapter. But as for his opinion touching Gods justice, both *Cain* and all others ought with *David* to acknowledge in every punishment that he layeth upon them, *Psalm* the one hundred and nineteenth and the one hundred and thirty seventh verse, *Righteous art thou O Lord in all thy judgments: They ought to judge themselves worthy to be destroyed*; *Ezekiel* the thirty six chapter; for so did the better Theet, *Luke* the twenty third chapter and the forty first verse, *We indeed suffer righteously, for we receive things worthy of that we have done, but this man hath done nothing amisse*. But as for *Cain* he maketh no such acknowledgment of Gods justice in punishing him; whereas he should have confessed he was worthily cast out of the earth, because he had bereaved the earth of one of her Children, killed a man

man, an innocent, and not only so, but a Saint, that he was worthily cast out of Gods presence being defiled with blood; even as *Joab* was pulled from the Altar, in the first of *Kings* the second chapter, as if he would pollute the Altar: For as the Apostle saith, in the first to the *Corinthians* the first chapter, the reason why the *Corinthian* was excommunicated, was because *by a little leaven the whole lump should be leavened*. The other was justly punished with a life of sorrow and fear, because he had been a cause of sorrow and fear to many; yet *Cain* doth none of all these, but instead of acknowledging Gods justice in regard of his desert, he makes it strange and wonders at it (*Behold*) but we are taught to think otherwise, that how grievous soever God punisheth us, yet he dealeth not with us after our deserts, *Psalms* the one hundred and third; *We must not think strange concerning the fiery trial, as if some strange thing were come to us*, in the first epistle of *Peter*, the fourth chapter and the twelfth verse: We must not make an *ecce* of Gods Judgments as *Cain* doth, for God is wise; and albeit the party punished be innocent, yet we are to think that God will suffer no punishment to come to him without just cause, much more ought we to justify him when he punisheth a notorious Offender. But from this word (*ecce*) it appears that *Cain* did not so much as conceive a right of Gods justice.

The second point in justifying Gods Justice is, *to bear quietly the punishment that he layeth upon us*, *Leviticus* the twenty sixth chapter and the fourty first verse, which Christ calls the taking up of the Cross, *Matthew* the sixteenth chapter; for if we bear the punishment of our iniquitie unwillingly, *superimponitur non tollitur crux*; therefore first we must acknowledge in regard of our finnes, that God dealeth more mercifully with us than we deserve. Secondly, We must bear quietly the punishment laid upon us, for out of affliction the godly gather matter of thanks. *Job* having all taken from him saith, *Job* the first chapter, *benedictum sit nomen domini*, and *David*, *Psalms* the one hundred & sixteenth, *accipiam calicem salutis*, he praiseth God for the cup of affliction as well as for the cup of salvation, & is as thankfull to God for the benefits which he by means of affliction bestoweth upon them against their will, as for those that come to them with their will and good liking; and this is the perfection that we are to strive unto; but if we doe not at all reckon them as benefits, yet we must say with *El*, in the first of *Samuel*, the third chapter and the eighteenth verse, *Dominus est, faciat quod bonum videtur in oculis suis*; therefore the Prophet saith of him that is accustomed to bear the yoke from his youth, *Lamentations* the third chapter and the twenty eighth verse, *fidebit & silebit*, so must we doe and say with *David*, in the second of *Samuel*, the fifteenth chapter and the twenty sixth verse, *Here am I, let him doe to me as seemeth good in his eyes*: But *Cain* seemeth not thus to be affected, because he is altogether in the enumeration of his punishment; it is no quiet bearing, but *odiosa repetitio*. If this sinne were to great as he said it was, he should have done better to enter into the conside-

ration thereof as *David* did, *Psalms* the fifty first, *My sinne is ever before me*, so he should ever have thought of the grievousness of his sin. And touching the party killed; First it was a man; Secondly his brother; Thirdly an innocent. Again, in regard of himself, it was of envy that he killed him, not of a sudden, but by premeditation, after a trecherous manner, for he went with him into the fields, and there fell upon him; his sinne was the greater, for that it was an offence to God who had preached a long Sermon to him, that it was a grief to *Adam* and *Eve*, a scandall and offence to all ages, who from his example might take a pattern to commit this sinne; but *Cain* takes not this course, the consideration of his sinne is dispatched in a word (*My sinne is greater*) but he takes his punishment in peices, and thinks of it particularly, whereupon one faith of *Cain* and the wicked, that the repetition which they make is, *eorum quæ ferunt, non quæ fecerunt*, they are generall in their sinne, but particular in their punishment; *For as of the abundance of the heart the mouth speaketh*, *Matthew* the twelfth chapter; so we may gather by *Cain*'s words, that he thinks more of his punishment than of his fault; that which offends him, stood more in his sight, and grieved him more than that which offended God; but the godly are of another minde, for they will be content to have the punishment remain upon them, so that the guilt may be taken away. But there is a third point in this repetition, which is a perverting of the order which God set down in giving the Sentence: God began with the &c curse ended with casting out of the earth; but *Cain* beginneth with his casting out of the earth, wherein he sheweth what is his greatest grief; for if a man suffer many pains, he will speak of that first which doth most pinch him, and complain first of the losse of that thing which he doth most of all affect; in that he first complaineth he is cast out from the face of the earth, he sheweth he took more care for the face of the earth, than the face and presence of God, and it grieved him more to be deprived of the good will of men, than of the favour of God. It is otherwise with the Saints of God, for they crie, *Psalms* the seventy third and the twenty fift verse, *Whom have I in heaven but thee, and there is none in earth whom I desire besides thee*, *Psalms* the sixty third, *Thy kindness is better than life it self*; and when they come to make composition between heavenly things and earthly, we see what *David* saith, in the second of *Samuel*, the fiftenth chapter and the twenty fift verse, *If I finde favour in Gods sight, I will see the Ark again*, that is the presence of God, and makes choice of that as his greatest felicity, not to enjoy his Scepter, or to be restored to his Wives and Children, which earthly men would make most account of; so the Apostle, *Philippians* the third chapter and the eighth verse, *Esteeming all things as dung in respect of Christ*. Whereby we see that as *Cain*'s punishment grieved him more than his sinne, so the earthly part of his punishment offends him more than the heavenly.

One thing more is to be added, that is, *Cain*'s Commentary or interpretation

interpretation of *maledictus*, for he saith that to be cursed is to be cast out from Gods presence. The presence or face of God hath reference to the power of God, or to his favour; from the presence of Gods power, knowledge, or spirit there is no escaping, *Psalms* the one hundred and thirty ninth, *If I climb up to heaven, thou art there; if I goe down to hell, thou art there also*, of which the Prophet saith, *Jeremiah* the twenty third chapter and the twenty fourth verse, *caelum & terram ego impleo*; but that is not his meaning, but that he is cast out from the presence of Gods favour; so are *Pharaohs* words to be taken to *Moses*, *Exodus* the tenth chapter and the twenty eighth verse, *Get thee from me, and looke thou see my face no more*; *Psalms* the thirty first and the twenty second verse, *I said in my heart, I am cast out from thy presence*; and *Psalms* the eightieth, *Turn again O Lord, cause thy face to shine and we shall be saved*; so that we must know, that albeis God be present every where with his power, yet he is not present with his favour, and not only that, but it signifieth the place where the favour and grace of God is intailed, that is, his House and Church, of which the Prophet saith, *Psalms* the ninety fifth, *Let us come before his presence (or face) with thanksgiving, When shall I come and appear in the presence of God?* *Psalms* the forty second, of which presence Christ saith, *Matthew* the eighteenth chapter, *When two or three be gathered together, I am amongst them*, and the Apostle, in the second to the *Corinthians* the second chapter, *In the presence of Jesus Christ forgive I them*, that is, in the Church where God speaketh to us in his word, and we again speak to him by prayer; so *Cains* punishment is both spirituall and ecclesiasticall, for that he is not only shut out of Gods favour, but cast out of the place where the presence of his favour and grace is shewed; and the punishment was justly inflicted upon *Cain*, that durst commit so great an offence in the presence and sight of God, and when it was committed, feared not Gods presence, but denyed it as if God knew not of it.

The second point is *Cains* admonition, wherein the first thing to be observed is, how in this repetition it comes to pass, that *Cain* saith (*whosoever shall finde him will kill him*) seeing in the sentence there is no mention of death? the reason comes from the guiltiness of his conscience, *severiorum seipso Judicem habet nemo*; whereupon it falleth out, that though the Judge absolve, yet the party guilty addeth a sentence of condemnation upon himself; so doth *Cain* condemn himself as worthy of death: God indeed afterward saith *He that sheddeth mans blood, by man shall his blood be shed*, *Genesis* the ninth chapter; but seeing *Cain* before God hath uttered his opinion of murder, that it is a sinne mortall, it may be said to him, *ex ore tuo te iudico*, *Luke* the nineteenth chapter, that men may know that *wisdomes* is justified of her children, *Matthew* the eleventh chapter, so iniquity is condemned of her children.

Secondly, Where he saith he shall be killed with a violent and bloody death; this is *secundum dictamen rationis, ut homicida, quaesecti expetitur*, *Cain* is told by his own conscience, that as he hath murdered

murdered Abel, so himself must look to be murdered. This is that *Lex talionis* written naturally in the hearts of all men, which made the bretheren of Joseph to say, *Genesis* the fourty second chapter and the twenty first verse, *We have sinned against our brother, in that we saw the anguish of his soul when he besought us, and we would not hear him; therefore is all this come upon us.* By that Law it was just, that as Hammon had made Gods people afraid, so he himself should fear, and be dealt with as he had purposed to deal, *Esther* the seventh chapter and the sixt verse; therefore the Prophet saith, *Isaiah* the thirty fift chapter and the first verse, *Woe be to them that spoile, for they shall be spoiled,* and our Saviour Christ saith agreeably, *Matthew* the seventh chapter, *With what measure ye mete, the same shall be measured to you again.*

Thirdly, He saith, *Omnia qui inveniret*, there could but one kill him, and yet his conscience tells him, he deserveth to die at the hands of every man, even of every beast, in as much as he hath first raught beasts to kill men: by his own confession it is just, that as the Prophet speaks, *Micah* the seventh chapter and the fift verse, *The Wife of his bosome and the Children of his loyns shall break the bonds of nature with him:* as he before hath shewed himself unnaturall to his brother. And this is a great part of *Cains* punishment, that albeit there be none to kill him, yet he shall be in continuall fear of death, that a man shall not only fear Gods threatning, but his own fancy; that he shall fear not one, but every one that meets him, as if every one knew his fault; that he shall fear not only where there is cause of fear, as wilde beasts, but *in a timore*, and this is a part of Gods curse, *that God will send faintness into their hearts, so as they shall be afraid as the shaking of a leaf,* *Leviticus* the twenty six chapter and the thirty six verse *as every shadow* as the Midianites were of their dreams, *Judges* the seventh chapter, *and as every noise and rumor,* in the second of the *Kings*, the seventh chapter and the sixt verse: These feares are great punishments, and arguments of a guilty conscience; and this sheweth that albeit wickedness be secret, yet it will not suffer a man to be quiet: Wherein we are to observe how *Cain* describeth the state of them that are out of Gods favour, and cast from his presence, that they fear either no fear, as *Psalms* the fifty third. If the Prince frown upon a man, there is no hope of favour any where else; so if God be once offended so that a man despair of his favour, he will fear every creature, *the starres of heaven fought against Sisera,* *Judges* the fift chapter and the twentieth verse, *The stones in the street will cease to be in league and peace with him,* *Job* the fift chapter; therefore when God saith *quarise faciem meam,* *Psalms* the twenty seventh, our soul must answer, *thy face Lord will I seek;* *For if we seek the Lord our God we shall finde him,* *Deuteronomie* the fourth chapter and the twenty ninth verse; and that is so necessary that the People say, *If thy presence goe not with us, carry us not hence,* *Exodus* the thirty third chapter; and the Prophet speaketh, *Cast me not from thy presence, Psalm* the fifty first; for without the assurance of

of Gods favour and protection, we shall fear every shadow every noise that we hear.

Secondly, *Cain* in these words sheweth what was his chief fear, and what did most grieve him, that was, that he should die not the death of the soul, but the bodily death by the hand of man; he feares the shadow of death but not the body of death, as the Apostle speaks, *Romans* the seventh chapter, but eternall death is that which he should have feared most of all, for it hath a body and shall be found, though the bodily death is often sought and cannot be found, *Job* the third, wherein *Cain* shewes what he is, that is *animalis homo*, in the first to the *Corinthians* the second chapter *iniqui & carni*, *Philippians* the third chapter, not having the spirit; so was *Saul* afflicted in the first of *Samuel* the fifteenth chapter, *Honour me before the people*; he respected worldly honour more than Gods favour, whereupon saith *Augustine*, *quid tibi honoratio hac proderis miser?* If eternall death fall upon *Cain* what shall it profit him to live on earth; but this sheweth plainly that the life of the body was *Cains* chief felicity, and that the greatest grief he had was for the death of the body; as if he should say, let me live though it be but in fear and sorrow: This is the affection of flesh and blood, as the Devill saith of *Job*, *Skin for skin and all that a man hath will he give for his life*, *Job* the second chapter; that is, so long as life is not taken away man is well. This being *Cains* complaint, it is an implied petition, and the request is *Quasi pro magna beneficio ut non occideretur*, which request may be well uttered if it be rightly taken, for not only the wicked feare death, but the godly say themselves, *we sigh and would not be unclothed, but clothed upon*, in the second to the *Corinthians* the fifth chapter, they would passe to immortality without the dissolution of the body and soul. That prayer for life is well if it be for a good end, as *Hezekiah* praiech he may live to the end he may bewaile his sinnes in the bitterness of his soul, *Isaiah* the thirty eighth chapter, repentance is the end that he sets. *David* saith *I will not die but live and praise the Lord*, *Psalms* the one hundred and eighteenth; & the Apostle *Paul* albeit in regard of himself he desires to be dissolved, yet because it is profitable for the Church that he should still remain in the flesh, he desires to live, *Philippians* the first chapter and the twenty second verse; so life may be sought if it be for this end, to doe good, but if our end be the escaping of death for a time, the case is otherwise.

Touching the end of *Cain's* desire; It may be he desireth life, *that he might repent, and praise God, and doe good, for charity judgeth the best*, in the first epistle to the *Corinthians*, and the thirteenth chapter. But we see what doth continually vex *Cain* and all the wicked, that is, the doubt of the forgiveness of sinne, which is the worm of the spirit, and a continuall fear of death, which they know they have deserved at the hands of all Gods creatures.

Gen. 4. 15. *Dixit vero Jehova illi, Propterea quisquis interfecerit Cainum, septuplo vindicator : & imposuit Jehova Caino signum, ne eum caderet ullus qui foret inventurus eum.*

Septemb. 26.  
1599.

**AINS** chief complaint and petition therein implied, was handled verse the fourteenth. This verse contains Gods answer, which is a yeelding or granting to that petition of his, and that effectually; for God provideth for the safety of *Cain's* life, not only by his word and command, but by a visible mark

which he set upon *Cain*.

Wherein we are generally to observe; First, That as the Prophet tells us, in the one hundred and tenth *Psalme*, *God dealeth not with any sinner according to his finnes and deserts*; for if God did not in wrath remember mercy, *Habakkuk* the third chapter, he should not in justice have suffered *Cain* to open his mouth; for it is just that he which turneth away his ear from hearing the law; when he prayeth, should not be heard, *Proverbs* the twenty eighth chapter and the ninth verse, *That he which will not hear Gods Prachers, shall not be heard of God when he prayeth*; And the Lord in the Prophet saith more plainly, in the second chapter of *Zechary*, and the thirteenth verse, *that as he by his Prophets cried unto the people, and they would not hear, so they cried, and he would not hear them* :: Yet notwithstanding we see God is content to hear *Cain's* petition, and by his example, to set down a pattern unto others, that the sentence being pronounced, and the party condemned, yet he is to be allowed to speak.

Secondly, That God having heard *Cain* wonder at his punishment, as if it were not proportionable to his sinne, hearing him odiously recounting and remembring his punishment, where he should have thought upon his sinne, and transposing Gods order, in that he complaineth for that he is cast out of the earth, before he speaks of his casting out of Gods favour, hearing him shew plainly that he was more grieved at the penalty inflicted upon him, than the fault committed by him, and at the earthly part of his punishment more than the spirituall; whereas upon his own confession God might justly have said, *Luke* the fourteenth chapter, *ex ore tuo judico*; as thou confessest thy self unworthy to live, so whosoever shall finde thee shall kill thee, yet he is not only content to hear, but also to consider the voyce of his prayer, *Psalme* the sixty sixt and the seventeenth verse.

Thirdly, We see that God granteth his suit; for whereas *Cains* request is, that the sentence may not presently be executed, *so that whosoever meeteth him shall kill him*, God saith I will take order that thy life shall not presently be taken from thee, but I will reprieve thee to further repentance. Wherein we see as *Augustine* noteth  
*quod*



*quod nunquam deo sine spe supplicatur*, in as much as *Cain*, a man condemned, hath obtained to be heard of God. It is verified which *David* saith, *Psalms* the ninth and the tenth verse, *Thou Lord never failest them that seek thee*; and that which our Saviour *Christ* saith, *John* the sixth chapter, *cum qui ad me venit non ejiciam foras*; not only here we see a reprobate hath his request granted, but wicked *Abab* that sold himself to work wickedness, for that he humbled himself, escaped the evil which the Lord purposed to bring upon him, in the first of *Kings*, the twenty first chapter: and whereas *Cains* life is spared, it is an argument that, if *Cain* had asked more, God would have granted it: It was but *Angustia mentis*, his minde and understanding could not conceive what to ask besides the benefit of this present life: It was not the narrowness of Gods mercy, for had he asked more, more should have been granted him, for God affirmeth of his liberality, *Psalms* the eighty first, *Open thy mouth wide and I will fill it*. Therefore by that term of expecting, *Isaiah* the third chapter, and hearkning, *Jeremiah* the eighth chapter: The meaning of the prophet is, that God is willing and ready to give more, if men will sue to him. In the mean time we see in these words a mitigation of *Cains* fear, whereby we are taught that God mitigateth the punishment of those that are dejected, though he taketh it not away; for that which the Prophet affirmeth, *Psalms* the sixty fifth, *That God is the hope of all the ends of the world*: is no otherwise verified of those that are out of the covenant, but in respect only of the mitigation of their punishment. For albeit those that pertain not to the covenant; have not their punishment taken away, yet it may be mitigated: So *Christ* saith of *Gyre* and *Sidon*, *that their estate shall be easier, and their punishment more remisse in the day of Judgment*, *Matthew* the eleventh chapter; and the *Servant* that of ignorance committeth things worthy of stripes, albeit he be not beaten with many stripes, as he that knew his Masters will and sinneth; yet he shall not escape unbeaten, *Luke* the twelfth chapter and the fourty eighth verse.

The grace consisteth of two parts; The word or command of God touching him that shall kill *Cain*, and the mark which he sets upon *Cain*, that he may be known from all other men: For by these two God sets down an order for the preservation of mans life.

For the first, Where God saith not, whosoever killeth any man, but whosoever killeth *Cain*; that hath the form of a pardon.

Secondly, That no man should kill him wittingly, he saith, he shall be punished seven fold.

Thirdly, For that no man should ignorantly kill him, God setteth a mark upon *Cain*, whereby he may be known from all other men.

In the Command which God giveth, we have to consider his Pardon, and the Penalty threatned to him that wittingly kills *Cain*.

In the pardon or mitigation of the sentence, the Councell of God doth first respect *Cain* himself; for if God had presently swept away *Cain*, upon the sentence pronounced, he could not have repented; but in giving *Cain* a long life upon earth, that he should not

presently be taken away, but live *gemens & tremens*; it might at length come into *Cains* minde, wraisting with sorrow and fear, to lay with the Church, in the second chapter of *Hosea*, *I will return to my first husband*; for as it is usuall with the people of God, after many afflictions; to conclude upon repentance: It was the case of the lost childe, in the fifteenth chapter of *Luke*; for a time he bare out the miserie which he had brought upon himself, but at the last he is faint and saith *redibo ad patrem*; so Gods purpose in delaying the execution of his sentence upon *Cain*; was, that by a long and tedious life he might be brought to repentance: For that is it which *Ambrose* saith, that when long life is granted to a man, as it was to *Hezekiah*, *Isaiah* the thirty eighth chapter; the reason is *ut vita sit mors peccati*; but if instead of *funus peccati*, it be *funus peccati*; it instead of burying sinne we put it out to increase, then life is nothing else but *thesaurisatio ira dei in diem ira*, *Romans* the second chapter. This is the first part to be considered in Gods counsell, that himself may be the better.

Secondly, in sparing *Cain* God hath a respect of others; for there is not *simplex contritio Serpentis*, but *aliquando conteritur. Serpens ad perniciem, aliquando at theriacam*, that is to make treacle. Though the Serpents head be not so bruised that he dye of it, yet so as of it wholesome medicines may be made, for the healing of others though themselves be not healed; for the Apostle saith *there is in us a spirit that lusteth to envy, as well as in Cain*, *James* the fourth chapter and the fifth verse; and therefore we have need to have his example before our eyes to keep us from his sinne, for his shedding of blood is to us instead of a bath to wash our footsteps in, *Psalms* the fifty eighth; that is, in this sparing there is not only a use to *Cain* himself to amend, but though he doe not, yet his example may cause others to amend, seeing how God doth punish *Cains* sinne with a miserable life, that contains nothing but fear and grief.

Thirdly, In this proceeding of Gods counsell and wisdom, if neither of these take place, that neither *Cain* himself, nor others are the better for this mitigation; yet as the Woman said, in the second of *Samuel*, the fourteenth chapter, that albeit one of her Sons had slain the other, yet she would not be deprived of him that was alive; for that she was willing that her husbands name and posteritie should continue upon earth: so it stood with *Adam*, he had two Sonnes, whereof the one was the bane of the other; and albeit *Cain* deserved to die presently, yet God doth not so consider the greatness of his sinne, that he will forget the nature of man which himself had created; and therefore as well to preserve mankind, as to shew that godly posterity is not hereditarie, he suffers *Cain* yet to live. For as *Adam* had a *Cain*, so from *Cain* who was that evil one, in the first epistle of *John* the third chapter, Gods purpose was to derive such as should pertain to the Covenant. Of one and the same Parents, Gods will is, *one shall be born after the flesh another after the spirit; and he that is born after the flesh shall persecute him that is born after*

after the spirit, *Galatians* the fourth chapter and the twenty ninth verse.

As we say of his wisdom, so it stands not with Gods justice, that whosoever findes a Malefactor shall kill him; for God doth plainly expresse his will, that a Murtherer being worthy of death in himself, for all that, shall not be murthered of every one. Therefore God saith, whosoever shall presume of himself to kill *Cain*, though it be with this pretence, that he is a murtherer, shall be punished seven fold; for it is not in every mans power *assumere gladium*: *If any man have committed a crime, the Judge shall see whether he be worthy of death, and as the Judge shall judge him, so shall he be punished, Deuteronomie* the twenty fifth chapter, *Exodus* the twenty second chapter. The Magistrate being Gods Ordinance, *Romans* the thirteenth chapter, hath power to put a murther to death, for he hath the Sword committed unto him for that end, *But he that taketh up the Sword shall perish by the Sword, Matthew* the twenty sixth chapter; For if every one that findeth a mans fault, might kill him, it would soon root out all mankinde: And that this inconvenience should not fall out, God takes order that every man shall not doe that to *Cain* which *Cain* hath done to *Abel*: no man may kill a Murtherer unless he have authority committed unto him for that end. That is for his sparing.

The second point is for the punishment of him that transgresseth thus, that is, he shall be punished seven fold: It is strange that he which kills a murtherer, shall have a more grievous punishment than he. The number of seven is *numerus complens hebdomidem*, therefore by the seventold punishment Gods meaning is, that he will lay a compleat and consummate punishment upon such a party; but howsoever it seem strange, yet it is justice, for that as God will not have him spared whom he condemns to death, as *Saul* spared *Agag* in the first of *Samuel* the fifteenth chapter, nor let him go whom he hath appointed to die, in the first of *Kings*, the twentieth chapter and the fourty second verse; so it is a grievous sinne to kill him whom God will have spared; and this is it which makes the sin of such a party grievous, besides the consideration of Gods wrath against them that doe *addere afflictiones afflicto*. *Zechariah* the first chapter and the fifteenth verse, God saith *he will be wrath with those that help forward the affliction of them with whom he was a little angry*, and therefore such a one shall not escape, but be sore plagued: and the Prophet saith *the Lord will not judge and condemn a man twice for one fault*, *Nahum* the first chapter and the ninth verse. Such a man committeth a sinne more grievous than *Cains* sinne in two respects. First, *Cain* transgressed only the Law of nature written in his heart; but the other transgresseth not only the naturall Law, but Gods expresse Command, who gave order that no man should of himself presume to kill *Cain*. Secondly, It is more grievous in that he maketh *Cains* example a warrant to commit murther, but God saith he must not doe so; for if a man seeing *Cain* punished for his sinne,

make our selves partakers of the divine nature, then the promise of such a life is to be desired; but if life be used as *Cain* spent his, it is better to die without *Cain's* mark, than to live with it.

Gen. 4. 16. *Egressus itaque est Cain à facie Jehovæ: & consedit in terra Nodi, ad Orientem Edenem versus:*

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1599.

Now come to the last part of the History of *Cain*, for in this verse we have his departure from the presence of God, and in the next his purpose, never to return again. The contents of this verse are his departure. Gods purpose as we have heard both in *Cain's* punishment, as also by granting him so much as he required, in the last verse, was to give *Cain* space to repent; and yet notwithstanding we see plainly that is verified in *Cain*, which the Prophet affirmeth, *Isaiah* the twenty first chapter and the tenth verse, *Let mercy be shewed to the wicked, yet he will not learn righteousness; For Cain* instead of using the goodness, and patience, and long suffering of God as a means to bring him to repentance, *Hardned his heart, and heaped up wrath for himself against the day of wrath,* *Romans* the second chapter and the fifth verse.

This departing of *Cain* stands upon three parts: First, his removing: *he went out*: Secondly, *terminus a quo*, that is, *from the presence of God*: Thirdly, *terminus ad quem*, that is, *the land of Nod*.

Touching the first, there is a going out upon distrust, when a man hath no hope of favour; and another upon contempt, when a man thinks he shall have no benefit of tarrying. Of which the better is, that going out which is upon distrust: but so could not *Cain* goe out; for as well by Gods mercifull dealing towards *Cain* before the sentence was pronounced, as also by the gracious grant which God made him, he might gather that God was well affected towards him. For as the wife of *Manoah* saith, *Judges* the thirteenth chapter and the twenty third verse, *If the Lord would kill us, he would not receive a burnt offering at our hands; so God would not have heard Cains request, had he not wished him well.* And therefore *Justin* upon the words of *David*, *Psalms* the sixty six and twentieth verse, saith, *quandiu dominus non amovet orationem a se, tandem non amovet misericordiam a nobis*, for that yeelding to *Cain's* request touching his life, was an invitation to stir up *Cain* to desire more. Therefore *Cain* should not have gone out so soon as his suit was heard, but still have continued praying to God for more and better things, as *Abraham*; *Genesis* the eighteenth chapter, hearing that God at his request was contented to spare *Sodom* for *fifties* sake, prayeth still in the behalf of the City, adding one petition after another:

Which

Which course the Prophet keepeth in his prayer, *Psalm* the fifty first, *Cast me not from thy presence, neither take thy holy spirit from me.* Though he durst not pray himself, being a sinner, yet by others, as *Miriam* by *Moses*, *Numbers* the twelfth chapter, *Pharaoh* by *Moses* and *Aron*, *Exodus* the ninth chapter and the twenty eighth verse; so should *Cain* have done, but in as much as he doth not, his case is like the case of *Esau*, *Genesis* the twenty fifth chapter, he cared not for his Birth-right; no more did *Cain* take any care for the presence of God, but thought it a matter not worthy to be reckoned of.

Secondly, We see that *Cain* goeth not out against his will, nor carries till God send him out of his presence, as he sent *Adam* and *Eve* out of *Paradise*, setting a Cherubim to keep the way, *Genesis* the third chapter; there was no such execution or warrant from God for *Cain*, but he first casts out himself; whereby we see it was an hypocriticall complaint that he made, *that he was cast out from the presence of God*, verse the fourteenth, in that he goeth out of himself without any violence offered to him: A Child will not at the first bidding go out of his Fathers presence, though in his anger he threaten him; no more should *Cain*, he should have been of *Jacobs* minde, *Genesis* the thirty second chapter, *I will not let thee go till I have a blessing*: But we see *Cain* doth of himself voluntarily leave Gods presence, which sheweth plainly that the cause of *Cains* grief, was not Gods displeasure, but his punishment laid by God upon him, and not the spirituall part of his punishment, but the earthly.

Thirdly, the casting out of Gods presence was threatned as a punishment, and therefore ought to be born patiently, but to make *panam excommunicationis crimen apostasia*, is a great aggravation of his sinne; that is to take occasion by the censure of the Church: to bring in Schisme is a grievous aggravation of the offence. But as we have seen that *Cain* was the first Author of heresie; for that he thought any thing would serve Gods turn; the vilest and meanest things were good enough to offer to him; whereas *Abel* offereth the best he could finde, so he is the first that brings up Schisme and Apostacy; for the Sentence is not executed upon him, but through an evil heart of unbelief, as the Apostle speaks, *Hebrews* the third chapter, *He doth depart of himself from the living God*. Soe we have these three things in his departure. First, It is not upon any just cause. Secondly, It is voluntary. Thirdly, He departs so as he makes the penalty of his sinne the matter of a greater sinne. Secondly, Touching his removing; to remove of it self is not evill, but in regard of the place from whence, if with *Abraham* we depart from a Country of Idolatry as from *Ur*; or as *Lot* from *Sodom*, a City full of all sinne; or with the *Hebrewes* out of a place of vexation and cruelty; such a departure is good, but to depart from a good place, that makes the motion evill, but for *Cain* to depart out of the presence of God, is all one as if the sick person should leave the Physician. St. *Peter* indeed in great astonishment said to Christ, *excusa me, peccator enim sum*, but after being better advised when Christ said, *Will*

ye also goe away? his answer is, *John* the sixth chapter and the sixty eighth verse, *Dominus ad quem ibimus? tu habes verba aeternae vitae*; whereupon *Augustine* saith, Lord if thou wilt have me depart from thee, shew me such another as thou art, otherwise I will not leave thee till thou receive me into thy favour.

This presence of God was some certain place of Gods appearance, as the place whither he went, was a country by Paradise, called the Land of *Nod*. Therefore the place whither he went, being a locall motion; the place from which he departed, must needs be likewise locall. From this place of Gods presence *Cain* went out, to dwell in the land of *Nod*. The effect of which words, is after set down in one word; for the place wherein God appeared to *Jacob* when he slept, was called *Beithel*, *Genesis* the twenty eighth chapter; the same place also is called *Penuel*, *Genesis* the thirty second chapter, and the thirtieth verse: so that the place of Gods appearance, was some one piece of the earth, where the Altar was, upon which *Cain* and *Abel* offered their sacrifices, where God did usually appear, *Even as we also have an Altar*, *Hebrews* the thirteenth chapter, where we have Christs presence, as he affirmeth, that *where two or three be gathered together in his name, he is present among them*, *Matthew* the eighteenth chapter; like as they that come together to hear the word, are said to be present before God, that is, *in the presence of God*, *Acts* the tenth chapter.

The point that wee are to gather hence for our instruction, is, That we conceive of the Church, and place of Gods presence, as we doe of the place of the Princes presence; for we reverence such places though the Prince be absent; so ought we to reverence the places of Gods presence, though we have no visible apparition of his presence; for *such places are his rest for ever, where he promiseth to dwell*, *Psalme* the one hundred thirty second; *They are also his footstool*, and therefore are to be revered, As, *Psalme* the ninety ninth, *Fall down before his footstool, for he is holy*: Therefore to depart from the Church is to depart from Gods presence, no lesse than *Cain* did: But Gods will is, we should not depart out of the place of his presence, no more than we would out of the presence of his favour: and we must make a conscience, how we goe out of such places, because God is not mocked. When men have no religion, it is said of them, *Psalme* the fourteenth, *They call not upon God*; as for the preaching of the word, they count it *onus Domini*, *Jeremie* the twenty third chapter; It is as tedious to them to hear sermons, as to carry burthens upon their backs: And for the spirituall food offered in the Sacraments, it is to them as Manna was to the Israelites, *A light meat, which their soul loatheth*, *Numbers* the eleventh chapter. And as for the Church and Congregation of the faithfull, the opinion that the world hath of them, is very mean, as the Prophet saith, in the thirtieth chapter of *Jeremie*, *This is Sion, whom no man seeketh after*. But they that are so affected towards the service of God, and the places of his presence, are *animales spiritum non habentes*, as *Jude* calleth them; they have

have no favour in such things, and therefore they care not for them, but like *Cain*, doe goe out of them, and make no reckoning: Of whom the Apostle saith truly, in the first epistle of *John*, the second chapter, and the nineteenth verse, *They went out from us, yet non erant de nobis*; that is, they were not the members of the Church, for then they should have felt them when they went. For those things that are not members of the body, may easily be taken away, as the hairs of the head and the nayles; but take away any member of the body, and it will be painfull: Therefore they that depart willingly from the Church, and place of Gods presence, are not members but excrements of the mysticall body.

The place whither he departed was *The land of Nod*. As it is said of *Cain*, that *he went out*; so so also of *St. Peter*, but for a diverse end; *Peter went out and wept bitterly*, *Matthew* the twenty six chapter, and the last verse; but *Cain* went not out to bewail his sinne, as *Peter* did, but to settle himself in some other place. *Cain's terminus ad quem*, is the land of *Nod*, which is situate towards the east side of *Eden*.

Wherein two things: First, The place it self. Secondly, The situation.

For the place it self: There are of the Interpreters that take it to be no certain land, from the word *Nod*, which signifieth to wander; as if the meaning were, that *Cain* according to the sentence, that he should be a runagate and exile, went out to wander from one place to another: But that cannot be, in as much as *Nod* is said to be a land on the east side of *Paradise*. It is further said, that being there he built him a City, not that he stayed there, for he was alwayes removing and fleeting from one place to another. It was before the deluge, so called of *Cain*, whose state of life was to wander up and down; but after was called *Babel*.

And it is said to be eastward toward *Eden*: Wherefore by the framing of his journey to that place, which carrieth the name of pleasure, it appeares, that *Cain* did not settle himself to repentance, for then he should have gone into the Valley of *Achor*, *Hosea* the second chapter; or into the valley of tears, *Psalme* the eighty fourth; that is as far from *Eden* as he could; because a place of pleasure is unfit to repent in: He that will repent, must get him into the wilderness alone, and there bewail his sins. He could not goe to *Eden*, for there was an Angel set with a shaking sword, to keep the way of the tree of life, *Genesis* the third chapter; but toward the east side of *Eden*: So we see *Cains* purpose was not Gods purpose: The purpose of God in allowing unto *Cain* life was, that he might have time to repent: But *Cains* purpose is, that he may plant himself on earth, and enjoy pleasures. These are the wayes to the which there belongeth a woe, as the Apostle sheweth, *Jude* the eleventh verse; *The sinne of pleasure*, which is *Cains* sinne; *The sinne of gain*, which was *Babylons* sinne; and *the sinne of ambition*, which was the sinne of *Korah*: These are the three wayes of the world, *The lust of the flesh, the lust of the eyes*

and pride of life, in the first of Saint *John*, the second chapter, *Which are not of the Father, but of the world.* Where it is said, he went to the side of *Paradise*, the Holy Ghost giveth us to understand, that *Cain* may peradventure set himself in some kinde of earthly delight but not in *Paradise* it self, that is, in no true and sound delight.

Again, Whereas *Cain* being now fallen from hope of eternall and spirituall things, takes his journey to the east, we see he is the first of those that are content, even for to enjoy the warmnesse of the sunne, to leave the presence of God, and for to get a little pleasure for a time, will forgoe that which is incorruptible, and indures for ever. Such men are like those whom the Prophet beheld, in the eighth chapter of *Ezekiel*, and the sixteenth verse, *having their backs toward the temple, and their faces to the sun rising, to worship the sunne*: Even so *Cain* by leaving Gods presence, doth give over eternall things, and seeks for temporall. And so we see what is *Cains* error, both in departing from Gods presence, and in removing to this place. *Adam* and *Eve* and *Seth*, which then represented the Church, were upon the west side of *Eden*; *Cain* and his crue keeps in the east side, that is, the wicked have the better part in the things of this life, for *their portion is in this life*, *Psalm* the leventeenth; but the portion of the godly is not in the pleasure of this life, but in the land of the living; where they have laid up for them, things *which eye hath not seen, the ear hath not heard, nor mans heart conceived*, in the first epistle to the *Corinthians*, the second chapter: The wicked in their life time receive pleasure, but after indure everlasting pain; but the godly that suffer affliction in this world, shall in the world to come be comforted, as it is in the sixteenth chapter of *Luke*.

From hence we learn, That we must not depart from Gods presence, as *Cain* did, without just cause: If we do, it must be to bewail our finnes with bitter tears, as *St. Peter*. If we goe from Gods presence, we shall finde the land of *Nod*, that is, a place that shall afford us no contentation or rest: It shall be with us, as it was with *Agar*, to whom the Angell said, in the sixteenth chapter of *Genesis*, and the eighteenth verse, *Whence comest thou? and whither goest thou?* So we shall be in continuall motion, and never have rest.

First, Because we can never, in this wicked world, attain to any perfection of pleasure, our desires are never satisfied; for it is true of all men as one saith, *quando habent quod voluerunt, non habent, et od volunt.*

Secondly, Because *they are all their life in fear of death*, *Hebrews* the second chapter. We see our state represented in *Jonah* when he fled from the presence of the Lord; he thought he should have come to *Tarsish*, but he found himself in the land of *Nod*, that is of thraldome and misery, *being tossed on the Sea*, *Jonah* the first chapter and the third verse; for Gods presence is *Seth's* land, that is, a land of foundation; it is the Country of *Noah*, for it giveth rest; it is the City of *Salem*, that is, of peace: But if we leave Gods presence, we shall not finde any land of foundation, rest or peace. If, as *Jeremy* willeth,



willeth, *We stand upon the old wayes, and ask for the good wayes and walk therein*, *Jeremiah* the sixt chapter and the sixteenth verse; if as *Christ* bids us, *We take up the yoke and learn of him, we shall finde rest to our souls*, *Matthew* the eleventh chapter; but if we goe to *Cains* Country, we shall have no rest day nor night, *Jeremiah* the sixteenth chapter and the thirteenth verse: As for peace the prophet saith, *non est pax impiis, dicit dominus*, *Isaiah* the fitty seventh chapter, that is, seeing they will depart from Gods presence, they shall dwell in *Cains* Land; for they are as the raging Sea which is ever working, and as the Fishes in the water never rest, but shoot by still; so in the wicked of the world we see this working, they desire more and more, *For he that loveth silver shall not be satisfied with silver*, *Ecclesiastes* the fifth chapter and the ninth; they never finde any rest, because their desire can never be satisfied. Wherefore as *Cains* Land was *Nod*, so *Nimrod*, *Cains* Successor, had *Babel* for his Country, that is, confusion and disorder; but *Melchisedek* who stayed in the presence of God, had *Salem* for his land.

The reason of this is, as *Augustine* saith, because God made the soul of man for himself, & *inquietum est cor nostrum donec requiescat in Deo*; we may finde the skirts of *Eden*, and obtain some delight for a time in this life, but we cannot attain to any perfect pleasure; for as the Wise-man saith, *risus dolore miscetur & extrema gaudii lacrima occupat*, *Proverbs* the fourteenth chapter; therefore the Prophet saith, *Micah* 2. 10. *surgite, non est hic requies vestra*, and the Apostle agreeth with him, *Hebrewes* the thirteenth chapter, *non habemus hic manentem civitatem*; therefore let us goe out with *Christ*.

Thus the imperfection of our happines in this life, and the continuall fear of death, doth take from us all rest; and this proceedeth from the want of Gods presence: It remaineth then that he which will finde rest, doe seek Gods face and presence, *Psalms* the twenty seventh and the eighth verse; *for seek God and then your soul shall live*, *Psalms* the sixty ninth. If our departure from the presence of God be not as *Cains* was, that is of contempt, yet it is like *Judas*, which went out of distrust. The issue of *Cains* departure was a tedious life full of trouble and fear, and the going out of *Judas* was miserie or death. Such shall be the issue of those, that either of contempt or distrust fall away from God; the pleasure that they shall have in this life is but momentary and imperfect, it is *instabilis & inquieta voluptas*, *Ecclesiastes* the second chapter, the desire of that which they want, and the fear of death which is alwayes at hand, doth not suffer them to take rest; therefore if we will have rest we must goe to *Pentel* and *Salem*, there we shall have both rest and peace: and this is done by prayer, when we say with *David*, *Psalms* the fitty first, *Cast me not from thy presence*. If of our selves we goe out of his presence, we must goe to some valley to repent, and weep as *Peter* did, so we shall be received of God; for God being infinite in glory and majesty, is able both to give us our hearts desire, and to deliver our souls from death.

Gen. 4. 17. *Et cognovit Kain uxorem suam, quæ concepit & peperit Chanocum : quamobrem studebat edificare civitatem, & vocavit nomen civitatis illius de nomine filii sui Chanoc.*

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Let *Cain* departed from the presence of God, and feared himself in a Land as neer *Eden* as he could, yet his departure is not altogether desperate, because he may return again; for so both the Prophet in the old Testament, sheweth that the Church of the Jewes having departed from her first husband, and seeing the inconvenience of it, resolved to return again, *Hosea* the second chapter; and our Saviour in the New tells us, that the Sonne which forsook his Father, after when he felt some affliction, was glad to come to him again, *Luke* the fifteenth chapter; and so may *Cain* come again; for as *Eden* that is pleasure, is the thing that perswades men to depart from their allegiance in the service of God, so the place whither they goe, that is the Land of *Nod*, being a Land of trouble and unquietness, may perswade them to return to God again. A fair proffer indeed is made to draw men from Gods presence, and to commit sinne, in as much as it offereth pleasure; but when they have feared themselves a little, even as neer *Eden* as they can, they shall finde themselves in the Land of *Nod*, that is, they shall feel nothing within but unquietness of conscience, and without, fear and trouble, so as they shall have inducements sufficient to make them return. *Salomon*, the pearlesse example of all those that might have enjoyed pleasure, if it had been to be found; who was greater than any King that ever was before him, set himself to plant himself as neer *Eden* as he could, he denied his Soul nothing that is desired, and yet he confesseth, that when he had built him Houses, and planted Orchards, he found nothing but vanity and vexation of spirit, *Ecclesiastes* the second chapter and the eleventh verse, that is, his desire was never satisfied, and for the attaining of that which he had, he endured vexation and trouble. As *Cain* had his arguments perswading him to make triall of the Land of *Nod*, so when he was there, his trouble and unquietness were sufficient reasons to make him return to God, but we see he had no minde to return; for having disjoyned himself from Gods presence, he built a City, which is a plain argument of not returning, as the people in captivity, to let them know they shall not return of a long time, are commanded to build Houses, *Jeremiah* the twenty ninth chapter, and the Children of God were content to dwell in Tents; they built not Cities on earth, but sought for a City whose builder is God, *Hebrews* the eleventh chapter and the ninth verse, which was a plain token that they did not minde to dwell on earth as Freeholders, but to continue for a time, looking for

for a City that hath a foundation : but *Cain* not minding to return to God, built a City in the land of *Nod* : and this is the complement of his sinne ; first in departing from Gods presence, then in planing himself so as he purposed not to return. The parts are three ; the propagation of Children ; the building of a City, and the denomination of both : wherein we see *Cain* conveyeth to his Sonne the great Joynture of the world (to be *Heir* of *Heir*.) To have Children is a matter of the flesh ; to build Cities is a matter of the world ; for the flesh departing from the spirit ends in the world. The naming of the City after his Sons name, is a fruit and effect of the pride of his heart : like to those that said *patremus nobis nomen*, *Genesis* the eleventh chapter.

Touching the first, we are to insist upon four things : First *Cains* wife : Secondly his knowledge : Thirdly her conception : Fourthly the giving of the name.

Concerning the Wife of *Cain*, it cannot be otherwise but she was one of the daughters of *Adam*, whose Sonne *Cain* himself was : and for him to take his Sister to be his Wife, is a thing unlawfull, saving that as Christ sheweth, that which of it self is unlawfull on the Sabbath, by necessity is made lawfull, *nam quod in lege licitum non est, necessitas facit licitum* ; as Christ sheweth by the example of *David* and his men, that his Disciples offended not in pulling the eares of corn on the Sabbath, in regard of their necessity, *Matthew* the twelfth chapter, no more than *David* offended, when being hungry, he went into the house of God, and did eat the shew-bread which none may eat but the Priests, in the first of *Samuel* the twenty first chapter. That which was *David*s case at *Nob*, is *Cains* case in the land of *Nod*. A man may not take the sword and revenge his own quarrel ; but in case of necessity when there is none to defend, it is lawfull to use the Sword for his defence : It is not lawfull originally for *Cain* to make his Sister his Wife, as the Fathers prove, *Genesis* the 2. chapter and the 4. verse ; so where God saith, *therefore shall a man leave his Father and Mother and cleave to his Wife* ; his meaning is, he will not have friendship kept within one Familie, but will have men so to marry, that divers Families may be linked together in love. Again, where, both in *Genesis* the second chapter and *Matthew* the nineteenth chapter, it is said *they two shall be one flesh*, that is not true where Brother and Sister are joynd together, for they are one flesh already, in as much as they are born of the same loyns : Therefore where there is unity of blood, between such there is no lawfull marrying ; but necessity is without law, and therefore *Cain* is dispensed withall, because necessity caused him.

Touching the mixture of Brother and Sister, it is abomination to the Lord and his soul abhors it, *Leviticus* the twentieth chapter and the twenty third verse : but if this kinde of copulation were originally lawfull, it would not be so abominable, that he would punish it in such sort. Besides, we see this is a thing so unlawfull, that *John Baptist* chooseth rather to hazard his life, than he will suffer this

this sinne unreprieved ; which he would not have done, but that it was originally unlawfull for *Herod* to have his Brothers Wife, *Matthew* the fourteenth chapter.

For the knowledge *Cain* had with his wife, we see that as *Adam* when he was cast out of Paradise knew his Wife ; so *Cain* being departed from Gods presence to a Land of trouble and disquietness, having lost spirituall comforts, seeks for rest in carnall delights. For the procreation of Children, as *Sarah* speaks, *Genesis* the eighteenth chapter, is an act of pleasure, which albeit it be lawfull for *Adam*, a repentant sinner, yet not for *Cain*, being in that state that he was ; for in the time of repentance the Bridegroom must come forth of his Chamber, and the Bride out of her Bedchamber, *Joel* the second chapter and the sixteenth verse, and they that are married may not so give themselves over to the flesh, but that upon speciall cause sometime they give themselves to prayer and fasting, in the first to the *Corinthians*, the seventh chapter and the fifth verse ; but *Cain* standing as he did at this time, transgresseth the Command of God.

And yet touching the third point, Gods goodness appeareth herein, that for all that he so blesteth their copulation which was unlawfull, that she conceiveth. It was in Gods hand, and his sinne deserved it, that she should have been barren, for *Jeremiah* the twenty second chapter, in the second of *Samuel* the sixteenth chapter, the sinne of *Jechoniah* and *Michal* is the cause of their barrenness : Therefore in Gods justice it is a due punishment to all sorts not to have Children, but yet as he brings light out of darkness, so to shew he can of evill Parents bring forth good Children, he gives *Cain* issue, as he brought good *Ezekiah* out of *Achan*, and *Josiah* out of *Amnon*. For this cause he gives the wicked Children, as also in this regard, to shew that he is able to break the Serpents head, not one way only, by killing sinne in men, but by making them examples of his justice, as in *Pharaoh* : *Romans* the ninth chapter, *For this cause have I stirred them up*, even as we see the bodies of Malefactors are given to Chyrurgeons for Anatomies, that in them men may see the state of our bodies : and so it may be for the good of others. For as it were inconvenient that evill Parents should only have evill Children, because by this means evill would be infinite ; so it is as inconvenient that good Parents should have none but good Children, for so that which is of grace would be ascribed to nature : And so we see, that albeit the act be unlawfull, and the seed stolne, yet being cast into the ground, we see God so blesteth it that it is fruitfull.

The fourth point is, that *Cain* called his Sons name *Enoch* ; the meaning, whereof is a dedication or consecration ; and this gives hope, as if there were some goodness remaining in *Cain*, for those things that are built to be dedicated, are Altars and Churches, things for Gods use, as *Noah* built an Altar, and offered burnt offerings, *Genesis* the eighth chapter, but that which *Cain* built is no Altar, but a City ; and we know Cities and Towns are dedicated

to the world, and the consecration that he makes is to no God, except he make the world his God *Philippians* the third chapter; his position is *that gain is godliness*; in the first to *Timothy* the fourth chapter, and therein he bestowes his service. But after we have another *Enoch*, so truly called, *Genesis* the fifth chapter, the Son of *Seth*, who did not depart from Gods presence as this *Enoch* did, but consecrated himself to God, and became a Preacher of righteousness; who as well by his preaching, as by uttering the censure of excommunication, (*behold the Lord commeth with a thousand of Angels*) as *Jude* speaks, dedicated himself to the Church; but the first work that *Cains Enoch* sets himself about, is the world. This is the difference between *Cains Enoch* and *Seths Enoch*: the one builds a City on earth, the other seeks for a City from above whose builder is God. So that there is no hope of *Cains* return, he consecrates his Sonne and City, but it is to the wrong God, if to any.

Secondly, Touching the building of the City, which is a matter respecting the world; before wee come to that, we must know there was now a great distance of yeeres betweene the time that *Cain* knew his wife, and the time that hee built the City; for hee built not the City only for himselfe, his wife and childe, but was now grown to bee so great a number that hee must have a City to place his posterity in; for God, respecting mankinde rather then the sinne of man, made the seede sowne, plentifull; They that came of *Abraham*, *Isaac* and *Jacob*, came but to twelve, and in few yeeres, of those twelve, came seventy five, and for the increase of mankinde, *Hee makes the barren families like a flock of sheepe*, as it is in the hundred and seventh *Psalme*. Therefore when *Cain* was grown to so great a multitude, he built him a City. It is true of *Cain*, which the Apostle affirmeth, *Hebrews* the third chapter, *No man departs from God, but by an evil heart of unbelief*: So *Cain* thinks, that albeit God hath curled that part of the earth where *Adam* was, yet it may be the Land toward the Sun rising may be better; and therefore he makes triall; like the *Isrealites*, which being forbidden to keep any of the Manna till morning, for all that would tie whether it would be full of worms; and being forbidden to goe forth on the Sabbath, notwithstanding they went forth to make triall, though they found none, *Exodus* the sixteenth chapter the twentieth and the twenty seventh verses; so *Cain* would trie whether there were not a plot of ground free from the curse; but not finding any such piece of ground, he turned himself to handycrafts, when husbandry failed: He and his Children fall to occupations, some work in brasse, some to make Tents; and others to make Organs. That is the civill reason of the building of the City.

The spirituall reason is, that fear is the first beginner of *Cains* City; for this place though it were a place of pleasure, yet it gives him no rest, or security: therefore he deviseeth to himself a new means to safeguard him from fear, that is, by building a City and walling it; that if the Sonnes of *Seth*, or any that were privie to his

fast, came against him, he might be safe from them. As *Adam* hid himself from Gods presence in his bushes, so doth *Cain* goe about to defend himself with walls: Howbeit so it is that a guilty conscience cannot finde any rest or security by any such means, but it findes the truth of that which the Apostle saith, in the second to the *Corinthians*, the seventh chapter and the fifth verse, *pugna foris, intus terrores*. And yet by the taking order for the continuance of his name, it appears he had not only fear, but a secular desire of fame in the world: he contenteth not himself with *Adams* dwelling, but builds a City. *Adam* and his Children dwelt under Trees, or some Tents; but the Posterity of *Cain* builds themselves Cities to dwell in.

For the generall, as the beginning of good Lawes is the evill fashions and naughty manners of men, so the remedy against fear is Cities, that by them people may be safe from wilde beasts, and wicked and cruel men more wilde than beasts. But as first necessity invented Garments, & since pride; so it is of Cities: A City was founded first in regard of fear, but since they are become the only places of pride; for in the Country where men are imployed in husbandry we see no such pride, they content themselves with plain dwelling; but in the City all things are for pride. That is for the building of the City.

Touching the Builder, we see the beginning of buildings is *hominum occidere, & urbem condere*: Therefore the Prophets crie out, that the faces of the poor are ground for the maintenance of Cities, *Jeremiah* the twenty second chapter and the thirteenth verse, *Habakkuk* the second chapter and the thirteenth verse, *Michea* the third chapter: Even as we see *Cain* that killed his brother is the Builder of this City; so there are many like *Cain*, that kill and undoe a great company of young Occupiers, to build themselves a City: For they content not themselves with their Fathers Houses, but build themselves Houses of Cedar, *Jeremiah* the thirty second chapter.

Secondly, Out of the Builder *Augustine* hath this note; that as the building of this City of *Enoch* by the blood of *Abel*, was a foretelling what kinde of City this should be, namely full of cruelty; so in as much as *Rome* was founded by *Romulus* in the blood of *Remus*, that was a signe that it would be a cruel and bloody City, as we see it came to pass, that it hath been the chief persecuting City, and shed most blood.

Thirdly, We are to speak of the name; wherein the itch of *Cains* vanity breaks forth; for in giving this name he saith as much as they doe, *Genesis* the eleventh chapter, *parvus nobis nomen*, he seeks to make his posterity famous, for it is the course of the world, And men think their houses shall continue for ever, and therefore call their lands by their names, *Psalme* the fourty ninth and the eleventh verse: when they cannot be written in the book of life, they seek to be in remembrance of men. We see it is in *Saul* when God took his honor from him, he would be honoured of the people, in the first of

*Samuel*

*Samuel* the fifteenth chapter; so that upon these three things in satisfying the flesh, in building Cities for the glory of this world, and in leaving a name behinde, stands all *Cains* desire. But the giving of this name is in one of these two respects.

First, If a man will see what is true dedication, let him look upon the worldly minded man, for none doe so truly dedicate themselves to the true God, as they doe consecrate themselves to the World: It is indeed *sacra famas*; for as *Christ* saith, *The Children of this world are wiser in their generation, than the Children of light*, *Luke* the sixteenth chapter. Therefore in them we may see the lively example of true dedication.

Secondly, If not that, yet for as much as every dedication is the first act; for the first thing to be done when a new House is to be built, is to dedicate it by great feasting. This sheweth that as all the things of this life are but beginnings; for as *Christ* kept the best wine last, *John* the second chapter, so the consummation of all things is in *Salem*, which is Gods City: But *Cains Enoch* is nothing but fair shewes of joy and feasting, which shall end in mournings. Where it is said *Cain* was building a City, and not that he built it, it is to teach us that he did but begin it: we see the like in the worlds course, men are ever building and pulling down, they are never at rest, but continually in the Land of *Nod*: *Nunquam adificati erunt*, as the Preacher saith, *The soul still desireth, but is never satisfied*, *Ecclesiastes* the fifth chapter; even so *Cain* is alwayes occupied in building the City, but never makes an end; but even before he hath done he drops into the grave; like the rich man, *Luke* the twelfth chapter, that suddenly while he was consulting he was taken away. These are *Cains* three waies; *truxio Urbis, & propagatio Nominis*; the one is the other the lust of the eyes, the third the pride of life, chapter: And these are the waies of the world.

worldly men stand in these three; to have many Children, to build fair houses, and to get an honorable name among men. Thus far goeth worldly men, and no farther, as we see not only in *Cain*, but in *Nimrod*, and *Pharaoh*, all whose study was in getting Children, in building Cities, and seeking to make their name famous. These are the men of this world, from whom the Prophet prayeth to be delivered, *That have their portion in this life, their bellies are filled with old treasure, their Children have enough, and leave the rest to their Children*, and this is all they seek for; but the Godly say with the Prophet, *Psalme* the seventeenth and the fourteenth verse; *But I will seek for thy presence in righteousness*, that is *Seths Enoch*, and not *Cains*. *We live not here* (saith the Apostle) *any abiding City*, *Hebrews* the thirteenth chapter and the fourteenth verse; that is true, for albeit we have Cities, yet they continue not, *therefore we seek for a City of Gods building*, *Hebrews* the eleventh chapter and the ninth verse, and not a City built by *Cain*. This is a point of examination, for it is to be considered, whether a man in the course of his life reach any further

than these three. If he goe no farther in the practise of his life, but to get Children, to build Cities and fair Houses, and to get a name, he is in the way of *Cain*: But if with the other *Enoch* we continue still in Gods presence, then we doe well: *Cain* having life granted for repentance, mispends it in building of a City, and such like vanities; And as there is a woe to him, so woe to them that like him mispend their time which God giveth them for repentance, *Jude* the eleventh verse. *Cain* is in a place of torment, where he cryeth; woe that he mispent his time so vainly, and therefore we must beware by his example; for this is the use we are to make of *Cain* and the Reprobate, that when we see what is their end, we beware that we walk not in their waies, that we mispend not our time in fulfilling the lusts of the flesh, and vanity of buildings, and seeking the glory and honor of this world, because to all such there belongs a woe no lessthan to *Cain*, as it is in the epistle of *Jude*.

Gen. 4. 18. 19. Deinde Chanacho natus est Hirad, & Hirad genuit Mechujaël-lem: Machujaël vero genuit Methuschaëlem, & Methuschaël genuit Lemecum. Assumpsit autem sibi Lemec uxores duas:

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IN these two verses we have two points to consider, the one is a journey which the Holy Ghost undertaketh, the other is the end of that journey. In the journey *Moses* begins to set down the Pedigrees of *Cain*; and the end of that journey is the story of *Lamech*, wherein it may justly be inquired, First, why any mention is made in Scripture of the Reprobate? Secondly, why it makes mention of the generation of *Cain* before the generation of *Seth*?

For the first; It is a matter of absolute necessity, that the Scripture should make mention of the ungodly and reprobate; for whereas God proclaimed enmitie between the Serpents seed and the seed of the Woman, *Genesis* the third chapter and the eleventh verse, it was his will that it should appear in the world, how the one was an enemy to the other; therefore it is called *liber bellarum domini*, *Joshua* the tenth chapter: The life of man is called *militia super terram*, *Job* the seventh chapter, and the Church is called the Church militant, or *haec est patientia Sanctorum*, *Revelations* the fourteenth chapter and the twelfth verse, to shew that the godly have enemies in this world, whereby their patience is tried.

Secondly, why mention is made first of the pedigree of *Cain*, there is sufficient reason to be given; that is, In as much as the wicked are called *the men of this world*, *Psalms* the seventeenth, and



the Children of this generation, Luke the sixteenth chapter and the eighteenth verse, it is reason they should be first remembered in this world, for that they shall not be mentioned any where else, they only have their interest in this life; but in the morning the righteous have the dominion, Psalm the fouthy ninth and the fourteenth verse, that is, in the life to come mention shall be first made of the godly; and therefore Christ, before he speaks of condemning the wicked, saith first, *Matthew* the twenty fifth chapter, *Venite benedicti patris mei*; that is in regard of the persons, and for sinne it self, as the Philosopher saith, *ad neminem ante venit mens bona quam animus malus*, every man is first possessed with an evill minde before he can have a good minde: as the Apostle saith, in the first to the *Corinthians*, the the fifteenth chapter and the fouthy fift verse, *That is not first which is spirituall, but that which is naturall: We are all by nature first the Children of wrath*, *Ephesians* the second chapter, and belong to the posterity of *Cain*, before we can be partakers of grace; and therefore it is good reason that in Scripture our state by nature be first spoken of, before our state by grace; that the Law should goe before the Gospel; the seed of the Serpent before the blessed seed of the Woman.

Thirdly, It may be demanded why this passage is made to the story of *Lamech*, next after the story of *Cain*? the reason is, for that it is Gods will to bring sinne to a heerd: For as in *Adam* we saw the poyson of the Serpent, and the infection of it in *Cain*, so here is a new infection: For as there is a spirit that lusteth after enuy, *James* the fourth chapter, which made *Cain* kill his brother; so in *Lamech* we see that spirit which *Judas* speaks of, verse the seventh, *that is a spirit that longeth after strange flesh*, which he shewed in taking two Wives: That is, there is an unclean spirit as well as an envious spirit; whereas there are two parts of the will *ad bonum* and *ad malum* in *Cain*; the angry part was infected with the Serpents poyson, his heart was inflamed with a desire of revenge. Now in *Lamech* we see this infection goeth lower, even to his reins, and stirr him up to lust. There are but two temptations, *Deuteronomie* the thirty third chapter and the eighth verse, which the Hebrews call *meribah* and *Massah*, which the Apostle termeth *invidia* and *concupiscentia*, Hebrews the third chapter; the one is the temptation unto contention and revenge, wherewith *Cain* was infected; of which the Apostle saith, *James* the fourth chapter and the first verse, *From whence are warres and contentions among you; are they not from your lusts*: The other is the temptation of concupiscence, which poisoned *Lamech*: In the Gospel we have them both, that is *spiritus malignus & immundus*, *Luke* the eighth chapter and the second verse; Christ healeth certain women possessed with malignant and envious spirits; and *Luke* the eleventh chapter, *The unclean spirit departing out of a man, walketh in dry places*. The malicious spirit shewed his poyson in *Cain* by the temptation of *meribah*; and now *Lamech* is infected with the unclean spirit, and yeelding to the temptation of *massah*.

And in these two Reprobates, infected with these two kinds of temptations, the Holy Ghost sheweth the perfection of sinne : For sanctification hath two parts : First, That we possesse our vessels in holiness, which is an exposition to the uncleanness of *Lamech*, and in the first to the *Thessalonians*, the fourth chapter and the sixt verse, *that no man oppresse or tread down his brother*, which opposeth it self against the spirit of *Cain*, who trod down his brother and violently slew him. Charity and chastity are a full comprehension of the duty of sanctification, which God willeth us to perform : And as *Cain*'s sinne stands first in the story, so it is first in nature ; for a Child before he be able to speak one word, will by his lower face shew that he hath a revenging spirit. But in this story of *Lamech* we must observe a farther thing, for it standeth upon two parts : First in the nineteenth verse is shewed not only that he was infected with a spirit of uncleanness, but also verse the twenty third, a contemptuous and insolent spirit, which is a degree beyond *Cain* ; for there he braggeth of his sinne, and contemneth God and his Judgments, as if he should not be revenged of him for it. For when a sinner is not only possessed and infected with malice and envy in his heart, and with lust in his reins, but brags of his sin in contempt of God and his Judgments, then he is at the height of sinne : *Peccator cum in profundum venerit contemnit*. Thus where there are but three faculties of the soul, all are corrupted by the infection of the Serpent : as for reason it was corrupted in *Adam*, when the Serpent perswaded him that he should be like God : and the angry part was corrupted in *Cain*, when he was stirred up to kill his Brother without all cause. Thirdly, the will and the coveting part was corrupted in *Lamech*, so as neither the bond of nature, nor the will of God, which is a spirituall bond, could keep in order ; but he will shew his uncleanness. When not only *Adam* looseth faith, and *Cain* charity, but *Lamech* chastity, then is sinne at the height. In the first verse there is a genealogie of four discents, wherein there is no matter of great edification : Howbeit as when mens Fields and Closes are laid out, all must not be taken up for pasture, but a little way must be left, whereby every man may pass to his own ground ; so in the Scripture there must be a passage from one storie to another : And as in the body, for that there are a great many lymbs and parts, they must of necessity be compacted one with another by the help of the sinews ; so both in prophane Writers and in the Scripture, many things are set down to shew the dependance that one story hath with another, which otherwise would not seem so necessary. Even so the shewing how *Cain* is joyned with *Lamech*, which is done in this verse, is very necessary. Secondly, There is a farther matter in this heaping of names, besides the continuance of the story, for it would have seemed strange that the Scripture doth make mention of *Lamech* and his wicked course, unless it were withall shewed from whence he came : But in setting down, that *Lamech* is of the posterity of wicked *Cain*, no man will marvell that he

he doe expresse the manners of *Cain*. Besides that, we may not think that this heaping of words is vain; for as the Fathers note, there is no game in Scripture without profitable consideration; for howsoever men that deal in woods and base metals, take not to let chips and parings fall from them, yet as they that work in gold and Silver, will not lose the least parings: The life is to be done in reading the word, For it is pure as silver that hath been purified seven times, Psalm the twelfth, more to be desired than gold, Psalm the nineteenth; therefore we must have this conceit of it, that whatsoever seemeth to be superfluous in the word of God, hath great value both for faith and life: For *Isidor* saith, *est in nominibus sacra sua theologia*, and as *Jerome* saith, *in nominibus sacra Scriptura insculptur mysteria*: Therefore the Apostle saith, *Thou the Sonne of God is more excellent than the Angels, in as much as he hath a more excellent name than they*, Hebrews the first chapter and the fourth verse; so when the blinde man is sent to wash himself in *Silo*, John the ninth chapter and the seventh verse: The word signifying sent, importeth that he could not be purified by that water, unless he was sent; so in the names of holy Scripture, we see as *Jerome* saith, there are ingraven mysteries. Now we give names to our Children at baptism, but in the old Testament the Fathers gave names of set purpose, with great advise; so we see *Eve* giveth a reason why she called her Sonne *Cain*, Genesis the fourth chapter and the first verse, so is there a reason of *Seth's* name, Genesis the fourth chapter and the twenty fifth verse, of *Noah* the Sonne of *Lamech*, Genesis the fifth chapter and the twenty ninth verse, of *Isaac* and *Jacob* and all the Patriarches.

The reason why they had this regard in giving of names, are reduced to two. First, in those that are the Children of the godly, their names are a kinde of Prophecie, concerning the disposition of the Childe: which choice of names their Fathers made; for that being endued with the spirit of God, they foresaw the disposition of their Children. On the other side, the wicked and the reprobate cannot prophesie, yet their names are *secula patrum afflictionis*; as the names of godly Children are prophetical *puerile indolis*. That it is thus in these names, we shall observe an encounter made between the seed of *Cain* and the seed of *Seth*, which as they were of a contrary disposition, so gave their Children contrary names? *Cain* called his Sonne *Enosh*, that is, dedicated to the pleasure of the world; but *Seth's* Sonne is called *Enosh*, that is, sorrowfull, Genesis the fifth chapter: On the one side there was *Cain*, on the other *Rimmon*: *Irad* on the one side, *Jered* on the other: *Methuselah* and *Methuselah*, by which names the seed and posterity of godly *Seth* shew a contrary affection, and such as differeth from the wicked and the seed of *Cain*, as appeareth by the signification of their names.

Touching the opposition that appears to be between the generation of *Seth*, and the posterity of *Cain*: *Enosh's* name who was  
Cain

*Cains* Sonne signifieth dedication, and there is one of the Children of God called by the same name, *Genesis* the fifth chapter and the nineteenth verse; but *Seths Enoch*, as *Jude* saith, was the seventh from *Adam*, verse the fourteenth, that is, one dedicated to the seventh or Sabbath day, one that gave himself wholly to the service and worship of God; but *Cains Enoch* was the first, and next to *Cain*, that is, one dedicated to the first day, which is a working day, to shew that he was one that gave himself to the affaires of this life, that sought to be mighty on earth: And this difference of affection holds to this day, for all men are followers either of the first or second *Enoch*.

The next of *Cain* is called *Irak*, that is, Lord of a City, the same that *Herod* signifieth, wherein we see his ambitious spirit, that he was such a one as sought to be great in the world. And as *Ferobeam* when he was not able to maintain the Kingdome which he had usurped, began to meddle in Religion, and to set up two Calves, saying, *Behold your Gods*, in the first of *Kings* the twelfth chapter; so *Irak* calls his Sonne *Mehujael*, First what thing is God, such a one as saith with *Pharaoh*, *Who is the Lord?* *Exodus* the fifth chapter, that is, that cared not for God: And as *Abraham* when he came to *Gerar*, said, *Surely forasmuch as the feare of God is not in this place, they will kill me*, *Genesis* the twentieth chapter; so *Mehujael* that cared not for God begets *Methushael*, that is, a desperate fellow, that cares not for death; and his Sonne is *Lamech*, that is, a violent fellow, a persecutor and an oppressor, one that spoileth and treadeth down every man. On the other side, as *Cain* hath *Irak*, one that would exalt himself to be Lord; so *Seth* hath *Ferad*, one that is content to goe down; for *Mehujael* a contemner of God, among the Children of God there was *Methuzaleel*, id est, *annuncians*, or *laudans deum*, a religious person that would praise God: For *Methushael*, among the godly there was *Methushelah*, whose name tells us death is triumphing, because it is the reward of sinne, and hath a worm that dieth not, and a fire that is never quenched: For *Lamech* the wicked, he is the seventh from *Adam*, as *Enoch* the Sonne of *Seth*; but this *Enoch* being the seventh, respects things that pertain to the seventh day, wherein *Lamech* is given to oppression. This *Enoch* prophesied an excommunication against sinners that did wickedly & spake proudly; saying, *The Lord commeth with thousands of his Saints to give judgement against them*, as it is in the fourteenth verse of the epistle of *Jude*, and we shall not see any in the Scripture that spake so proudly as this *Lamech*, for he not only brags of his sinne, but contemns Gods threatnings, and saith he will kill any that come to him; therefore this excommunication concerns him; for as *Seths Enoch* walked with God, so *Lamech* that comes of *Cain* walked after the spirit of the world.

In the story of *Lamech* there are two things to be observed, First, his overflowing lust: Secondly, his contempt of God, and the punishment which God threatened. The excessse of his lust stands in this,

this, that he took two Wives. Where we are to note that he is the first that durst vaunt of polygamie, he is *primus sacrilegus nuptiarum*, for in so doing, first he did violate the institution of God, which is, *A man shall forsake Father and Mother and cleave to his Wife*, Genesis the second chapter and the twenty fourth verse, not to his Wives, and they two shall be one flesh, not three in one flesh. Secondly, His taking of two Wives is a violating of humane custome, for he is in the seventh generation from Adam; Adam had but one Wife, no more had Cain, nor the rest; but Lamech treading all custome under foot, takes two, wherein it is plain that a breach is made of the primitive custome; for as Christ saith, Matthew the nineteenth chapter, *non sic fuit ab initio*. Thirdly, Marriage is a *mysterie*, Ephesians the first chapter and the thirty second verse, for God commends unto us a sacred thing in *os* of marriage, that is the spirituall and holy conjunction of Christ with the Church. In which regard persons in that state should not exceed in lust, but *possesse their Vessels in holiness*, in the first to the Thessalonians the fourth chapter, and the fourth and fifth verses, and not in the lust of concupiscence. As Lamech sinneth against the institution of marriage in these three respects; so in regard of the ends of the same, which are three, First, To be a remedy against fornication, in the first to the Corinthians, the seventh chapter and the second verse, but Lamechs two Wives were an allurement to it rather, and no remedy against it, for every man must have *unius uxorem*, in the first to the Corinthians, the seventh chapter and the third verse; therefore if he have Wives, it is an allurement to lust. Secondly, The end of marriage is propagation of Children, that there may be not only a seed, but *semen sanctum*, Malachie the second chapter: For that cause he made Adam but one Wife, whereas he had spirit enough, and might have made him more, but he sought a holy seed, therefore if any seek seed by more Wives, it is not a holy seed, but *semen nequam*, & *semen corruptum*, Isaiah the first chapter. Thirdly, The end is for mutuall help, but to have more Wives at once, the one is a hindrance and no help; so were Rachel and Leah to Jacob, Genesis the twenty ninth, so were Annah and Peninah to Elkanah, in the first of Samuel the first chapter.

Gen. 4. 19, 20.  
21. 22.

*Assumpsit autem sibi Lamech uxores duas : prioris nomen fuit Elada, & nomen secunda Tzilla. Peperitque Elada Fabalum : hic fuit autor habitantium in tentoriis, & pecuariae: Nomenque fratris ejus fuit Fubal : hic fuit autor omnium tractantium citharam & organon. Tzilla verò ipsa quoque peperit Thubal-Kajinum, qui erudit omni fabrum ararium & ferrarium : sororemque Thubal-Kajini, Nabamam.*

Decemb. 16.  
1599.

**I**N which verses is set down, first the Marriage, and after the Race & the spring of *Lamech* : The former point ~~is set down~~ to nineteenth, the latter in the three verses following.

Concerning the Marriage of *Lamech*, we have already made an entrance into it, besides that which hath been already said. If we will know what to reckon of this second Wife which *Lamech* took, the Holy Ghost doth set it out unto us in her name : For even in the names of holy Scripture, as we have heard, is engraven most excellent divinitie. His second Wifes name was *Zillah*, which hath relation to his first, for it signifies her shadow, but truth and shadowes are opposite ; and therefore the Holy Ghost by this name tells us a second Wife is no true Wife, but a false, and that in such a marriage there is not the body and substance of Gods Ordinance, but only a shadow of it, as our Saviour Christ said to the Woman that had five Husbands, *John* the fourth chapter and the eighteenth verse, *He whom thou now hast is not thy Husband*. And the sentence and judgment of the Hebrew Writers is, that where *Lamech's* former Wifes name is *Adah*, taken from a word that signifies an open assembly ; and the second *Zillah*, that is, a shadow or secret place ; it is to teach us that *Lamech* had his former Wife only for a shew, but he kept *Zillah* in secret places, to satisfy his unclean lust privily.

Now because we see this evill act of *Lamech* hath not so much as a good pretence, it is so much the worse ; and that he wanted a good pretence, we shall finde if we inquire what moved him to break out so farre contrary to the Ordinance of God, in the Creation, who therefore created *Adam* but one Wife, to teach him he might not have more at once. The only pretence for taking a second Wife is the example of *Abraham*, *Genesis* the sixteenth chapter, who for that he was without offspring, was permitted by *Sarah* his Wife to goe in to *Agar*, that of her he might raise up Children : but the case stood not so with *Lamech*, for he had by his first Wife two Sonnes, *Fabal* and *Fubal*, and therefore it was not for the raising up of seed that he took *Zillah*.

Secondly,

Secondly, But if he say there were not enough, we shall see that the seed which he had by his false Wife, did not tend to the increase of mankind, but to the destroying of it. For if we consider the seed that God gave him by *Zillah*, the shadow of a true Wife, it was *Tubal-Cain*, who was the first that gave an edge to iron and brass, that is, the first Warrior, and he that brought war into the world : So we see *Lamech's* purpose in taking a second Wife, howsoever he desired to increase the world, yet by Gods just judgment turned to the destroying of mankind, for he brought forth *Tubal-Cain*, one that was a destroyer.

To this we add his Daughter whom he had by *Zillah* his unlawfull Wife, whose name was *Naamah*, that is, fair, which being compared with the sixth chapter, we shall see that she was the overthrow of the world ; For the sons of *Seth* saw the daughters of men that they were fair and beautiful, and that kindled in them a lust after them, so as it confounded that distinction of the holy Familie of the godly, which caused the Lord to drown the world with a flood ; so that as well the Daughters as the Sons that *Lamech* had by his unlawfull Wife, proved the overthrow of mankind ; and therefore it was no good pretence to marry a Second Wife to increase it.

Thirdly, To proceed one step further in the choice of a second Wife, the example of *David* may be a good pretence, who seeing a virtuous woman *Abigail*, thought good to his first Wife to add a second, in the first of *Samuel* the twenty ninth chapter ; so that the good quality of the second Wife may somewhat abate the sinne. But *Lamech* took not *Zillah* for any such respect of virtue : *Zillah* which is a shadow, betokens lightness and wantonness ; *Adah* is an open place, and withall signifieth a tiring and decking of her self, and *Naamah* signifieth made beautiful : So these three things were the cause that made *Lamech* take his second Wife : And as in these we see a plain description of the woman of the old world, so we see also what manner of women they were that brought destruction upon the whole world. *Naamah*, that is, beauty made, is the mark of *Jezebel*, in the second of *Kings*, the ninth chapter and the third verse, *Who for that she was not beautiful of her self naturally, painted her face.* *Adah*, that is tiring and gorgeous apparell, is a mark of the Daughters of *Canaan*, when *Deborah* describes by their apparell of divers colours, *Judges* the fifth chapter and the thirtieth verse. *Zillah*, that is, lightness and wantonness, sets out unto us the strange woman, that is, an Harlots behaviour, *Proverbs* the seventh chapter and the tenth verse, and of a wanton pace, such as the Prophet describes, *Isaiah* the third chapter. On the other side *Ester*, when sweet odours were offered her to purifie her self, she refused, and desired nothing but that which was naturall ; she did not make her self beautiful to delight the Kings eyes, *Ester* the second chapter and the fifteenth verse : As for *Adah* that is glorious apparrell : The holy women of old, as *Sarah* that trusted in God, did not deck themselves outwardly with broidered haire, and putting on of gold or apparrell, but with modesty,

in the first epistle of *Peter*, the third chapter and the fifth verse, contrary to the wicked generation of *Cain*. As for *Zillah* the wanton and light woman; *Rebecca* covered her self with a Vail, *Genesis* the twenty fourth chapter and the fifty fifth verse.

These examples of good and evil women are set down, first to correct and reprove such as tyre themselves like the women of the wicked generation, and to exhort and instruct others to follow the modesty of godly and holy women; for that is the use of the holy Scripture, in the second of *Timothy* the third chapter, that no man should take two Wives at once, but as the Apostle tells us, *That every man have his proper wife, and every woman her proper husband*, in the first to the *Corinthians*, the seventh chapter and the second verse, that we should not ensue the steps of the cursed generation of *Lamech*, or follow *Cains* seed, in making choice of Wives, for glorious apparrell, for beauty and wantonness; but to choose such as are virtuous, as *Boaz* chose *Ruth*. All this is testified of *Lamech* by way of reproof and correction to himself, and those that follow his example: And as there is woe threatened to them that walk in *Cains* wayes, so *Balaam* hath a way that brought woe to him: and his way was, that he taught the Daughters of *Moab* to intice the Children of *Israel*, by painting their faces, and so made them commit whoredome with them, *Numbers* the 25. chapter and the 1. verse: therefore whosoever shall cause his Daughters by their wanton attire to allure the minde of the Sonnes of men, they walk in *Balaams* way, and shall be partakers of his woe. Thus much for *Lamechs* marriage: That which is set down touching his Children followeth in the next verses.

In which part we are to observe Gods power; First in blessing him with Children; Secondly Gods providence in directing the matter.

First, There is set down three of *Lamechs* children; First *Jabal* that signifieth *apportantem*; Secondly *Jabal oblectantem*; Thirdly *Tubal-Cain*, that is one that terrifieth & maketh afraid: Of which the bringing in is referred to store of wealth, delight is referred to pleasure, & terrifying, or making afraid, hath his end in revenge. In those things stands the facility of the first *Enoch*, and of all those that dedicate themselves to this world. For as we heard *Cains* *Enoch* sets his minde on things present, *nihil sperans quod sequitur*; but *Seths* *Enoch* which came on the seventh day hath a course by himself, that is, looked to things to come. Thus by their names we see their affections; and the same we shall see by their actions and professions. *Jabal* is said to be a Grafter, and not only so, but the first that hack'd horses, and made other beasts fit for their uses, for which they were appointed by God; that is the first bringer in of all riches and wealth. Secondly, to *Jabal* belongs the invention of Instruments, whether they be such as are to be played on with fingers or with the wind. Thirdly, *Tubal-Cain* was the first of those that gave an edge and point to brasse and iron, and applied it to warlike use, to the



the end he might have weapons to fight with, and to make all the world subject to him, and his Fathers Familie. Add to this his fair Daughter *Naamah*, and we shall see that no man which dedicates himself to this present World, can have more delight than *Lamech*.

Secondly, For Gods hand and providence in disposing thus of *Lamechs* Children, this ground is to be laid, that these inventions are from God; for *Tubals* invention it comes from God, who gives butter of Kine and milk of Sheep, with fat of Lambs and Rams fed in *Bashan*; He gives the grain of wheat, and the red liquor of grapes, *Deuteronomie* the thirty second chapter and the fourteenth verse; and for making of Instruments of musick, *It is God that giveth songs in the night*, *Job* the thirty fift chapter and the eleventh verse. For *Tubal-Cains* invention of Instruments of warr, *It is the Lord that teaches bow hands to warr and our fingers to battail*, *Psalms* the fourteenth and the fourth verse. These inventions are all from God, whereby we see it is not with God, as *Esau* said to *Isaac* his Father, *Genesis* the twenty seventh chapter, *Hast thou but one blessing?* God hath for the Sonnes of men not only heavenly blessings that concern the life to come, but even such as pertain to the life present: *In his left hand he hath riches and worldly honour, but in his right hand immortality and eternall life*, *Proverbs* the third chapter and the sixteenth verse; he hath not only *donum perfectum*, but *datum bonum*, *James* the first chapter and the seventeenth verse, that is temporall things as well as spirituall, to bestow upon men: Therefore we see God saith, *Exodus* the thirty first chapter, *He had put his spirit into Bezaleel and Aholiab, so as they were able to work in the Tabernacle*; so all mechanicall arts are to be ascribed to God, as that was for the Tabernacle; *So Hiram was endued with the spirit to work in timber for the Temple*, in the second book of *Chronicles*, the second chapter and the fourteenth verse. These arts came from the spirit of counsell and understanding.

The second thing to be observed is Gods mercie shewed herein, that he vouchsafed to the wicked good things pertaining to this life, as Christ saith, *He suffers the sun to shine upon the godly and ungodly*, *Matthew* the fift chapter; so he bestowes temporall blessings upon the posterity of *Cain*, as well as upon the Children of *Adam*, and this they obtain of God, *gratia gratis data*, but not *gratia qua gratias facit*. Secondly, His mercy appeares therein, that he still gives them a supply of those blessings which their sinnes deprive them of. Thirdly, His wisdom in saking order, that the world should be furnished with things necessary for this present life, *By men of this world*, *Psalms* the seventeenth: And that they which have dedicated themselves to the things of this world, should have an excellency in things pertaining to the same, above the Godly; as the *consuetum est* of worldly men in this world; so their excellencie stands in earthly things, and the godly are most childish in respect of them; *For the Children of this world are wiser in their generation than*

*the Children of light*, Luke the tenth chapter : but come to things that pertain to the other life, there they that seem to be most childish in things of this life, goe far beyond the Philosophers of whom the Apostle saith, in the first to the *Corinthians* the second chapter, *The naturall man perceiveth not the things of the spirit of God ; But he hath hid them from the wise and prudent of this world, and revealed them to babes*, Matthew the eleventh chapter and the twenty fifth verse. Fourthly, We are to consider the equity of Gods dealing, in recording these things in his own book, which is the Library of the Holy Ghost. These things are enrolled by an honourable name, that is, the name of a Father, shewing plainly that they which bring forth actions that are profitable no less are to be counted Fathers, than they that bring forth Children, and that they ought accordingly to be honoured and revered as Fathers.

The ancient Fathers make a question, Whether these men were the inventors of these things first ? It is certain that *Cain* being an husbandman, had use of iron workes, as the Coulter and Share ; and albeit he did invent iron tools fit for his purpose, yet that which is ascribed to *Tubal-Cain*, was *excultio & expositio*, that is, the perfecting of that work which *Cain* had begun. *Abel* was a shepheard, and could not but have use of tents, but yet the perfecting of that cunning in that kinde, is attributed to *Fubal*. *Mahalael* was one that used to praise God, as his name signifieth, which he could not doe without some kinde of musick ; and therefore, in as much as he was farre ancienter than *Lamech*, it follows there was musick before *Fubal* invented Instruments and Organs. This distinction therefore must be held in this point, which the School-men make, that the one is *quoad modum simplicis*, the other *quoad modum singularis*. And therefore, in as much as *Fubal-Fubal*, and *Tubal-Cain* are called Fathers of these arts, which were in use long before them, it is plaine, that not only the first inventors of any art are to be honoured, but even they also, that add any excellencie or perfection to any thing which they professe.

To draw to an end : *Lamech* being thus blessed of God, in things naturall and pertaining to this life, ought to be thankfull to God. *Jacob* when God gave him a sonne, called his name *Judah*, saying, *I will praise the Lord*, Genesis the twenty ninth chapter ; but he is so farre from praising God, that he speakes hard things against God ; (*If Cain be avenged seven times, then Lamech seventy times seven fold.*) And for men, he was so cruel against them, that he said no man should stirre against him, (*He would kill a man in his rage.*) Therefore he called his third sonne *Tubal-Cain*, that is, another *Cain* ; as if he would have the name of *Cain* remembred, which God would have buried. All these mercies moved not *Lamech* to any amendment, but as it is in the twenty sixth chapter of *Isaiah*, *Let mercy be shewed to the wicked, yet will he doe wickedly* ; so did *Lamech*. And albeit these things which they invented, tended to the benefit of men, yet they were to their own destruction. *Hypocrites can discern the face of the sky,*  
but

but cannot discern the signe or the times, *Matthew* the sixteenth chapter. The Heathen, by the works of God, attained to a knowledge of God, but were not the better for it, *because they did not worship him as God, Romans* the first chapter; so in as much as they imploy not that excellencie of wit which God gave them, to his glory, it will be to their destruction. As we are to have a right estimation of those things, wherewith God blessed them outwardly; so we must beware, that having the like blessings, we be not as they: *They desired to be mighty men on earth, and men of renoune, Genesis* the sixth chapter: that was the end of their desire, and they were so, but as *Christ* saith, *acceptemus mercedem suam. Lamech*, as he desired, proved a mighty man, and so did his posterity; but when all is done, when the men of this world, as *Lamech*, have Children at their desire, *Psalms* the seventeenth, yet they lye in hell like sheep, *Psalms* the fourty ninth; so we see their earthly felicity turne to extreme miserie: Therefore we must not dedicate our selves wholly to the world as *Lamech*; we may not desire to be of that absolute power and force that no man shall be able to resist; *We may not only seek to delight our selves with musick, to drink wine in bells, Amos* the first chapter and the first verse: That was it that *Cains Enoch* desired; we must have respect to the second *Enoch*, and so desire to be well in this world, that we may also be well in the next world; that as he is in heaven in glory, so we may be in glory with him.

The beginning of worldly mens desire is *Cain*, that is the getting in of wealth; the end is *Naomi*, that is pleasure, and enjoying of it: that was the course of the covetous rich man, *Luke* the twelfth chapter, *I will pull down Barns and set up bigger, and gather my corn thither; and then say to my soul, thou hast enough, take thy pleasure*; but as *Naomi* was turned into *Mara*, so this pleasure is turned into bitterness, *Ruth* the first chapter: The pleasure which worldly men enjoy here, is turned into the dreadfull torments of the world to come.

On the other side, the generation of the godly begins with *Enosh*, *Genesis* the first chapter and the first verse, and ends in *Noah*, *Genesis* the first chapter and the twenty ninth verse, that is, their beginning is sorrow, but end in rest, as the Prophet saith, *Psalms* the one hundred twenty sixt, *They that sow in teares shall reap in joy*; the end of wicked mens pleasure is bitterness, but the godly after sorrow are made partakers of rest in the evill day. Therefore as the Scripture hath a use for correction and instruction, so here not only they are corrected that follow the generation of the wicked posterity of *Cain*, but we are instructed to follow the generation of the godly.

Gen. 4. 23-24. Tum dixit Lemec suis uxoribus, O Hada & Tzilla audite vocem meam, uxores Lemeci auribus percipite Sermonem meum: nam virum interfecero ad vulnus meum, etiam adolescentem ad tunicem meum. Cum septupla sit vindicandus Kain, utique Lemec septuagies septies tanto.

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N *Lamech* who was the seventh from *Adam* by the line of *Cain*, the Holy Ghost propounds the example of a perfect wicked man; as in *Enosh* the seventh from *Adam* by the line of *Seth*, he sets out the pattern of a man perfectly righteous. Concerning *Lamech*, we heard his name is an oppressor; First of chastity, by violating Gods institution, making three in one flesh, where God saith *two shall be one flesh*; and then of charity, by proclaiming to the world that no man should hurt him, but he should die for it: So that where there are two wayes that overthrow that excellent virtue of love and charity that joyns man to God, we see that *Lamech* by turning love into fleshly lust, and charity into hatred and revenge, gives the world an example of both. In both he justifieth *Cain*, as the Prophet saith of *Jeda*, *That she justifieth Samaria and Sodom, because she exceedeth them in their abominations*, *Ezekiel* the sixteenth chapter and the fifty first verse; for *Cain* was content with one Wife, but *Lamech* gave the reins to lust, so as he took two; and though *Cain* murdered *Abel* his brother, yet he adds not murder to murder as *Lamech* did, who saith. (*That first he slew a man in his wound, and then a young man in his hurt*;) but to these two he adds that which the Wise-man calls *profundum malitia*, that is, contempt, *Proverbs* the eighteenth chapter and the third verse: For then is a man come to the depth of wickedness, when he contemnes God and his word; and this is it which the Sonne of God calls *the depth of Satan*, *Revelations* the second chapter & the twenty fourth verse, for he scoffs at Gods words which he spake concerning *Cain*, verse the fifteenth, saying, (*If Cain shall be avenged seven fold, truly Lamech seventy times seven fold*, verse the twenty fourth.

Secondly, We doe not consider this by it self which *Lamech* did, but we consider him as by this sinne he became the corrupter of mankind; so as it may be said of him, that he made the whole world to sinne, as *Feroboam* made *Israel* to sinne; for he was the first that brought in the sinne of uncleanness and cruelty, which are as the Prophet speaks, *Psalms* the eighteenth and the fift verse, *Torrentes Belial*, that is, the floods of wickedness which brought destruction upon the old world, *Genesis* the sixt chapter: For as one saith, there was *prius eluvio vitiorum* before there was any deluge of waters; for so the Holy Ghost witnesseth, that the wickednesse of man was

was great upon earth, and the earth was filled with cruelty, and all flesh had corrupted his way; and all this proceeded from his example; for he gave the world a pattern to give the reins to lusts, and make no conscience of bloodshed, which brought destruction upon them.

Thirdly, When as he had contrary to Gods Ordinance taken two Wives, *Adah* and *Zillah*, the one that set her felicity on painting of her face, like *Fezabel*, in the second of the *Kings* the tenth chapter, the other to be to him as *Herodias* was to *Herod*, *Matthew* the fourteenth chapter. When God for all this spared *Lamech*, and did not punish him as he deserved, but rather blessed him with Children and earthly prosperity; yet he is not any thing the better for Gods mercy, but growes from one sinne to another, till his sin became as the Apostle speaketh, *Romans* the seventh chapter, *Out of measure sinfull*, and till the chief sinne appear in him, which is even the head of the Serpent: In whom we finde that verified which the Preacher saith, *Ecclesiastes* the eighth chapter and the eleventh verse, that if God presently punish any sinne, he is counted cruel, *But when sentence against an evill work is not executed speedily, then the hearts of the children of men are fully set to doe evil*: as the Apostle also sheweth, *That whereas Gods patience and long-suffering should lead us to repentance, the wicked abuse his goodness, and take occasion thereby to add sinne to sinne, and so to heap up wrath for themselves against the day of wrath*, *Romans* the second chapter and the fourth and fift verses. The discovering of these finnes is plainly opened in this oration which *Lamech* makes to his Wives; for sinne discloseth it self two wayes, either by *Cains* way, that is, by the eye or countenance; as *Cain* when his heart grew malicious, shewed it presently in his countenance, verse the fiftenth, or else *Lamechs* way, that is, by the some or froth of the mouth; for we see here according to Christs rule, *Matthew* the twelfth chapter, *That Lamechs mouth speaketh from the abundance of his heart, for the tongue is the Trumpet of the minde; and as a Galilean may be known by his speech*, *Matthew* the twenty six chapter, so by a mans talk it will appear how his heart is affected. His speech consists first of a preface (*Heare my voice ye wives of Lamech, hearken to my words.*) Secondly, the body of his oration, (*I have killed [or will kill] a man in my wound, and a young man in my hurt.*) Thirdly, *If Cain shall be avenged seven times, then Lamech seventy times seven times*. In which words he saith in effect, that he will neither doe right nor suffer wrong.

His Preface we see is a solemn and grave Speech, as if *Solomon* himself were delivering some great piece of wisdom, or as if some Prophet were to declare some weighty matter in the name of the Lord. That we may see, that the wicked are as carefull in stirring up the hearers to hear their blasphemies, as the Prophets and Saints of God are to crave attention to their heavenly doctrine.

They are like the words of *Jacob* to his Children, *Genesis* the

fourty ninth chapter and the second verse, *Hear ye Sonnes of Jacob, hearken to Israel your Father* : where, to hearken is more than to hear, and the speech is more than the voice ; whereby *Lamech* wil- leth his Wives with all attention to bow their eares to that which he saith ; which sheweth that he imagined that which he spoke was some great matter, whereas indeed it is nothing but a vain bo- asting of his power, that he can doe mischief, *Psalm* the fiftty second, for the Prophet saith, *That the great men speak out the corruption of their hearts, and they wrap it up*, *Micah* the seventh chapter and the third verse ; and so doth this great Gyant *Lamech* : we see by his words he hath this opinion, that he ought to be heard being a man of this power. For as the Wise-man saith of the praïse of the world ; If the rich man speaks, all must hearken to his word, but the poor when he speaks cannot be heard : but see what is the ef- fect of his speech for all his good preface ; therefore we must not presently impute wisdom to every one that beginneth in this so- lemn manner.

Of the body of his Oration be two parts, First a proclaiming to the world *What he will doe if he be touched*, Secondly, *If Cain be aven- ged seven times, then Lamech seventy times seven fold*. Of the former there are two readings ; the one is, *I have slain a man being but woun- ded, and killed a young man in my hurt*. The latter is, *I would kill a man*. If it be the former, it is a Commemoration ; If the latter a Commination, wherein he breatheth forth threatnings, as *Saul* did *Acts* the eighth chapter, against any that should doe him wrong : The one is a bragging of his strength, that he feels himself so strong, as if he were wounded, yet he is able to be avenged of him that shall touch him : The other shewes his vindicative spirit, that is so far from suffering, that if he be but touched, he will kill : he threa- tens *pro vulnere mortem*.

In the first, by that which the Apostle saith, in the second to the *Corinthians* the tenth chapter, *That if God give strength and power to any man, it is not to destroy, but to edifie* : We see it is no true boasting which *Lamech* makes, he doth not boast aright that saith, he is of strength to doe hurt : the commendation of strength is not in killing and wounding, but in saving and defence.

For the second interpretation we are to know it is no just dealing, to kill him that hath but inflicted a wound ; for justice is, there should be *talle*, wound for wound, and not death for a wound. If it be read as the Fathers read it (*I have killed a man in my wound*) then it is a confession. Now we know confessions proceed of repen- tance, but that was not the cause of *Lamechs* confession, for then he would not have chosen these confessions, but it is in the spirit of arrogancie that he confesseth to his wives what he hath done : He saith that when he had killed one man in his wound, then he proceed- ed to kill a young man, that is, he added blood to blood. It is enough for a man to sinne, though he doe not brag of it, but when they doe as the Sodomites did, that is, *pradicare peccata sua*, *Isaiah* the

the third chapter and the ninth verse; then they are come to the pitch of wickedness, if they brag of their sinne, and are so far from sorrowing for their sinne, that they seek applause for it, as if they had done well. This preaching of sinne, and that rejoycing in wickedness, which the Wise-man speaks of, *Proverbs* the second chapter and the fourteenth verse, *exultat in rebus pessimis*, falls upon none but such as are in *profundo peccatorum*, that is, grievous sins, and at the pitch of all naughtiness. Naturally men are ashamed of sinne, and it is a signe of grace so to be affected; therefore the Lord saith, *Jeremiah* the eighth chapter and the twelfth verse, *Were they ashamed when they had committed abominations?* but where instead of covering their faces with shame for sinne, *Mas haue Harlots foreheads, and will not be ashamed*, *Jeremiah* the third chapter and the third verse, that is a sinne out of measure sinfull; for shame is a signe of that *singulus cordis*, that is, of that inward grief of heart, in the first of *Samuel* the twenty fifth chapter, which they conceive that they have offended God; but when instead of sorrow and shame, there is an exaltation, or rejoycing, of the evil they have done, and a hardness of heart, so as they cannot be touched with any grief of their sinnes: These are the tokens of one that is past grace, and these appeared in *Lamech*, of whom the Apostles words are verified, *That his shame is his glory*, *Philippians* the third chapter: In both these he justifieth *Cain*, for he was ashamed to confesse that he had killed *Abel*, and therefore answered the Lord, *I know not, am I my brothers keeper?* and after he is very sorry and greatly cast down, and therefore saith *My sinne is greater than can be pardoned*. This is it we learn in the first part.

The second is worse, for where there is no shame there may be fear; *He that hath lost shame for sinne is like the beast*, *Psalms* the fourty ninth, for the beast is not ashamed of any thing; but though brut beasts be without shame, yet they have fear, for they will not willingly run into the fire, it is so terrible to them; therefore he that feareth not when he seeth the danger of sin, he is worse than a beast, yea, than the Devils themselves, *Who believe and tremble*, *James* the second chapter: Therefore where as *Lamech* is not afraid to kill and murder him that should but wound him, having not only heard *That if a man doe evill sinne lyeth at the dore*; but seeing an example of Gods wrath upon *Cain* for murder, that is a sign that his heart is greatly hardened. A man would thinke the very name of *Cain* should be odious considering his horrible sinne, and the grievous punishment which God laid upon him for it; but here we see *Lamech* names *Cain* himself, as before he called his Sonne *Tubal-Cain*, showing that he is not desirous that the name of *Cain* should be buried, so that he is without all fear of the example of *Cains* punishment, for he treads it under foot; and this is a signe of great wickednesse, when exemplary punishments will not make a man afraid. But yet we see not the height of his sinne, for having both cast off shame, and buried all fear, both of God and man, he scoffs at Gods words,

and contemns them, (*If Cain be avenged seven fold, then Lamech seventy times seven fold*) which being the very words of God as we see verse the fifteenth, as God himself spake to the wicked, *Psalms* the fiftieth, *Why dost thou preach my law, and take my covenant in thy mouth?* so it may be said, what should *Lamech* doe with Gods words in his mouth? if he did call them to minde to the end they might convert him, it were well, but he perverts the words of God, and scoffs at them. (*If Cain be avenged seven times, then Lamech seventy times seven times*) Wherein first he saith he will be revenged; Secondly he argues, if *Cain*, then much more he; Thirdly, he goeth further, and because some might say to him, why? you may be killed yourself, you are but a man, therefore he answers, let him kill me that will, he that kills me shall be avenged seventy times. *If Cain shall be avenged seven times, then Lamech seventy times seven times*, as if he should say, now is the seventh generation ended. Though *Cains* posterity be most prophane, yet it doth as well as *Seths*, for we are Great Graiers of Cattel, we have Instruments of musick; therefore that which God said of *Cains* punishment (*If thou doe evill sinne lyeth at the dore*) is nothing so; *Lamech* doth, like an Infidel, say, all that God saith is nothing.

But if we yet look more narrowly into this speech of *Lamech*, there is a further thing in it; for if he argues thus, (*if Cain be avenged seven times, then Lamech much more*) What is his ground to make this conclusion? Surely this wicked perswasion, That the more a man sinneth, the more he shall be respected of God: for *Lamech* was the greater sinner; *Cain* contented himself with one wife, but *Lamech* took a second; *Cain* killed but one, but *Lamech* first killed one, after he killed another, and therein justifieth *Cain* as an Innocent, in respect of himself: *Cains* offence was *sub lege occultâ*, he heard no more, *But that if thou doe evill sinne lyeth at the dore*, but *Lamechs* sinne is *sub lege manifestâ*, for he seeth an example of Gods punishment upon *Cain* for his murther; therefore seeing *Lamech* is the greater Offender, and seeing *pro mensura peccati erit & plagarum modus*, *Deuteronomie* the twenty-fift chapter; it stands not in reason, that if *Cain* being a lesser sinner, be avenged seven times, that *Lamech* being a greater offender, shall be avenged seventy times seven times; therefore this is open blasphemie against the justice of God, who, as the sin is greater, so inflicts a greater punishment. He reasons thus, seeing God will avenge a murtherer it is a signe he loves them, therefore he will love me; for *Cain* was but a young murtherer, he killed but one; but I am an ancient practiser of this sinne, I have killed two; therefore he will see that I shall be much more avenged; as if he should say, the more sinner a man is, the more he shall be favoured of God. That is his reasoning.

One step further we are yet to arise in the consideration of his argument; for thus he saith, God hath prophesied concerning *Cain*, that he that killeth shall be avenged seven times; and I will prophesie concerning my self, if any kill me, he leaves not vengeance to God,



God, but chooseth vengeance for himself : *Cains* seven times will not serve him, but he must be avenged seventy times more.

If we lay these things together, that is, his vain boasting and his threatening, with the irreligious and most wicked consequence that he gathereth, that if God respect *Cain* a sinner, he will much more respect him, because he is a greater sinner : This will shew that *Lamech* is not only past shame, but without all fear : he is so farr from shame and grieving for his sinne, that he brags of it. If this be not the Serpents head, and the chief sinne that can be ; that is the breathing out of blasphemies against God, and threatnings against man, I know not what is. If we compare *Lamech*, the Serpents seed, with Christ the seed of the woman, we shall see that he being asked of *Peter*, how oft he should forgive his brother, *Matthew* the eighteenth chapter, useth the same stiles concerning mercy and forgiveness, which *Lamech* useth touching revenge, that is, *to forgive till seventy times seven times* : whereby he teacheth *Peter* to multiply forgiveness, because he himself shall need to have many finnes forgiven him, to teach us that in shewing mercy, we must follow the rule which the wicked keep in revenge. We see Christs testament for the shedding of blood, that he will have mercy shewed, but *Lamech* will have revenge extended to seventy times seven times ; whereas Christ will have mercy extended : The one is the corrupter of charity, the other the restorer ; therefore we must hearken to him ; we see what became of *Lamech* and his posterity. *Job* saith of them, that as the floods of wickednesse went over their soul, so it brought upon them a flood of water, whereby the whole world was drowned, and then thole mighty Gyants *gemebant sub aquis*.

These things being before us, serve *οὐκ ἵνα γοῶμεν καὶ κλαίωμεν*, to prove us, & correct us, that we grow not past shame, past grief and feeling, that we fall not into that *ἀπαλγμία*, *Ephesians* the fourth chapter, that is, without all feeling and fear to sinne with greedinesse, for then are we worse than bruit beasts. We must therefore take heed of *Lamechs* example, in using Gods word, to jest and scoffe at it. Though wee cannot but sin, yet we must keep shame in our cheeks, and blush at the consideration of our finnes, and not fear our consciences, as with a hot iron, in the first epistle to *Timothie*, the fourth chapter ; but be sorry that we have offended, and fear the judgments of God, which we see fall upon others : But if these passions of *Lamech* doe overtake us, we are in a desperate case, and in the depth of sinne : We must shew our selves as mighty in doing good, as he boasted he was mighty in doing evill.

Gen. 4. 25. *Cognovit autem denuo Adam uxorem suam, quæ peperit filium, & vocavit nomen ejus Sethum : nam reposuit mihi Deus, inquit, semen alterum pro Ebebo, quum ipsum interfecit Kajin.*

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HIS verse containeth the birth of *Seth*; and it is as the Sunne coming out of a thick cloud, or as a fair day after a storm: For in the eight former verses, there hath not been any mention made of God or godliness, but marriage upon marriage, murder upon murder, vaunting of sinne past and to come, deriding of God, and his holy word, as if he were a person that fa-

voured wicked men; and not contenting himself with the punishment which God inflicted, but a devising a new kinde of revenge, as we see in *Lamech*, who not contented with the punishment which God appointed for murderers, that is, *seven times*, would challenge to himself *seventy times seven times*.

Now at last we come to a verse that hath the mention and name of God, and of a good man, of whom a succession of good men should be raised. And it was fit that the Man of God, *Moses*, should keep this order, because the faith of *Adam* and *Eve* might quail, and they might think God not true of his promise, in regard of that which they saw: For as for the threatening which God denounced against *Cain*, we see it is not performed; but *Cain* and his posteritie, in stead of being plagued for his wickednesse, grow to be great men, rich Grasiers, such as have all things that tend either to delight or defense: As for *Adams* promise, which was, *That the seed of the woman should bruise the Serpents head*, it fell out clean contrary: for we see to what a great number the spawne of the Serpent was grown; when as there was none of the Womans seed: And whereas God promised *the Womans seed should bruise the head of the Serpent*, we see the spawne of the Serpent bruise the head of the Womans seed: For *Abel* who was the Womans seed, is slain by *Cain*, who was of the Serpents seed; which falls out many times in the world. The promise made to *Noah* was, *That Cham should be a servant*, *Genesis* the ninth chapter; and yet we see it fell out clean contrary; for, *Genesis* the tenth chapter, *Nimrod*, who was of *Chams* race, was the first Emperour upon earth. And in the new Testament, the people of God when Christ was born, were in that state, that *Herod* an Edomite was become their King, *Matthew* the second chapter. That we may see, that as the Prophet speaks, in the one hundred and nineteenth Psalm, and the hundred twenty six verse, *Then it is time for God to lay to his hand*, when mankinde looking into his word, and seeing that it is not fulfilled which God hath spoken, doe decay in faith,

faith, that he may shew himself a true God, and able to accomplish that which he doth either promise or threaten; that so the faith that was yet left upon earth, might revive and take breath again.

The verse it self consisteth of two parts: First, *Adams knowledge of his Wife*. Secondly, *The nativity of Seth*.

For the first: Not to say anything of the term which *Moses* useth which is *Adams knowledge*; for that we have handled it heretofore, we will consider the word *iterum*, which gives us plainly to know that for a great while *Adam* gave over that Act, being stricken and amazed with this consideration, that one brother should kill another; that is, in bewailing *Abel* that was slain, and *Cain* that was cut off from the Church: *Adam* and *Eve* were in this state of minde, that they were as it were dead, seeing their first Offspring sped so unhappily, that the one was slain bodily, the other was under the sentence of death both of body and soul: when I say they considered that they should either beget children to be murdered, which was *Abels* case, or else to be cast into hell in respect of *Cain*, it made them say with *Rebecca*, *Genesis* the twenty fift chapter and the twenty second verse, *si mihi sic futurum est quia necesse est parere*; for these considerations they had clean given over. Out of which example of *Adam* and *Eve*, we learn to conform our selves to crosses and heavy accidents as God layeth upon us, that is, to forbear and give over matters of pleasure when God calls us to mourning; for it is a thing agreeable to Gods will: *If when the Lord God of hosts shall call to weeping and mourning, there be nothing but joy and gladness, slaying of Oxen, &c. the Lord himself sayeth, that is a sinne which shall not be pardoned, or purged with any sacrifice, till they die, Isaiah* the twenty second chapter and the twelfth verse: 'It is that which *Christ* teacheth, *Matthew* the ninth chapter and the fifteenth verse, *When the Bridegrome shall be taken away, then shall they moorn and fast*; that is, when either he shall be taken from us, or when men shall drive him from them by their finnes, then there is cause of mourning and sorrow: Therefore we see albeit it was Gods will, that *Aaron* and his Children should eat the offerings of the Children of *Israel*, yet he refused to eat them in regard of the Judgments of God upon *Nadab* and *Abihu* his Sonnes, saying, *Thou knowest such and such things have come to me this day; and if I had eaten the sin-offering, should it have been accepted in the sight of the Lord? Leviticus* the tenth chapter and the nineteenth verse: Therefore *David* mourned so for the death of *Abner*, that he said, *God doe so to me, and more, if I eat bread, or ought else, till the Sun be down, in the second of Samuel, the third chapter, and the thirty fift verse.*

But hence there appears another thing unto us, which is, that naturall and earthly sorrow in a naturall man, is a thing stronger than any worldly pleasure, that in regard of the naturall man, there is more strength in grief than in pleasure or joy; for if a man have lived in never so much pleasure all his life, yet if he come to a little sickness, it takes away all remembrance of his former pleasure. And this

this is a means to make a man think of such an estate, *Wherein he may have that pleasure and joy, which shall not be taken from him, as Christ speaketh, John the sixteenth chapter and the twenty second verse.* Now when *Adam* had relieved himself with this cogitation, that as the Prophet speaks, *Psalms the eighty ninth, God hath not made all men for nought*, it made him to return; whereupon there followed by Gods blessing, not only a seed, but a chosen and holy seed, that is *Seth*.

Concerning whom, first we will speak of his birth, wherein we have this to observe, that those Children whom God gives to Parents upon a plentiful contrition and repentance, doe usually prove men excellent in all spirituall graces. The first example hereof is *Seth*, who is not only the foundation of the Church, but of mankind; for since the flood all the Sons of men are called the Children of *Seth*. It is also shewed in *Joseph*, whom God gave to *Rachel*, having opened her wombe which before was shut up, so as she was barren, *Genesis the thirtieth chapter*, and the twenty second verse: It also appeared in *Hannah*, who having bewailed her own case in the bitterness of her soul, received from the Lord a blessed seed, that was *Samuel*, who restored religion, and settled the state of the Kingdome, in the first of *Samuel*, the first chapter, and the sixteenth verse; but it is most plain in the birth of *Solomon*; for after *Dauids* great fall, and the grievous punishment that God laid upon him, upon his great repentance, which followed, whereof, the fifty first *Psalms*, is a perpetuall monument, God gave him a Sonne, that was *Solomon*; the like whereof was never before, nor hath been since, in the second of *Samuel*, the twelfth chapter. As on the other side, they that are born according to the flesh, and begotten in the strength of nature, prove wilde and rebellious, as *Israel* and *Abolom*, and of a contrary disposition to them that are born to them that are in the state of grace.

Secondly, For his name, and that little Sermon which *Eve* makes touching his name, that is, she called him *Seth*, and renders a reason, *quia posuit eum Deus semen aliud pro Abele, quem occidit Cain*.

In which Sermon there is no one word, which hath not its severall sense. It is said, First, He is *positus*. Secondly, By God. Thirdly, As a seed. Fourthly, Another seed. Fifthly, instead of *Abel*. Sixthly, Of *Abel* whom *Cain* slew.

For the term of putting or setting, we have it in the third chapter of *Genesis*, and the fifteenth verse; where God saith, *I will put enmity*; *Psalms the hundred forty eighth, He setteth them a law*; *Proverbs the twenty second chapter and the twenty eighth verse, Remove not the ancient bounds which thy Fathers have set*; in the first epistle of *John* the fifth chapter, *The whole world is set on mischief*: By which setting or putting is added stedinesse and permanency: But we shall see the nature of the word most plainly, in the twenty eighth chapter of *Isaiah*, *Pono in Zion lapidem*; where it is used for laying a foundation, or for the setting of a rift, or grasse, or root, which, as we know, is set to

to growe, and not to be pulled up by and by; there is the sense of the word set or put: In which sense it is not only referred aply to *Abel*, who, as we know, was a transitory, and no permanent seed; for he was no sooner shewed to the world, but presently he was taken away, as one of whom the world was unworthy, *Hebrews* the eleventh chapter; But also to *Cain*, whose land was the land of *Nod*: To teach us, That in the felicity of Gods Saints, there is stedinesse and continuance; but as for the pleasures of the wicked, they continue not one hour, but are uncertain. So that it is in effect as if God should say, before indeed I gave *Abel*, but it was not my minde to have him continue; but this seed, whom I will give *Adam*, shall stay, so as neither *Cain*, nor *Lamech*, nor the gates of hell shall prevail against him, *Matthew* the sixteenth chapter. That is the meaning of the word (set or put) which was the first observation.

And this setting or putting receives great strength from the setter, that is God; whose weaknesse is stronger than the strength of man. And therefore look what he sets shall continue; to teach us, that albeit the first Saint was taken away, yet now he will have Saints to continue: They shall not only be shewed to the world, but shall have a foundation, and take root, being set by God.

Touching the wicked, *Eliphaz* saith, *Their foundation is as an overflowing of water*, for they shall be carried away; as *Cains* posterity was, with a flood, *Job* the twenty second chapter, and the sixteenth verse: But the righteous shall have an everlasting foundation, *Proverbs* the tenth chapter: For as when God will have a thing crooked, no man can it make straight, *Ecclesiastes* the seventh chapter and the fifteenth verse; so what God will set, and have to take root, it cannot be pulled up or removed; *Positi sunt ad hoc*, saith the Apostle, in the first epistle of *Peter*, the fourth chapter and the second verse; and in the eighth verse, *They were ordained to stumble at the word*. Therefore being appointed by God to that end, it is impossible they should be otherwise: That is for the wicked.

On the other side, Whom Christ taketh to his custody, he saith of them, in the tenth chapter of *St. John*, *No man shall take them out of mine hand*; and as the Apostle saith, in the second to *Timothie*, the second chapter and the nineteenth verse, *The foundation of God abideth sure and stedfast, Nemo Dominus qui sunt sui*; neer unto this is that which the Apostle calls deposition, that is, a thing committed to trust, in the second to *Timothie*, the first chapter, and the fourteenth verse, for even so God will have Saints, and the seed of the godly, to continue in the world, till he come to call them out of it.

Thirdly, it is said of *Seth* he is *positus in semine*; for there is a person that is no seed, that was *Abel*; before God gave a man to *Adam*; but he gave no seed to him; for that is called seed of which there growes something: But of *Abel* there came no posterity or seed carnally; but as it is said of Christ, that when he shall lay down his life, *videbit semen longevum*, *Isaiah* the fifty third chapter; that is a seed, though not issuing out of his loyns, yet issuing from his spirit.

So we are to understand that spiritually there came a seed of *Abel*, for there is a spirituall generation as well as a carnall; so spiritually *Elisha* was the Childe of *Eliu*, because the spirit of *Elias* was doubled upon him, in the second of *Kings*, the second chapter; and *John* Baptist is called *Elias*, *Matthew* the seventeenth chapter, because in these graces of the spirit that was in *Eliu*, he resembled him, as the Child doth the Father. It is the saying of the Prophet, *Isaiah* the sixt chapter, *semen sanctum est substantia mundi*, and therefore *Set* is appointed and set by God to be the spirituall seed of the Church, as the seed of mankind by carnall generation.

Fourthly, But why should God need to give *Adam* and *Eve* seed, he had seed enough already, that was *Cain* and his posterity, which were come to seventy seven persons, yea, but they are not content with that seed, but would have another. *Cains* seed pleaseth them not, therefore they are earnest Suters to God, for a holy seed. As God promised *Abraham* first a seed that should be *sicut pulvis terræ*, *Genesis* the thirteenth chapter and the sixteenth verse, that is such as should grow in the earth, and set their affections therein; and after another that should be *sicut stella cæli*, *Genesis* the eighteenth chapter, that is such a seed as should set their mindes in heaven, and seek for a heavenly country, *Hebrews* the eleventh chapter; So *Adams* two seeds, first *Cain* and his posterity, which were like the dust of the earth, such as were earthly affected; and therefore they would have another seed like the starres of heaven, such as should have their conversation in heaven; it is that which the Prophet tells us, there is *semen nequam*, *Isaiah* the first chapter, that is, a naughty and corrupt seed, such was the seed of *Cain*: and there is *semen sanctum*, *Isaiah* the first chapter, such a seed was it that *Adam* desired: *Cain* was a naughty seed, but they would have a holy seed; for there is not only good seed, but tares as *Christ* sheweth, *Matthew* the thirteenth chapter. Such is the difference that is in seeds: A holy seed is such as shall sinne, but yet shall not doe sinne, in the first epistle of *John* the third chapter, that is not *operarius iniquitatis*, *Matthew* the seventh chapter, because the seed of God is in them; but they that sell themselves to all manner of sinne, are the corrupt seed, such as power out themselves to all wickedness, because they have not the seed of God in them, but the Serpents seed, of whom it may be said, *verò ex patre Diabolo estis*, *John* the eighth chapter.

Fifthly, This other seed might be another seed, yet not like *Abel*, that is a seed more civill and temperate in the course of this life than *Cain* was, and his posterity, but they desire a seed for *Abel*, that is, such another seed as *Abel* was: They desire a Child not simply, but *pro Abele*, that is, such a Child in whom they may finde the spirit of *Abel*, that they might say here is another *Abel*, that though *Abel* be taken off, yet there might another like *Abel* be ingrafted.

The last point is in these words, For *Abel* (whom *Cain* slew.) There were many things that *Cain* could endure well enough in *Abel*,

*Abel*, but the cause why he slew him, was, for that he had a desire to please God, and to sacrifice to him in the best manner he could; his desire was to offer *plurimum bestiam*, *Hebrews* the eleventh chapter and the fourth verse, that is a Sacrifice that should be in quantity more, and in quality *de primis*, of the best of his sheep; so they would not only have one religious as *Abel*, but one that should be opposite to *Cain*, and as it were the Heir of *Abels* enemy, one that might accomplish that which was lacking on *Abels* part, in the first to the *Thessalonians*, the third chapter, and the tenth verse *That as then, he that was born after the flesh persecuted him that was born after the spirit*, *Galatians* the fourth chapter, so they might have one to maintain his quarrel, and might uphold that holy seed.

Concerning which, as God hath a purpose, that the patience of his Saints should appear, *Romans* the nineteenth chapter, *hec est patientia Sanctorum*, for which cause he suffers *Abel* to be slain; so he will have his providence appear too, and therefore he sets up *Seth*, so as *Tubal-Cain* with all his armor shall not remove him: So we see in every of these words there is a power. They would have this other seed like *Abel* in all things, saving in this, that *Abel* was but shewed only to the world, but they would have *Seth* a permanent seed. So doth God make the distinction between his Saints; to some he saith, as to *Peter*, *John* the twenty first chapter, *Follow me, that by thy death thou maist glorifie me*: Of others he saith, as of *John* the Evangelist, *I will have thee carry still*, that is, he will have some Saints to be Martyrs, as *Peter*, and others he would have to live out all the dayes of their life, as *John* the Evangelist; and *John* that dieth *in Domino*, is no less blessed than *Peter*, that dieth *pro Domino*: So albeit he would have *Abel* quickly taken away, and *Seth* to live out the course of nature, yet the one is no lesse acceptable to him than the other.

Lastly, These words contain a plain recantation of *Eve*, not only in regard of her stile; for of *Cain* she said, *I have obtained a man of the Lord*, but of *Seth*, *Deus posuit*: The one is *possessio Eve*, the other *posuit Dei*. But in regard of that account which now she makes of *Cain*, Why should not *Cain* be still her Jewell as before, for he lives still, and hath a great and mighty seed? She saith, she cares not for him, for that he is cut off from Gods Church, a stranger from the promises of God. And as for *Abel* whom before she desired not, now she desires one like him, though he should be killed as *Abel* was: So she condemnes her self for having so great a conceit of *Cain*; so *Wisdom* at last is justified of her Children: For a time *Cain* may be accounted of, but at last *Abel* shall be found to be in most happy case.

Out of which we see that which the Prophet teacheth, That men must not make too much haste in their belief, *Isay* the twenty eighth chapter; if the Lord carryeth, and come not so soon as we will, we must wait, and be that *waiteth will come*, *Hebrews* the second chapter: Give not over if *Abel* be lost, God will provide another seed.

Secondly;

Secondly, We see here the propriety of the Church; it is a thing set, as the Prophet speaks, in the twenty eighth chapter of *Isaiah*, I will lay a Stone in Sion, a chief corner Stone, upon which Stone the Church is built, so as the gates of hell shall not prevail against it, *Matthew* the sixteenth chapter: Therefore the Apostle saith, *Colossians* the first chapter, the faithfull are radicall & fundati in fide; whereupon it followeth, that as God himself is from everlasting, and world without end, *Psalme* the ninetieth, so he will be with his Church to the end of the world, *Matthew* the eighteenth chapter; so we see there is a reward for the righteous: though he were killed touching the body, yet he lives still in heaven. And now in as much as there is one like *Abel*, he revives in earth, and so he hath his reward in heaven and earth; Howsoever, before *Cain* was preferred before *Abel*, yet now by the testimony of *Adam* and *Eve*, is counted one not worthy the ground that he treads upon, but *Abel* is acknowledged to be a great blessing, and therefore hath his desire, one like him.

Gm. 4. 26.

*Sed & ipsi Schetho genitus est filius, cuius nomen vocavit Enoschum: tunc ceptum est invocari nomen Jehova.*

Februar. 17.  
1599.

WE see here, that albeit *Moses* might have deferred these two verses to the next chapter, wherein he drawes down the genealogie of the godly seed, yet he could not contain himself, but before he concludes this chapter, he will make some mention of some that regard the worship of God, as well to shew that God did not clean forget his promise, and his people, as also that he might counterpoise the evil of the wicked that went before, as last of all, that he might make a good conclusion, that as he had a good beginning in *Abels* oblation, so he might end it well in the invocation of *Enosh*; and he doth end with *Enoshes* invocation with respect partly to *Seth* his Father, and partly to *Enoch* *Cains* Sonne: As *Cain* and *Seth* matches, so doe *Enoch* and *Enosh*. On the behalf of *Seth*, we say that *Moses* having laid a foundation which was posuit deus, in this verse he adds roof: for invocation is not made till the Temple be finished: and so in these two verses he comprehends the state of the Church. In the first, is the promise of God; in the second, the name of God. In which two is contained the duty of the whole worship of God. On the other side, that there might be a counterpoise and opposition between the contrary parties; as *Seth* is opposed to *Cain*, so *Enosh* stands against *Enoch*. For as we see there was a City built on the one side, so on the other side there must be something built for the defence of the seed of the Godly: There must be some fence for *Seth* and his seed, as *Cain* and *Enoch* had theirs: Therefore



Therefore here is that which is called *turris fortissima*, *Proverbs* the eighteenth chapter, that is *nomen domini*, and it stands in opposition not only against him, but against all the rest, to counterpoise *Fabal*, *Fubal*, and *Tubal-Cain*. First, against the wealth that *Fabal* brought in here, is the fear of the Lord, as *Abraham*, *Genesis* the twentieth chapter, whereof the Prophet saith, *Isaiah* the thirty third chapter and the sixt verse, *Timor Domini thesaurus*. Secondly, Against the pleasures and delights of *Fubals* invention of musick, we have another pleasure in the *Psalmes*, *Psalme* the sixty third, *My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyfull lips*. Thirdly, Against the strength and power of *Tubal Cain* that deviseth weapons for warr, we have another kinde of armor, *Psalme* the twentieth, *Illi in curribus & in equis, nos autem in nomine domini dei nostri invocabimus*: So we see that which is ascribed to *Enosh*, doth answer not only *Enoch*, but all the rest. As on the one side in respect of *Seth*, when we read that God gave him a seed, we shewed that it was a holy seed, that he was the first that called on the name of the Lord: so on the other side in respect of *Enosh* and *Enoch*, as we see a City, so a Church; as in *Enoch* a state civill, so in *Enosh* a state ecclesiasticall; as there we had a company of men that placed their vocation in things of this life, so here we have another company, whose vocation is an invocation, that is, to adore and call upon the name of the Lord: As if *Moses* should say by way of apologic, that they were not a seed alone; but there is another seed; and as *Cains* posterity boasted themselves in earthly matters, so *Seths* seed was imployed in the service of God, which *Moses* opposeth against *Enoch* and the rest: For when, as the Prophet speaks, there is more spent in the making of Mattocks and Swords, that is a state civill; but when more time and pains is bestowed in the safeguard and protection of the Church, than upon Lawyers: and that shewes a state ecclesiasticall. This shall suffice for the dependance of this verse.

I come to the verse it self consisting of two parts: First, the birth and name of *Enosh*; Secondly, the invocation of the name of the Lord. First, the name *Enosh* signifies, a man, according to the four words in the holy tongue, and it gives us to understand thus much, that the concept of the Holy Ghost is, that that party that hath sense of God and his worship, and of spirituall things, as the invocation of the name of God, is to be called a man, otherwise he is like a beast, *Psalme* the fourty ninth, and no man; for that the God of heaven should receive no more honour and service from men than from bruit beasts, it is too unreasonable, seeing God hath endued man with reason, and therefore that which offereth it self here is, that *Enosh* from his invocation of the name of the Lord, took his manhood, that thereby it appeared that he was a man, and not a bruit beast: But as he signifies a man, so not every man; but as *Adam* is a person taken out of the molde of the earth, so *Enosh* is a

name pertaining to humility, and signifies a person that is lowly : The one was *manipulus terre*, the other *cunulus miserie*, so that there is a name from the molde, whereof man is made, and into which he is cast, the consideration whereof is able to take down our pride ; or if not that of *Adam* : The other name *Enosh*, whereby we see that this man, that is made of the molde of the earth, is subject to so many miseries, sicknesses, sorrowes, and calamities.

For the occasion of this name giving, there was a kinde of emulation between the one side and the other ; as on the one side, the one called his Sonne *Enoch*, so the other *Enosh* ; the one *Irad*, the other *Jerad* ; the one *Mehujael*, the other *Methusael*, which was done in this respect, to shew that another manner of contemplation occupies the heads of the Children of God, then the terrestriall dedication of the seed of the wicked : But especially this was done in respect of the Prophecie, to shew how *Seth* did see that the Serpent slept not, but was hewing out a crosse and calamities for the Godly, and that *Enoch* had built a City and walls against the Church, and *Tubal-Cain* had invented weapons of warr, and prepared armor against *Seth*. Therefore as *Genesis* the tenth chapter and the twenty fift verse, *Eber* calls his Sonnes name *Peleg*, because the division of the earth was in his dayes ; so here *Seth*'s Son is called *Enosh*, in respect of the crosses and tribulations that the Sonnes of men are subject unto, and that is one myserie that the Fathers make of this place, that none should imagine *Seth* to be without his *Enosh*, that upon the godly the furies of the Sea shall arise, but not overwhelm them ; and that the gates of hell shall not prevail against them, *Matthew* the sixteenth chapter, but that he that grounds himself upon the worship of God by true invocation, shall be immoveable, and yet not without persecutions. And that is the first point, that to *Seth* is born *Enosh*.

The reason why God sends crosses and afflictions to men, is to try them, whether they be rooted and grounded in faith, *Colossians* the second chapter and the twenty seventh verse ; and as in the first to the *Corinthians*, the eleventh chapter and the nineteenth verse, *He suffers heresies, that they which are approved may be known* ; as also, because if men were not sometime perplexed, and prest down with afflictions, so as neither reason can relieve them, nor the hand of flesh able to deliver them, when they cannot help themselves, but as past hope of remedy, they may ascribe their deliverance to God, and not to their own counsels or force.

Secondly, That it hangs well together, that this exercise of invocation and prayer should arise from *Enosh*, for, *James* the fift chapter and the thirteenth verse, *If any be afflicted let him pray* ; and therefore such prayer is called *oratio afflicti*, *Psalms* the hundred and second and the seventeenth verse. As *Abel*'s oblation belongs to the dayes of peace and prosperity ; so *Enosh*'s invocation belongs to the dayes of affliction and misery. when a man is strong to resist, and full of vitall

vital heat and spirit, then he cannot skill of invocation; but let God make him *Enosh*, and then he will begin to call upon the name of the Lord.

Thirdly, In respect that it shewes what manner of Proacher it should be, that is, he must be one of the sons of *Seth*, that is, one of the Church, for the prayer of a faithfull man availeth much.

Also it must be *Enosh's* prayer, that is, of one that is humble, as the Publicans prayer, *Luke* the eighteenth chapter; so that the name of *Enosh*, in respect of *Seth*, shewes, that Christ shall not be without his Crosse, nor Christs Church without theirs.

And in respect of himself it shewes, what shall be the afflictions of those that shall be thus called.

Touching his Invocation, It is the title that it pleaseth the Holy Ghost to set out *Enosh* by, and it is an excellent title, saith *Chrysostome*, that *Enosh* should be the first that called upon the Name of the Lord: It was more honorable to him, than to wear any gorgeous apparrell, or Jewels whatsoever.

In this part are two things: The nature of Invocation, and the beginning of it, set down in these words *Tunc capitulum est.*

First for the nature of Invocation, *Invocare* is *vocare Deum, in se, or ex se*; and it is a speciall point: Many would have God about them, or near them, but not in them; for then they must look to govern their actions well.

When men lay siege to a Town, they doe not think it sufficient to have them without, but they desire to get them within: Such an affection is required of them, say the ancient Writers, that will truly call upon God. For the manner, we must say with the Apostle, in the first epistle of *John*, the fourth chapter and the fourth verse, *Major est qui intus quam qui extra.* Now for the Name of God, It is no unreasonable thing that we should call upon the name of those which we never saw; for as we know, those that dwell in the west & northward parts, they believe & obey the word and commandment that comes in the Princesses name, and by that commandment they arme and disarm themselves, and are ready to suffer death; howbeit they never saw her, nor look to see her, but only because it comes in her name: It is therefore currant they beleve such a Princess there is, therefore they receive the word as coming out of the mouth of the Princess her self, and obey it. So we see what Invocation is, and that the name of God is to be invoked.

Now to put a difference between these three, First, to call upon God; Secondly, upon the name of God; Thirdly, in the name of God. We say to call upon God is an expressing or extending of the desire that we have of his presence, as all the creatures have; For the young Ravens call upon him, in the one hundred forty seventh *Psalme* and the ninth verse, and in the eighth chapter of the *Romans* and the twentieth verse, *Omnis creatura ingemiscit*; and that may be done when a man saith nothing, but only in his soul desireth, as

*Hannab;*

*Hannah*, in the first of *Samuel*, the first chapter, and the thirteenth verse, and *Moses*, in the fourteenth chapter of *Exodus* and the fifteenth verse, *Why prayest thou to me?* when no words were uttered; that is, an internall & spirituall praying between God and us, which all the creatures have, but the invocation upon the name of God is a thing externall, as the Psalmist speaks, *Psalm 77.* and the 1. verse, *I will crie to God with my voyce*, and in the one hundred and sixteenth *Psalm*, and the fourth verse, *I will call upon the name of the Lord*, saying, *Lord I beseech thee deliver my soul*: So that *Moses* meaning is to shew, that not only an internall calling upon the name of God by desires, but that then there began an externall and vocall serving of God, with a profession of religion. Now to invoke in the name, is one thing, and to invoke upon the name of God, is another; the one is the party that is called upon, the other sets out the party in whose name he is called upon, which shewes the persons distinct in the deitie, as our Saviour expounds it, in the sixteenth chapter of *John*, and the twenty third verse, *Whosoever ye shall ask the Father in my name, he will give it you*: There is both God the Father that is called upon, and Christ the Sonne, in whose name we pray. That is the difference between the two names, that is, they put not their trust in their own names, or in the arms of flesh, or in any other humane name, but in God; and not only invoke God, but they invoke him *in nomine*, that is in the name of another, *And there is no other name given by which we shall be saved, but the name of Jesus*, Acts the fourth chapter and the twelfth verse; and as in the first to the *Corinthians*, the third chapter and the eleventh verse, *Other foundation then that can no man lay*. Now where as we have in this verse, *in nomine Dei*, and *semen aliud*; in the former he shewes plainly what he means by *posuit semina aliud*, viz. that there is a person that shall be our seed, in whose name we are to trust, and invoke God: so that in these verses the myserie of Christs incarnation is plainly expressed to those that shall well look into it.

Now it is plain when he speaks of invocation, he means not prayer only, but by a part he expresseth the whole, which is by a Synecdoche, as in the second chapter of *Joel* and the twenty third verse, *Every one that calls upon the name of the Lord, shall be saved*, which is repeated by the Apostle, *Romans* the tenth chapter and the fourteenth verse; but you must mark what he saith after, *How shall they call upon him, in whom they have not believed?* there is faith required: Then he goes a step farther, *How shall they beleve in him of whom they have not heard?* as if he should say it is impossible; therefore hearing is necessary: *And how shall they hear without a Preacher?* there is the office of preaching: *And how shall they preach unless they be sent?* there is the authority of ecclesiasticall power. We see what duties the Apostle raiseth from invocation, and consequently we must know, that when they began to call upon Gods name, then also they

they began to beleeve in him : For albeit prayer is the more generall part of invocation, as a crying unto God, as the Fathers observe from the signification of the word ; the exercise of prayse and thanksgiving is more effectually to that purpose. But we add also as a speciall part of invocation, the blessing of the people, which, in the sixth chapter of *Numbers* and the twenty seventh verse, is called *A putting of the name of God upon the people* ; so say we also of Christian vov'es and oaths, that the due regard had to the testifying of a truth, when a man doth call on the name of God, and deliver that which is true ; that is also a service of invocation, whereby we confesse God able to punish us as a Judge if we swear not truly : Therefore invocation is of a farre larger compasse than an ordinary man would imagine, but especially when we consider it not only in generall, but in particular, when it is in the prime : For if invocation be commanded at the time of publique prayer ; much more is prayer and invocation commanded at the sacrifice, whereof we have an example in *Abraham, who built an Altar and called upon the name of the Lord*, *Genesis* the twelfth chapter and the eighth verse, and *Psalme* the one hundred and sixteenth, and the thirteenth verse, *Calicem salutaris accipiamus, & invocabo nomen Domini*, as if he should say, then is invocation at the highest, when a man hath the Cup of salvation in his hand : So that there is no part of religion in respect of prayer and the service of God, which may not be reduced to invocation. This is for the nature of invocation.

Touching the beginning of it, that is not without a scruple ; for we may ask this question, if invocation were not before ? and whether *Adam* and *Abel* did not call upon God ? They did no doubt : But as I told you when I handled verse the twentieth, that *Jabal* was the Father of such as dwell in Tents, and have Cattel ; and *Jabal* the Inventer of Musick, and *Tubal-Cain* of Weapons ; and yet that *Cain* was an Husbandman, and *Abel* a Keeper of Sheep ; and consequently they had the use of the Shale and Mattock for tillage, which could not be had without some knowledge in *Tubal-Cain's* Trade, and yet the invention is ascribed to them ; for a man is said to begin a thing when no man hath done it before ; and another may be said to be the Inventer of the same thing in respect of some singular manner of doing it, and to bring it to better purpose : So it cannot be denied that *Abel* was a Shepherd, and had use of Tents, and yet *Jabal* is said to be the Inventer of them ; because they were perfected by him : So for the other Trades.

In like sort no doubt there was a kinde of invocation performed by *Adam* and *Abel*, but that which is here expressed ; is meant of some speciall and singular manner of invocation not used before ; as thus. Before *Enosh's* time every man invocated severally, and called upon a part, but in the time of *Enosh* they began to come together to serve God ; then was that publique meeting and congregation performed, which Christ speaks of, *Matthew*

the eighteenth chapter and the twentieth verse, *When two or three be gathered together in my name, I will be in the midst* : Then began the ecclesiasticall worship in the Church : Before every man in his own private house; but the publique invocation came in with *Enosh*, in whose time there was a publique place dedicated to that end, that is, there was *invocatio templi*, as well as *invocatio carnis*.

Again we say there was an invocation before, that is, they prayed as the spirit moved them, but a formall invocation with Rites and Ceremonies, set down after a speciall manner, which we call the Lyrurgie or publique service that began with *Enosh* : then began to appear the face of a Church. If you ask why this was not done before? you shall see it could not; for there being but *Adam* and *Abel*, and then *Abel* being slain, *Adam* was alone, and they that must be the lower part of the Church, must be two or three at least. Then it must begin in the Family of *Seth*, for it is impossible that this could be till there came a third person, which was *Enosh* : And then it pleased God to reveal this manner of invocation : For we know the Church consists of parties to govern, parties to teach, and parties to receive direction. To govern and teach are two things, but performed now by one : then they began to call upon the name of the Lord : that was a thing agreeable to naturall sense, but before this time it was not so exquisitely done; and which is a thing memorable, they did this in the midst of a naughty and crooked Nation, *Philippians* the second chapter and the fifteenth verse, for now they durst openly professe a publique service of God, and invoke his name; notwithstanding the wicked seed, and especially when they see *Abel* come to an untimely end, that because he called upon God, therefore he suffered martyrdom. Besides that, albeit *Enoch* buile a City, and *Tubal-Cain* invented armor, yet they will follow *Abel*; and professe themselves *Seths* Children; this shows they were endued with a heroicall spirit, and had this conceit in the name of God, that it should be a strong Tower to defend them; that howsoever the gates of hell did expose themselves against them, yet they should not be able to prevail.

A third thing to be noted is, that they took upon them this profession, and publique acknowledgement of invoking the name; as in the fourth chapter of *Isaiah* and the first verse, *Let us be called by thy name*; and as it is in the ninth chapter of *Daniel* and the eighteenth verse, *They would be known to be a people who called upon the name of God*; they took upon them the profession of a Church, and the title to be called Invocators on Gods name, whose name was their treasure, whose service their delight, and whose worship was their glory; that is, They took upon them to be called Christians and true Worshippers of God, against all others of the wicked race; which distinction is shewed after, when the

the house and posterity of *Cain* matched with the Sonnes of *Seth*, and so began therea medly to be made. Soe we see what *Moses* meaneth by bringing these two verses into this chapter, *viz.* that the Godly should not be discouraged, as if he had forgot his promises : Therefore he ends the chapter with *Enosh*, a godly man, to shew first he will have them Worshippers, and yet such shall not be without sorrowes, and therefore *Seths* Sonne is called *Enosh*, that is, sorrow.

We have heard what invocation *Moses* speaks of, the nature and manner of it, that it contained all the exercises of Christian service, and how it began in *Enosh* after a set manner, that this must be done, and should continue, notwithstanding the wicked seed of *Cain* doe set themselves so maliciously against it : So we see *Moses* hath brought us to the Root of the Church, for till that time there was no Church, but now he hath brought us to a Congregation of such as did invoke the name of the Lord,

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A M E N.

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# LECTURES

PREACHED UPON

Severall choice Texts,

BOTH

out of the Old and New

TESTAMENT.

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one of the Old and New

THE

## LECTURES

Preached in the Parish Church of St. GILES  
without Cripple-gate LONDON.

*Sed adxalavit ad me unus ex istis Seraphim habens in manu sua isab. 6. 6.  
primam; quam forcibus jussit ab altari. Admonuitque ori  
meo dicens, &c.*



IN the Liturgy of the ancient Church, these words Oreb. 1.  
159<sup>b</sup>.

are found applyed to the blessed Sacrament of Christs body and blood; for it is recorded by *Basil*, That at the celebration thereof, after the Sacrament was ministred to the people, the Priest stood up and said as the Seraphim doth here, *Behold this hath touched your lips, your iniquity*

*shall be taken away, and your sinne purged.* The whole fruit of Religion is, *The taking away of sinne*, *Isaiah* the twenty seventh Chapter and the ninth verse, and the speciall wayes to take it away, is the Religious use of this Sacrament; which as *Christ* saith is nothing else, but a *seale and signe*, of his blood that was shed for many for the remission of sinnes, *Matthew* the twenty six Chapter and the twenty eighth verse; for the Angell tells the prophet, that his sinnes are not only taken away, but that it is done sacramentally, by the touching of a Cole; even as *Christ* assurcth us, that we obtain remission of sinnes by the receiving of the Cop: Now as in the Sacrament, we consider the Element and the word; so we are to divide this Scripture. For first, in that the Seraphim touched his mouth with a burning Cole taken from the Altar, therein we have the element, and the word of comfort which the Prophet received, was, that the Angell said to him, *Behold this Cole hath touched thy lips, and now thine iniquity is taken away, and thy sinnes purged*: And there is such an Analogie and proportion between the Seraphim and the Priests; between the Altar and the Lords Table, between the burning Cole and Bread and Wine, offered and received in the Lords Supper. As we cannot but justifie the wisdom of the ancient Church, in applying this Scripture to the holy Eucharist: For as, *St. John* sheweth, this vision shewed to the Prophet *Isaiah*, is to be understood of our Saviour *Christ*, *John* the twelfth and the forty first verse; for saith the Evangelist, *These things said Esay, when*

he saw his glory, and spake of him; and therefore by this burning Coale taken from the Altar, is meant Christ Jesus, who by the Sacrifice of his death which he offered up to God, his Father, hath taken away our iniquities, and purged our sinnes, as it is in the first chapter to the Hebrewes, and therefore for the confirmation of our Faith wee are here taught, That our sinnes are no lesse taken away by the element of bread and wine, in the Sacrament, then the Prophets sinne was by being touched with a Coale.

The occasion of this touching is set downe in the former verses of this Chapter, which doe stand upon a vision and a confession; The vision shewed to the Prophet was, *That hee saw the Lord sitting upon an high Throne, as a Judge ready to give Sentence, before whom the very Angells were forced to cover their faces* The confession that hee made was; *Woe is mee for I am uncleane, I am a man of polluted lips, mine eyes have seen the King and Lord of the world*. From whence wee learne, that howsoever by the consideration of his former life, and the sinnes that have scaped from him, a man may bee brought to some remorse of Conscience, yet then especially hee is humbled when hee seeth the vision of Gods glory, and thereto nothing is more forcible to bring us to repentance, than to consider that at the last generall day, *Woe shall be for Christ Jesus the Sonne of God come in glory, and sit downe in his Throne of glory, and give Sentence of condemnation upon the wicked*. The Prophet who otherwise was a grievous sinner, but only guilty of omission, for that he had beene silent, and did not glorifie God with his tongue as he should have done, notwithstanding in the sight of Gods glory is touched with remorse & cryeth out, *Woe is mee*; Whereby againe wee learne that wee sinne not only when wee speake of these things which wee should not, but when wee are silent, when we should apply our tongues to Gods glory; so that though the excellency of our upright and honest conversation bee never so great in the world, yet the Majesty of God is such as shall shew, That even those duties that we have omitted, shall be sufficient to confound us before his glorious presence, unless it please him to be mercifull to us; therefore when wee appeare before his judgement-seate, it shall bee in vain for us to alledge what wee have done, forasmuch as the least duty that wee have left undone is enough to condemn us. It shall bee our duty therefore, notwithstanding all our righteousness, to judge our selves worthy to be destroyed for our iniquities and sinnes of omission, *Ezekiel* the thirty first chapter and the one and thirtieth verse, and to say with this Prophet, *Woe is mee, for I am a man of polluted lips*: We must acknowledge that nothing belongs to us but Woe, and that God may in justice confound us for the least duty we have omitted. Upon this confession made by the Prophet there came an Angell flying from God, which by touching his lips with a hot Coale assured him that his sinne was taken away; wherefore, as by the former wee learne that wee should repent us of our sinnes when wee consider the great Majesty of God, so by this wee are taught what to hope for, that is, that if wee bee penitent God will not bee wanting unto us, but will send

send a Seraphin unto us, with a word of comfort, to assure us *that all our iniquities are purged*. The outward element appointed by God to confirm his faith, was *the flying of a Seraphin unto him to touch his mouth with the Cole*; the word or invisible grace signified by the element was, *that by that touching his sinne was taken away*. In the outward action wee are first to consider the element it selfe; that was, *the burning Cole on the Altar*; next the application performed by a Seraphin, who *took the Cole from the Altar, and touched the Prophets lips*. First therefore considering that none can take away sinne but God only, wee must needs confesse that there was in this Cole a divine force and virtue issuing from Christ, who is the only reconciliation for our sins, without which it had not bene possible that it could have taken away sinne. But what is here said of this Cole, is to bee understood of Christ, of whom *Esay* speaketh in this place, *When hee saw the glory of Christ, John 12. 41* for hee is the Cole by which our finnes are taken away; There are two natures in a Cole, that is, the Cole it selfe, which is a dead thing, and the burning nature and heate that is in it; which setteth out first Christs humane nature, which is dead in it selfe; And then his divine nature, containing the burning force of that is represented in this burning Cole. So the element of bread and wine is a dead thing in it selfe, but through the grace of Gods spirit infused into it hath a power to heate our Soules: for the elements in the Supper have an earthly and a heavenly part. Secondly, that Christ is to bee understood by this burning Cole wee may easily gather, because *his love to his Church is presented with fire*, *Cant. the eighth chapter and the sixth verse*. It is said of Christs love, the Cole whereof are fiery Coles, and a vehement flame, such as cannot be quenched with any water, nor the floods drown it, even so all the calamities and miseries that Christ suffered and endured for our sakes, which were poured upon him as water, could not quench the love that he bare us. Thirdly, *quoniam solum aqua ipse scilicet ignis accendit*, so saith *John* the Baptist of him, *There cometh one after me that shall Baptize with the holy Ghost and with fire*, as it is in the third chapter of *Luke* the sixteenth verse, therefore the graces of the holy Ghost are also represented by fire, *Acts 3*. the union whereof hath a double representation; First, it is signified by water in Baptisme; for sinne that is derived unto us from another, being as a spot may be washed away with water, and therefore the Prophet saith, *there is a fontaine opened to the house of David, and to the inhabitants of Jerusalem, for sinne and uncleannesse*, *Ezek. the thirteenth chapter and the first verse*, therefore *Athanasius* laid to *Saul*, *bee Baptized and wash away thy sinnes*, *Acts the twenty second Chapter and the fifteenth verse*, that is meant of originall sinne and the corruption of our nature, by which wee are guilty of the wrath of God; but because through the whole course of our life sinne, by custome groweth more to be strong, and to stick fast in our nature, so as no water can take it away; therefore the Grace of God is let out by fire, as having a power and force to burn up sinne; for by custome sinne is bred and settled in our nature, and is *tanquam furni*, drosse that

Two parts.  
First, Element  
itself  
Secondly, In-  
visible grace.

First, The Ele-  
ment.

that must be tryed and purged by fire, so the holy Ghost speaketh of a *small sinne*, the first of *Isaiah*, and the twenty fifth verse, and the first of *Jeremiah* and the thirtieth verse, *Ezech.* the twenty second chapter and the eighteenth verse; *The house of Israel is to me as dross*, that is by custome of sinne; and in regard of this kinde of sinne there needs not only *water* to wash away the corruption of our nature and the qualitie thereof, but *fire* to purge the *actual sin* that proceed from the same.

The sinnes of Commission come by reason of the force of concupiscence, and from the lusts that boyle out of our corrupt nature, and the grace that takes them away is the grace of water in Baptisme; but the sinnes of omission proceede of the coldnesse and negligence of our nature to doe good, such as was in the Church of *Laodicea*, *Rev.* the third chapter and the fifteenth verse, and therefore such sinnes must bee taken away with the *fiery Grace of God*. Secondly, for the quality of the *Cole*, it is not only a *burning Cole*, but *taken from the Altar*; to teach us that our zeale must bee sanctified and come from the Spirit of God. The fires that are appointed by earthly Judges to terrifie malefactors from offending, may draw a skinne over the spirituall wounds of their Soules, so as (for feare) they will eschue and forbear to sinne, but it is the fire of the Altar, and the inward Graces of Gods Spirit that taketh away the corruption and healeth the wound, therefore as in the Law God tooke orde *there should ever bee fire on the Altar, Leviticus*, the sixth chapter and the ninth verse, so for the sinne that is contrite and sory for his sinne, there is alwaies fire in the Church to burne up the Sacrifice of his contrition and repentance, even that fire of Christs Sacrifice. The love which hee shewed unto us in dying for our sinnes is set out unto us most lively in the Sacrament of his Body and Blood, unto which wee must come often, that from the one wee may fetch the *purging of our sinnes*, as the Apostle speaks; and from the other qualifying power. *1st in Iude*, *John* the first chapter & the seventh verse; wherefore as by the mercy of God we have a fountain of water alwaies flowing, to take away originall sinne, so there is in the Church fire alwaies burning to cleanse our *actual transgressions*; for if the Cole taken from the Altar, had a power to take away the Prophets sinne, much more the body and blood of Christ, which is offered in the Sacrament; *if the hem of Christs garment can heale*, the ninth chapter of *Matthew* and the twentieth verse, much more the touching of Christ himselfe shall procure health to our Soules; here we have nothing that hath touched the Sacrifice, but the Sacrifice it self to take away our sinne.

Secondly, the Application.

The application of this *Cole* is by a Seraphin, for it is an office more fit for Angells than men, to concurre with God for taking away sinne; but for that it pleaseth God to use the service of men in this behalfe, they are in Scripture called *Angells*, *Job* the thirty fifth chapter and the twenty third verse, *Malachi* the second and the seventh verse, *The Priests lips preserve knowledge, for hee is the Angell of the Lord of Hosts*, and the Pastors of the seven Churches in *Asia* are called

led *Angells*, *Apos.* the first chapter and the first verse; for the same office that is here executed by an Angell is committed to the *sonnes* of men, to whom, as the Apostle speaks; *Hee hath committed the ministry of reconciliation*, 2 *Cor.* the first chapter and the eighteenth verse, to whom hee hath given this power, *that whose sinnes sever they remit on earth shall be remitted in heaven*, the twentieth chapter of *Saints John* and the twenty fifth verse. So when *Nathan*, who was but a man, had said to *David*, *etiam Jehova translatat peccatum tuum*, the second booke of *Samuel* the twelfth chapter and the thirteenth verse; it was as available as if an Angell had spoken to him; And when *Peter* tells the Jewes *that if they amend their lives and turn, their sinnes shall be done away*, their sinne was taken away no lesse than the Prophets was when the Angell touched his lips, *As* the third chapter and the nineteenth verse; for not hee that holds the Cole, but it is the Cole it selfe that takes away sinne; and so long as the thing is the same wherewith wee are touched, it skills not who doth hold it; but wee have not onely the Cole that touched the Altar, but the Altar it selfe, even the Sacrifice of Christs death represented in the Supper, by partaking whereof our sins are taken away.

The word of comfort, whereby the inward Grace is preached unto us is, that the Angell said to the Prophet; *Let thy habb touched by lips, and thine iniquity shall be taken away, and thy sinnes purged*; concerning which wee finde that the Leper was cured of his Leprosie, not only by the word, but by the touching of Christ; but the Centurion said only *but speaks the word and thy servant shall be whole*, *Mat.* the eighth chapter and the eighth verse; so hee can doe what he will with his only word. It pleased God to take away the Prophets sinnes by touching his lips. And albeit he can take away our sins, without touching of bread or wine, if he will; yet in the counsell of his will, he commendeth unto us the sacramentall partaking of his body and blood. It is his will, that our sins shall be taken away by the outward act of the sacrament; The reason is, not only in regard of our selves, which consist of body and soul, and therefore have need both of bodily and Ghostly meares, to assure us of our Salvation; but in regard of Christ himself, who is the burning Cole. For ever since God ordained, that Christ should take our nature, and *aptare sibi corpus*, in the tenth chapter to the *Hebrewes*, and the fifth verse; that so he might worke our Reconciliation. As Christ became himself a man, having a bodily substance; so his actions were bodily. As in the Hypostasis of the Sun, there is both the Humane and Divine nature; so this Sacrament is of an Heavenly and Earthly nature. As he hath taken our body to himself, so he honoureth bodily things, that by them we should have our sinnes taken away. By one bodily sacrament he taketh away the effectes should have so naturally planted in us. By another bodily Sacrament, which taketh away the habituell sins, and the aequall transgressions, which proceed from the corruption of our nature. And here we have manner offered us of faith; that as he used the touching of a cole, to assure the Prophet that his sins were taken away;

Secondly, the Word, or invincible grace,

way; so in the Sacrament he doth so elevate a peice of bread, and a little wine, and make them of such power; that they are able to take away our finnes: And this maketh for Gods glory, not only to beleeve that God can work our Salvation, without any outward means, by the inward Grace of his Spirit; but also, that he can so elevate the meanest of his creatures; not only the hemme of a garment, but even a strawe, (if he see it good) shall be powerfull enough, to save us from our finnes. As Christ himself is spirituall and bodily; so he taketh away our finnes, by means not only spirituall but bodily; as in the Sacrament. For if there be a cleansing power in the Word, as Christ speaketh in the fifteenth chapter of *John*, and the third verse: If in prayer, as *Peter* sheweth to *Simon Magus*, *Pray to God, that (if it be possible) the thought of thy heart may be forgiven thee*, in the eighth chapter of the *Acts of the Apostles*, and the twenty second verse: If in the giving mercy, and giving almes, finnes shall be forgiven, as *Salomon* saith in the sixteenth chapter of the *Proverbs*, and the sixth verse, *Per misericordiam purgantur peccata*; much more in the Sacrament, wherein both the word and prayer and the works of mercy doe concurre, to the cleansing of sinners from their finnes: Whereas the Seraphim did not take the coale in his mouth, but with tongues; and applied it not to the Prophets eare, but to his tongue. We learn, that it is not the hearing of a sermon that can cleanse us from sinne; but we must taste of the bodily element, appointed to represent the invisible grace of God. It is true, that meditation privately had, will kindle a fire in the hearts of many, in the thirty ninth *Psalme*, and the third verse: And the word, as it is a fire, *Jeremie* the twenty third chapter, and the twenty ninth verse, will also kindle a man, and heat him inwardly: But because in the Sacrament all those doe meete together, therefore nothing is so available to take away sinne, as the touching of bread and wine, with our lips.

The effect.

The effect of this touching followeth; wherein we are to consider, First, the efficacy of this action. Secondly, the certainty; that as sure as this coale hath touched thy lips; so surely are thy finnes taken away. Thirdly, the speede, that so soon as the coale touched, presently sinne was taken away and purged. The efficacy standeth, of the removing, or taking away of sinne, and of the purging away of sinne. The taking away, and purging of finnes, have two uses: Some have their finnes taken away, but not purged; for something remaineth behinde: Some have *Adams figge leaves* to hide sinne that it shall not appeare for a time; but have not *Hithaias his plaister to heal it*, in the thirty eighth chapter of *Isaiah* and the one and twentieth verse. But by the touching of this Coal, that is, of the body and blood of Christ, we are assured that our sinne is wholly covered, but quite taken away as with a plaister; called *Angells*, *Job* *I have put away thy transgressions like a cloud*, and *thy sins as clay*; the fourth the forty fourth and the twenty second verse, whereby the Lord sheweth that our finnes are scattered, and come to nothing, when it pleaseth him to take them away. The other sense gathered from the word *purging*, is, that God doth



doth not forgive our finnes, as an earthly Judge forgiveth a malefactor, so that he goeth away with his pardon, without any farther favour shewed him; but that he likewise becometh favourable unto us, and willing to doe us all the good he can: If malefactors can obtain their pardon at the hands of temporall Judges, it is all they can look for; but they never come to any preferment: But God doth not only give us *veniam* but *gratiam*; as he doth pardon our finnes, so also he becomes loving and kind to us: Christ doth not only take us away from God, that he should not proceed to punish us for our finnes, but offers us up to God, as an acceptable sacrifice, as *Peter* witnesseth, *Christ once suffered for finnes, the just for the unjust, that he might offer us up to God*, in the first of *Peter* the third chapter and the eighteenth verse; for as the wiseman saith, *Takes he drosse from the silver, and there shall proceed a vessel for the refiner*, *Proverbs* the twenty fifth and the fourth verse: So after sinne is taken away from us, our nature is most acceptable to God, because there remaineth nothing but his own nature. Secondly, for the certainty; As thou hast a perfect sense of the touching of this coal, so certainly are thy finnes taken away; which assurance we are likewise to gather to our selves, in this sacrament; that as surely as we corporally doe taste of the bread and wine, so sure it is, that we spiritually feed on the body and blood of Christ, which is communicated unto us by these elements, as the Apostle sheweth, in the first to the *Corinthians*, the tenth chapter, and the fifteenth verse, *that the bread broken is the communion of the body of Christ, that the cup blessed is the communion of his blood*; that by partaking of this spirituall food we may be fed to eternall life. Thirdly, this act was performed with speed, the *Ceraphim* came flying with wings, and being come, he hath a present effectuall power to take away his sinne; for a little before he that cried out, that he was in woefull case, verse the fifth, *Ve mihi*; by and by being touched and revived with comfort of forgiveness, saith, *Esce ego, mitte me*, in the eighth verse: whereby we learn, that the touching with the coal thus taken from the Altar, and the partaking of the body and blood of Christ, hath a power not only to purge, and heale the sore of our nature; but that it giveth a willingness to serve God more cheerfully and carefully than we did before, it maketh us *serventes spiritu*, servant in spirit *Rom.* the twelfth and the eleventh verse; so that we care for nothing nor count our lives precious; *that we may finish our course with joy*, *Acts* the twentieth and the twenty fourth verse.

The summe of all is, that seeing it is a fearfull thing to appear in the presence of Gods Majesty, and knowing that one day we must all appear before his tribunall seat and throne of glory, we do confesse with the Prophet, that albeit we have lived never so upright a life, yet if we have beene silent, when we should have spoken to his glory, if we have omitted never so little a duty, which we ought to have performed, for all that, our case is miserable, untill it please God by the burning coale of his Altar, and, by the sacrifice of Christs body, offered up for us upon the crosse, to take away our finnes: And that if we truly hum-

ble our selves before God, and acknowledge our finnes, then our finnes shall be purged by the death of Christ, and by partaking of the sacrament of his bodie and blood; the rather, because in the sacrament we doe touch the sacrifice it self, whereas the Prophets sinne was taken away with that which did but touch the sacrifice.

Then, after the receiving of this sacrament, we must take a view of our selves, whether we can say, *Nonne cor nostrum ardebat in nobis?* Did not our heart burn within us? *Luke* the twenty fourth chapter and the thirty second verse, because in this sacrament we finde a fire of Christs love towards us; And whether we finde in our selves that willingness to serve God aright, which was in the Prophet, in the eighth verse, *Behold, send me; Ecce, mitte me.* As in regard of our misery we made the confession of sinfull men; so having experience of Gods mercie in taking away our finnes, we must make the confession of Angels, crying, *Holy, holy, holy, Lord God of Hosts.*

Lastly, We must not only shew forth the heat of our love to our needy and poor Brethren, by doing the works of mercy; but even to our enemies, as both *Salomon* and the Apostle teach, *If thine enemy hunger, feed him; if he thirst give him drink; for so thou shalt heap coals of fire upon his head,* *Proverbs* the twenty fift chapter and the twenty first verse, and *Romans* the twelfth chapter and the nineteenth verse; For so thou shalt have a burning coale in thy self; so thou shalt kindle in him the coals of devotion to God, and of love to thy self.

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*Math. 6. 1. Attendite ne justitiam vestram exerceatis coram hominibus, ut spectemini ab eis: alioquin mercedem non habebitis apud Patrem vestrum qui est in Caelis.*

*Osob. 15.  
1598.*

THE drift of our Saviour in these words is, to separate that which is vile, from the precious, *Jeremiah* the fifteenth chapter, to sever the tare of vain glory from the good corne of righteousness and mercie: But as Christ gives charge, That while his Disciples laboured to gather away the tares, they should beware that they pluck not up the good corne, *Matthew* the thirteenth chapter: So while we labour to pluck up the tares of vain glorious intentions; we must take heed that we doe not withall pluck up the good corne of good works; for heretofore the good seed of the Doctrine of good works was not so soon taught, but presently the Devil sowed in mens hearts the wicked opinion of merit of works, as tares among good corne. And while men laboured to take away the opinion of merits, then he takes away out of mens hearts the care of works.

In the counsel of Christ two things are to be noted, First, the corn must be sowed, *take heed ye doe good works*: Secondly, the tares must be

be plucked up, *but does them not to be seen*. We must doe righteousnes both privately in our own consciences, and publicly before men, as the Apostle sheweth, *Provide for things honest before all men, Romans* the twelfth chapter. But the tares are to be avoided, that is, to be seen; *ut videamini*; where we have a command, First, Christ will not have us doe good works to this end, *to be seen*: Secondly, That we may not, we must *take heed*; as if he should say, My will is, ye shall not give almes to this end, *to be seen*. Thirdly, That ye may avoid this fault, *ye must take heed*: Whereby he signifieth that to doe almes to this end, to purchase praise to our selves, is a hurtfull thing. And to avoid this fault, is a matter of great difficulty.

For the first point, Christ saith, *When ye give almes, doe not blow a trumpet; when ye fast or pray let not all the world know of it*, neither let the end be *ut videamini*. Touching which, we are to know, that our good works are not worse in themselves for being seen, but are the better; even as the goodnesse of a colour stands in the lightnesse of it, so our good works are more commended, if they be known: And they of themselves desire the light, as Christ sheweth in *John* the third chapter and the twenty first verse: But such is our corruption, that if we think our works are known, we with our pride doe corrupt them. For as pride is the way to dry up the founrain of Gods grace, as *James* saith, *God resisteth the proud and giveth grace to the humble*, *James* the fourth chapter. So the sight of good works, is a means to overthrow our humiliry. The Pharisees knew this full well, which purposing to tempt Christ, covered their hooks with praise, *Seeing we know that thou art a teacher come from God, and regardest no man, tell us, is it lawfull?* *Matthew* the twenty second chapter: But Christ, to teach us what a dangerous thing it is to be praised, would not accept their praise, but answered them, *Why tempt ye me, O ye Hypocrites?* And when one said to him, *Magister bone, good Master*, which was a praise of simplicitie, not of hypocrisie, as the other, he refused it, and said, *Why dost thou call me good?* *Mark* the tenth chapter. When one said, *Blessed is the womb that bare thee*, he repelled that saying, *Nay rather blessed are they that hear the word of God and keep it*, *Luke* the eleventh chapter and the twenty eighth verse. For as the shewing of the Kings treasure was the means of the betraying them, *Isaiah* the thirty ninth chapter; so when we shew our good works, with a desire to be praised for them, it takes away all commendation from them.

This thing being dangerous, if notwithstanding we be desirous to have our good deeds seen, that shall be fulfilled which *Sirach* saith, *He that loveth dangers shall perish therein, Qui amat periculum peribit in eo, cap 3:27*. But to dissuade us from this, the Apostle saith, *Be not desirous of vain glory*, *Galatians* the fifth chapter, and *Philippians* the second chapter and the third verse. The Preacher saith, *all is vanity which men seek after in this life*, and therefore concludes, *Time Deum*, *Ecclesiastes* the twelfth chapter, to teach us, that without God all the praise of the world is but vanity. Now as we fail in having respect

to God : First, when we make not him the fountain of our praise : Secondly, if we make him not the end of it; as in doing good works to be seen, we commit two vanities. First, when we content not our selves with this perswasion, that God sees our works, and will reward them : unless we see them and praise us for them : The tryall; whether we make God the fountain of our praise, is if we seek it by wayes agreeable to his will, nor by wickednesse. Secondly, not by vanity, for his delight is not in beaurie, riches, or strength; he delighteth not in any mans Legs, in the hundred and fowry six *Psalm*. Thirdly, not by fardhood, as the Apostle saith, *I will not glory of any thing which the Lord hath not wrought by me*, in the second to the *Corinthians* and the eleventh chapter : *Whereby we shall seek the praise of God, rather than of men*, in the twelfth chapter of *Iohn* : nay though they seek praise by righteousness and doing good works, yet they make not God the fountain of their praise : the Hypocrites when they would be praised, did those works that were most glorious, as to offer sacrifice in the temple; *but they neglected mercy and justice*, which are the chief things that God respecteth, in the twenty third chapter of *Matthew* : *They washed not their hearts*, in the fifteenth chapter of *Matthew*; which God especially regardeth, but looked only to outward things; and they that doe mercy and justice, which are the chief things of the Law, yet they will not doe them, but when they may be seen : Whereby they shew, that they make not God the fountain of their praise; and so the praise they seek for, is hatefull to God.

Secondly, this desire of vain glory is injurious to God; when we make not him the end of our praise, for we may doe good works *coram*, in the sight of men, but not with purpose to have them seen, that so we may receive glory. For God hath given us the joyes and use of all his Creatures, but reserveth the glory of them to himself : therefore the Apostle saith, howsoever ye have the joy of Gods Creatures in eating and drinking; yet let God have the glory : *Do all to the glory of God*, in the first to the *Corinthians* the tenth chapter, and the thirty first verse : For though he giveth us the use of all things, yet *gloriam meam alteri non dabo*, in the fowty second chapter of *Esay* : Therefore if we doe good works to commend our selves, and not to glorifie God, we are injurious to him; for he hath testified, that he will not give his glory to any other : And therefore Peter and John say, *It is not by our own godlinesse that we have made this man whole, but it is the name of Christ and faith in him, that hath raised him*, in the third chapter of the *Acts* : Therefore not only *Nebuchadnezzar* when he snatched Gods glory to himself, was punished, in the fourth chapter of *Daniell* : But even *Herod* also, because he did but suffer that glory to rest upon him, that was attributed to him by others, when he should have ascribed all to God, in the twelfth chapter of the *Acts* and the twenty second verse. Then as it is injurious to God, so it is hurtfull to our selves; for though we see many miracles wrought by Christ, yet they are afraid to confesse and believe him,

Because

Because they love the praise of men more than the praise of God, in the twelfth chapter of *John* and the fourth third verse : And therefore Christ saith, *How can you believe, which seek glory one of another, and seek not the honor that cometh of God alone ? quomodo potestis credere, qui gloriam sibi quaritis ?* in the fifth chapter of *John* and the fourth fourth verse : Secondly, as it is an obstacle to grace ; so it is a provocation to all wickedness : For the Jews doubted not to crucifie the Lord of glory, to get praise of the wicked.

Secondly, that we may doe this, Christ willeth us to take heed ; for there is a double corruption in us : First, a rebellion against Gods precepts, which make us say *quare*, as *Pharaoh*, in the fifth chapter of *Exodus* and the second verse : *Who is the Lord that I should hear his voice ?* And as the Scribes and Pharisees said to Christ, *By what authority dost thou these things ?* in the twenty first chapter of *Matthew* and the three and twentieth verse : Secondly, the blindness of our understanding which makes us ask *quomodo ?* which is the question of ignorance ; so that it is not without cause, that he bids us take heed, that we beware of this sinne, as being a hard precept, both for our rebellion to yeeld unto, and also in regard of our ignorance : which is such, as we cannot see how it should be lawfull to seek praise by well doing, the hardness of avoiding this sinne, is of two causes. First, it ariseth from the nature of sinne it self : for as we are corporall and visible ; so we are most affected with those things that are visible, as *Job* reasoneth, *He that loveth not his brother whom he hath seen,* in the first Epistle of *John* and the fourth chapter : whereupon it cometh to passe, that our corruption, that though we believe the reward of God to be great : yet because it is invisible, and the worlds reward is present, therefore pleaseth us more. Secondly, from the original of vain glory ; for when the woman looked upon the fruit, albeit it greatly pleased her, yet that which did strike the stroak, was *crux sicut dii*, in the third chapter of *Genesis*, the hope of present glory : And this was the first sinne, that came into the soul of the woman ; and as the Philosopher saith, that the heart is *primum vivens & ultimum moriens* ; so vain glory, as it first took possession in the heart of man, so it is last, and with most difficulty dispossessed : So that when a man hath mortified all his lusts, and subdued all sinnes, yet pride and the desire of glory revives again.

And whereas the sinnes of the world are three, *The lust of the flesh, The lust of the eyes, and pride of life*, the first Epistle of *John* the second chapter and the sixteenth verse. The sinne of pride is such a one as doth not only corrupt all virtues, but subdueth all other sinnes, and prevails against them ; for gluttony or the lust of the flesh is come under the power of pride : So as men take a pride in excess of meat, whereas gluttony would be contented with a little, for the belly is sooner filled than the eye satisfied. Secondly, For Covetousness, What makes men to exceed in the cares of getting riches, but only pride and desire of glorie : For knowing that *the borrower is a servant to the lender*, *Proverbs* the tenth chapter, and *all things obey money*, *Preacher* the

tenth chapter: In respect of the excellencie of wealth, they are so covetous, that albeir they have more than enough, yet they still gather together, that they may have all men in subjection to them; so hard it is to suppress the desire of vain glory: And the harder, because where other finnes be resting upon a man, this sinne comes creeping upon him, and flattereth him, as a thing most agreeable to his nature. Howbeit it is to be avoided with all heedfulness, for it comes from good things as the root. Secondly, A man is proud oftentimes even of humilitie, not only when they outwardly humble themselves with fasting, but also *when they are inwardly humbled*, *Joel* the second chapter. Secondly, it is the harder, because it comes with a colour and shew of reason; for it is Gods will that we should not only doe good works, but that it should be done openly, as Christ saith, *to shine and to be seen of men. sic splendat lux*, *Matthew* the fifth chapter and the sixteenth verse; both that God may be glorified by us, and that we may give good example to others: But notwithstanding we must beware that we doe them not to purchase praise to our selves.

How to avoid  
vain glory,  
pride, &c. and  
other sins, by  
meditation and  
prayer.

Secondly, The question of ignorance is, How we should avoid this desire of glorie, which is so bred in us? The answer to this doubt is, By meditation and prayer: For as God hath laid this Curse upon the earth, *That it should bring forth thorns and thistles of it self*, but if we will have any good of it, we must bestow labour upon it; So this curse is laid upon our soules, that good things will not come into our mindes, without diligent meditation; but pride and such finnes will take place of themselves without any further trouble. Wherefore as to avoid all temptations, we must occupie our selves in godly meditation, as *Augustine* saith, *Semper te Diabolus inveniat occupatum*; so there are speciall meditations for the avoiding of pride and the desire of vain glory: First, To think of the uncertainty of worldly glorie, that Christ that to day should have been crowned King by the Jews, was the next day crucified by them. Secondly, Of the emptinesse and vacuity of it; as that all the glory that *Haman* had did not content him, when he had received but one little disgrace by *Mordechai*, *Esther* the fifth chapter. Thirdly, of the punishment of this sinne; for whereas he spares other finnes, if he see withall some token of goodnesse, so as he will quench the smoaking flax, *Isaiah* the fourty second chapter, he will not defer his judgements from the Hypocrites and ambitious, but will withdraw his graces from them here, and punish them eternally in the world to come. Fourthly, We should think of our own hearts, if we doe good without regard of mens praise. Fifthly, Of our own inability, how little we are able to doe of our selves, except God move our hearts, and *work in us both to will and to doe*, *Philippians* the second chapter and the thirteenth verse, that so we may ascribe the praise of all our good deeds to him, as the only author of them.

These meditations will kindle a fire in us, that we shall have a desire to speak as *Psalms* the thirty ninth, as the Prophet having considered, that God did command us to keep his testimonies, saith presently,  
O that

O that my wayes were so directed that I might keep them, *Psalm* the hundred and nineteenth. But as by these meditations we conceive a desire to avoid that which we are forbidden; so unto our desire we must add resolution, *Psalm* the nine and thirtieth, *I said I will take heed to my wayes, Dixi custodiam vias meas*. The other means is prayer; For when we have done all we can to avoid this desire by our private meditations, yet that will not serve, till we cry for Gods assistance, to strengthen us and help us, for *vain is the help of man, Psalm* the hundred and eighth: So though the Apostle doe will the Ephesians to put on the armour of God, yet he saith the chief weapon to fight with the Devil is prayer, *Ephesians* the sixth chapter; For except the Lord keep the City, the watch-men watch in vain, *Psalm* the hundred twenty seventh. We must not only say the general prayer, which concerneth all sinnes, *Lead us not into temptation*; but, particularly against this sin, say with David, *Psalm* the thirty sixth, *Let not the foot of pride come neer me*; And *Psalm* the hundred and fourteenth, *Not to us, O Lord, not to us, but to thy name give the praise*.

The perswasion is, *For them ye shall lose your reward*. As before to doe good, was the good corn that is to be sown; but to doe it to be seen, is the rare that must be plucked up: So the perswasion is thus to be taken, Doe good works sincerely, and ye shall have a reward, though not in this world; but if ye doe them in hypocrisie to be seen, ye shall lose your reward: When the holy Ghost implyeth, that our good works shall have a reward; and so perswadeth us to the practise of them. He condescends to our infirmity; for there are more weighty causes to move us to doe good, As the shedding of Christs blood, whereby he redeemed us to himself, to be zealous of good works, *Titus* the second chapter and the fourteenth verse: But because he knows whereof we be made, and that we are weak, he perswades us with hope of reward; and herein he hath regard, *Non ad gloriam operis, sed ad zelum operantis*, Of the reward of works done in sincerity heretofore.

Of these that are done in hypocrisie note two things. First, How true it is, that they lose their reward. Concerning which, howsoever Hypocrites have a reward in this world, yet they have not alwaies; and though they had, yet this reward doth not last for ever: *Honor fugientem sequitur sequentem vitat*. We see Saul, Judas, Ananias, and Saphira, while in hypocrisie they made a shew of good works, to procure themselves glorie, were disappointed, and they felt the judgement of God upon them: But though it have a reward in this world, yet not *apud Patrem vestrum caelestem*: Which is thus to be taken, That if they have glory, yet it is not God, that gives them this praise: And as the putrifying of Manna was a figure that it came not from the blessing of God, *Exodus* the sixteenth chapter. And when the Manna of the wicked rotteth, it is a signe that it was not Gods gift, *Proverbs* the tenth chapter. So in that the glorie of hypocrites doth not last, it is a token, that it is not a praise given them of God. Again it signifieth, That though they have a reward in earth, yet not in Heaven; for

for then to hypocrites that say, we have cast out Devils and preached in thy name, he shall say, *Depart from me, I know ye not*, Matthew the seventh chapter.

Secondly, Note how powerfull this perswasion is, to make us avoid vain glory, and the desire of it. Here Christ saith, *non habetis mercedem, ye have no reward*: In the next verse he saith, *you have your reward, habetis mercedem*, to shew, that the worldly reward is nothing in respect of the heavenly reward that God will give; Gods reward is by grace in this life, for to them *that forsake father and mother, he promiseth an hundredfold*, Matthew the nineteenth chapter and the twenty ninth verse; Then by glory in the world to come, the glory of a Kingdome, Luke the twelfth chapter, *It is my Fathers pleasure to give you a kingdome*: Than which glory none is greater; and therefore he will say, *Come ye blessed, possesse the kingdome*. Secondly, such a Kingdome as shall be void of all affliction, that might take away the glory, *I know the afflictions of this life are not worthy of the glory to come*, Romans the eighth chapter. And howsoever no Kingdome is so glorious, but either eye hath seen or ear hath heard, or at least, the heart may conceive of a Kingdome of more glorie; yet such is the glory provided for them, *that by well doing seek the praise of God, and not of men, as neither eye hath seen*, the first epistle to the Corinthians, the second chapter and the ninth verse. So that if we knew the gift of God, John the fourth chapter; if it would please him to open the eyes of our minde, that we might see the excellencie of the Heavenly reward, Ephesians the first chapter and the eighteenth verse; and the baseness and uncertainty of the worlds gift, we would not only, not desire, but even carefully avoid and be afraid of the worlds glory, and would abhor the desire of it, as a thing not only injurious to God, but hurtfull to our selves.

John 6. 27.

*Operemini non cibo qui perit, sed cibo illi qui permanet in vitam aeternam, quem filius hominis dabit vobis: hunc enim Pater assignavit, id est, Deus.*

Novemb. 6.  
1598.

These words are the beginning of that long Sermon which Christ made concerning the bread that comes down from Heaven; the occasion whereof was the flocking of the multitude to Christ, for that they had been partakers of the feeding of the loaves; and for that Christ saw them so earnest in seeking after material bread, he takes occasion to put them in minde of a more excellent bread which they should labour for: For whereas the names of the good things in this life, were given to spiri ual things, As *the gadli-ness is gain*, the first epistle to Timothy, the first chapter, *That to be rich in*



in good works is true riches, the first epistle to *Timothie*, the first chapter and the eighteenth verie; *That to be decked with virtue is the beauty that doth indeed adorn both men and women*, the first epistle of *Peter* the third chapter and the fourth verie. It appeareth that howsoever these corporal blessings doe carry the names of good things, yet they are not so truly called; but the truth thereof is comprehended in spiritual good things, whereof the good things of this life are but shadows. Christ by that water which the Samaritan came to draw, took occasion to speak of the water of life; *whereof whosoever drinketh shall thirst no more*, *John* the fourth chapter and the fourteenth verie. And by the bread which the Capernaïtes sought after, took occasion to stirre them up to seek for the bread of life: So should we from the outward things, which we enjoy for the maintenance of the life present, gather spiritual meditations of true good things necessary to the life to come.

Secondly, These words depend upon the former verie; Wherein Christ seeing them flock unto him, said, *Ye seek me not because ye sawe the miracles, but for that ye eat of the loaves*. Upon which words as he concludes with this exhortation, *Labour not for the meat, &c.* So before he giveth them this counsell, he sets down the reproof. Where *Booke* chargeth his servants concerning *Ruthe*, that they should let her gather and not rebuke her, the word signifieth to confound or put to shame, *Ruth* the second chapter and the fifteenth verie; the reason is, because we are all ashamed of reproof. Christ, though he had no wounds by sinne, was contented to be baptiz'd, as if he had been a sinner; but we that have the wounds and sores of sinne, cannot abide the plaister of reproof, but think it a shame to be rebuked when we offend. But Christ before he counsels them, doth think good first by reproof to put them to shame: And it is a shame to be in two respects. First, That in the heat of their Religion and devotion, when they would seem most devout, Christ chargeth them with hypocrisie, *Ye seek me not for the miracles*, that by them ye may beleeve, but *for the meat*. Secondly, They are put to shame the more, for that he doth not lightly touch them, and glance at their hypocrisie, but doth accuse them in vehement and earnest manner, *Verily, verily, I say to you*, the twenty sixt verie; but Christ doth rebuke them for another end. Howsoever it be a good effect that men be made ashamed of their sinne by reproof, yet is it not the last end: Christ doth it not to confound, but rather to amend them; and therefore exhorts them, that they should chiefly *labour for the meat that perisheth not*, as the Apostle in one place saith, *non loquor ad pudorem*, the first epistle to the *Corinthians* the first chapter and the fift verie, doth elsewhere say, *I write not these things to shame you*, the first epistle to the *Corinthians* the fourth chapter: So Christ to these men saith, *I speak not this for your confusion, but for your amendment*. So that albeit they were guilty of hypocrisie, yet not desperate hypocrites; for Christ had some hope of them, and therefore ceaseth not to exhort them.

Again, Christ might only have exhorted them, and not used any

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reproof;

reproof; but he in wisdom thinks it meet, first to reprove them for their fault, and then to shew them how to amend it. Pride is the cause why many good exhortations have no success. While men think it needlesse they should be rebuked, they are like the proud Pharisees *that despised the counsel of God*, *Luke* the seventh chapter and the thirtieth verse. But Christ to make manifest to them, that they need counsel, doth first shew them their hypocrisie: We are ready to justify our selves in all things; our corruption is such, that we are ignorant of our own finnes, which made the Prophet to say, *Cleanse me from my secret finnes*, *Psalme* the nineteenth: We take them to be no finnes, wherein we greatly offend God: Whereupon the Prophet saith, *Cor hominis inscrutabile est*, *Jeremiah* the seventeenth chapter, only God; being greater than our heart, *knoweth all things, and is able to discover all our finnes*, the first epistle of *John* the third chapter: Therefore we are to pray to God, to open our eyes, that we may see the necessity of exhortation. The people that followed Christ shewed two zeals; One was to make him King, The other to seek him, but both proceeded from one cause, because he fed them. Christ saw both these Zeals, The one he reject'd utterly, and would not be made King; But he corrects the other zeal; he forbids them not to seek him, but wills them to seek him for this end, That from him they may receive the bread that endures to life everlasting.

The reason why Christ would not be honoured, was of two sorts. First, For that is a slender honor, to honor God for temporal things; for as the Israelites did honor God while he fed them with bread from Heaven and gave them water out of the rocks, but so soon as they wanted either of them, then they murmured: So when God continueth his temporal blessings upon men, so long he shall be heard; but when his benefits ceaseth, then his honor ceaseth. Therefore he rejecteth this honour partly in regard of his own self, but chiefly for our cause: For howsoever it be less honourable for Christ to be honoured for outward blessings; yet the chief cause why he rejecteth it is because it is lesse profitable for us. They were desirous of temporal blessings, which he did bestow upon them: But yet he is desirous to bestow upon them spiritual blessings, which, as they are better for them, so deserve a greater honor.

The exhortation, ariseth out of the reproof, which is concluded in it: The matter of it is reduced to six points, First, *Cibus hic perit*. Secondly, *Et quoniam vamen*. Thirdly, *Cibus est qui non perit*. Fourthly, *Et Cibus hic non queritur*. Fifthly, *That meat is to be desired which endureth for ever*. Sixthly, *This bread is to be had only in the Son of man* for, it is he whom God the Father hath sealed.

For the first point. Whereas there are two significations of life; the one life it self, or the substance; the other the joy of life, which is the life of life; the bread of both these lives doth perish; that which keepeth and maintaineth the substance of life, doth perish: For albeit the Israelites did eat Manna, which was the bread of Angels, yet of them Christ saith, *Your fathers eat of it, but dyed*, *John* the sixth chapter; for

for when God takes away the staffe and strength of bread, it hath no more power to preserve life. So that man liveth not by bread of it self, for it perisheth. Whereas bread hath two powers, the one to satisfie the hungry stomach, the other to restore the body being weak; we see it loseth both these powers: the power of satisfying doth not continue; for though a man satisfie himself never so much with it to day, yet to morrow he will crave more, and his stomach will waxe emptie. As for the power to restore, albeit during health, it strengtheneth mans heart, yet if once sicknesse come, it hath no power to restore strength. Secondly, Whatsoever maintains the joyes of life, that perisheth also, *for the world passeth away and the fashion thereof*, the first epistle to the *Corinthians* the seventh chapter, and the first epistle of *John* the second chapter, and whatsoever may make mans life joyfull. The pleasures of this life, which are the causes of our joy, are transitory; and though they could continue with us, yet we our selves must passe away and leave them; yea even while we may take the pleasures of this world, yet old age will approach, and the dayes wherein we shall say, *I have no pleasure in them*, *Ecclesiastes* the twelfth chapter and the first verse.

Secondly, Though this bread decay, yet our Saviour telleth us, that men are so foolish, they gave themselves wholly to seek it. And that this is true, will appear, if we look upon our actions, either civil or religious; If we consider either the care we take for this life, or the diligence we use in Gods service. Of the first care we have an example in *Martha*, against inordinate care of this life: Our Saviour rebuketh *Martha*, who was troubled about many things, *Luke* the tenth chapter; and so we doe rise so early and take such gains for this life, *Psalms* one hundred twenty seven; that is the service of *Baal* was more painfull, than the service of the true God. So we take more pains in the service of the three Gods of this world, the first epistle of *John* the second chapter, than of the true good: The same appears if we consider our care in matters of Religion: Wherein we must confesse, that our special joyes are in the things of this life, and for the bread of it. These men whom Christ here reproveth, were not about their Trades, but occupied in a matter of Religion, then to hear Christ and to see his miracles: and yet we see that under colour of sowing to the spirit, they did but sow to the flesh, and make provision for the same, *Galatians* the sixth chapter. And howbeit *Maries* part be the better, and the actions of religion more excellent than the actions of this life, yet they seek their own things and not the things that are Gods.

Thirdly, There is a bread that doth not perish. Christ commends the care of spiritual things under them four: First negatively, *Labour not for that bread which perisheth*. Secondly affirmatively, *Labour for that which endureth*; This life doth not last for ever: but after this life there is another life, which shall be everlasting: And as it is a life, so there is a food for it, which we must labour for: without which we shall not attain to that life, no more then we can continue in life here, unless we have the food appointed for it, *Apud te sunt vite*,

*Psalm* the thirty sixt, and *with him is fulnesse of joy*, *Psalm* the sixteenth. Now we have the one life and the joyes at it, out of the consideration of the Creature; but then we shall have life and joy from God the Creator, who is the fountain of joy and life. Therefore howsoever we labour in this life to lay up treasure for our outward maintenance, yet we must chiefly take care for the life to come, and lay up for our souls a good foundation, the first epistle to *Timothie* the sixt chapter; but the following of the good things of this life doth hinder us from this care. We are like the Israelites that cared not for the promised bread, because they had the flesh pots in *Egypt*, so as they could be content to have turned thither: So it was with the two tribes and half; who for that they had convenient pasture for their Cattel on the other side of *Jordan*, cared not for travelling into the land of *Canaan*, *Numbers* the thirtieth chapter. Another hindrance is, the labor and trouble that must be suffered, for the purchasing of eternal life. We have a spiritual sluggishnesse, like the slothfull person whom *Salomon* speaketh of, He would faine have had bread, but was loth to labour for it; *It was cold and there was a Lyon in the way*, *Proverbs* the twenty second chapter. So the great trouble and danger that must be born, doth keep us from seeking the bread of eternall life, as the Israelites said, *The Land is a good Land, but the People are many and strong*, *Numbers* the thirteenth chapter, and so had no lust to seek to enter into the land of *Canaan*: So we confesse that eternall life is the better, but we have so many comforts in this life, and finde it so troublesome to attain to the other life, that we leave off all care for it, and content our selves with our present state: The trouble and danger that stayeth us from seeking life eternal, is that which the Scripture setteth out, *All that will live godly in Christ Jesus, must suffer persecution*, the second epistle to *Timothy* the third chapter. *By many tribulations we must enter into the kingdom of Heaven*, *Acts* the fourteenth chapter *And the way is narrow and the gate straight that leadeth to life*, *Luke* the thirteenth chapter.

To take away the first hindrance, the holy Ghost sheweth, that there is a better life and greater joyes reserved in the life to come, *The eye hath not seen, the ear hath not heard*, the first epistle to the *Corinthians* the second chapter. And, that the other should not hinder us, he saith, *All the afflictions in this life are not worthy of the glory that shall be revealed*, *Romans* the eighth chapter. In both which places we see God would kindle in us a desire of eternal life: As there is a life that endureth, so there is a meat for it. We know the body needs bread, therefore we seek for bread for it: so must we seek for the food of the soul. The joy of the body must be a memorial to stirre us up, to provide food for the soul.

Fourthly, This food we doe not seek: We are so intangled in the pleasures of this life, that we think not of eternall life; the pleasures of this life, while we enjoy them, doe quench the care of the life to come: But being once past, they are as nothing, and we are never the better for them; though we desire eternall life, yet we persuade

swade our selves we shall have it without seeking the food for it. We think it necessary to seek bread for the body, but not for the soul; though we doe think it necessary, yet we neglect it, and deny in our works, that we think it needfull: We doe not labour for it, as we are here commanded: The sluggard would faine have bread, but shall want it, because he labours not for it in temporal things, as riches, honour, preferment, a great deal will not content men: But in Religion and matters spiritual, they are of *Agrippas* minde, *aliquantulum persuades*, *Acts* the twenty fourth chapter, great store of worldly goods is nothing, but a few good works are sufficient; If we sow to the spirit in never so little measure, we think we have done a great deal; but if we sow never so much to the flesh upon apparel and vanity all is too little; if we spend all the six dayes about our own profit, yet it is not enough, but we will encroach upon the Sabbath; therefore the people ask, *When will the Sabbath be ended?* *Amos* the eighth chapter; But if we spend but one day in the week, or one hour in Gods service, it is tedious to them. We take part with *Martha*; and as for *Mary*, that was occupied about Gods worship, we think not so well of her, though Christ testifie of her, *that she chose the better part*, *Luke* the tenth chapter: If we vouchsafe once in seven dayes to come unto Gods house, yet it shall be late before we come, and we think it long till we be gone.

*Operemini non cibo qui perit, sed cibo illi qui permanet in vitam Joh 6. 27.*  
*eternam, quem filius hominis, &c.*



After the four points of accusation, before handled, now follow two more for direction, First, *That we must seek for the bread of life that endureth*, rather than for that which perisheth. Secondly, *That we must seek for it of the sonne of Man, whom God the father hath therefore sealed*, that he should give us the bread of life.

Novemb. 19.  
1598.

In the first part we have two parts to observe.

First, *That we must labour for this meat*: Secondly, *We must labour for it more than for the other*. When Christ saith *labour*, he means not that they should only desire it: It is a good thing to desire the bread of life as they desire it, *Da nobis semper panem hunc*, *John* the sixth chapter and the thirty fourth verse. Those sodain flishings that arise are not to be despised, for they are the seed of greater virtues: God begins with a little seed of Godlinesse, and proceeds till he have wrought men to some perfection. *Zachary* at the first did but only desire to see Christ; but from this little seed proceeded great fruit of Justice and mercie towards the poor, so that he not only *restored*, but *gave to the poor*, *Luke* the nineteenth chapter. Therefore the seed of

repentance and faith, if it be never so little, is not to be rejected, if it be but as the grain of mustard seed; *He that doth not quench the smoking flax*, though it doe not flame, *Matthew* the twelfth chapter, will not despise the least desire of Gods grace: but that we should not content our selves only to desire the bread of life, he wills us not only to desire, but to *labour* for it: It is not enough to long and desire for the bread of life, but we must labour and take pains for it: *The desire of the sloathfull shall slay him*, *Proverbs* the twenty fourth chapter: The sloathfull would faine have bread to sustain life, but he saith, *There is a Lyon in the way*, *Proverbs* the twenty second chapter, he is afraid of labour and danger; but we must not refuse to take any pains, nor fear any danger, to obtain *the bread that endureth for ever*. In other things of this life we doe not only desire that which seemeth good to us, but we seek for it till we have it. So the Prophet speaks, *Cupimus & rapimus*, *Micah* the second chapter and the second verse: So we must not only desire the Kingdome of God, but must violently seek after it; for *The Kingdome of God suffereth violence*, *Matthew* the eleventh chapter.

Secondly, this word *labor* is opposed to seeking: for Christ saith here, *Matthew* the sixth chapter, *Seek the Kingdome of God, but labor for the meat that endureth*, This labor is that work of God which is ascribed to faith, *John* the sixth chapter, *by which we labor for the bread of life*, we must use an excessive kinde of labor, in this work of God, for that to labor for the bread of life, is no bodily labor, and therefore we must work for it earnestly: *for cursed is he that doth the work of the Lord negligently*, *Jeremiah* the fourty eight chapter, Therefore when Christ pronounceth them blessed that *hunger and thirst after righteousness*, he commands us not only to seek and desire it in our hearts, but to hunger for it as we doe for the food of our bodies, *Matthew* the fifth chapter, and as he commands us to doe so, so he hath left us his example, for as it becomes him to fulfill all righteousness; so he protesteth, *that it was his meat and drink, to doe the will of him that sent him*, *John* the fourth chapter; so did *Mary* earnestly labor for the meat that perisheth not, when she was sitting at the feet of *Jesus*: for though her sister called upon her to help her, yet nothing could draw her from this spirituall labor, *Luke* the tenth chapter and the fourty second verse: So did the people labor that pressed to hear Christ, *Luke* the eighth chapter, they laid violence to the Kingdome of God: as also they that hearing *Paul* preach, would needs have him preach the same thing again to them: and for that end came together in great companies to hear the next Sabbath, *Acts* the thirteenth chapter: If we thus seek the bread of life, striving and wrestling with God in our prayers, as *Jacob* did with the Angell, then we doe indeed labor for it; as Christ willeth us to doe.

The second sense of laboring is, that we must labor for this bread more than for the other, and not at all for the other; in comparison of this. All grant that we must labor for the bread of life, but not for it more than for that which nourisheth this life: we must observe, in what

what manner we ought to labour, as well as that we are to labour: for the excessive desire of this life, makes us defective in the desire of the life to come. The desire of this life is not opposite, but subordinate to the desires of the life to come: But we must desire this life, so farre as it may further us to the other life. Some doe make this life the end of all their desires, and *doe heap up wrath to themselves, against the day of wrath, Romans* the second chapter. But the care and indeavor of the Saints of God is, that in this life, they may lay up for themselves *a good foundation for the life to come*, the first epistle to *Timothie* the sixth chapter. Men are bound to be carefull to make honest provision for this life, and not to be idle and burdensome to the earth: For when Christ willerh us not to be carefull for this life, yet from the example of birds we may learn, that we must not be negligent, for *they are made to sile*, as it is in the *Proverbs*: And so we are by Gods appointment *to provide for our maintenance in this life*, *Matthew* the sixth chapter. When Christ saith, *We shall give account for every idle word*, he means we shall be called to account, *That we have not spoken the good words that we ought*, *Matthew* the twelfth chapter. The Apostle wills him *that stole, to steal no more, but to labour*, *Ephesians* the fourth chapter and the twenty eighth verse; The reason is, that for want of labouring in some honest calling for our outward maintenance, we shall fall to poverty, and *Poverty will make us steal and use unlawfull means*, *Proverbs* the thirty chapter. Though a man were able to live without labouring, yet remembring Gods sentence, *that we must eat in the sweat of our faces*, we shall say, *Portabimus iram Domini*, *Michah* the seventh chapter and the ninth verse; And that made the Apostle say, *That if any will not labour, let him not eat*, the second epistle to the *Thessalonians* and the third chapter: *And the blessed man shall ease of the labour of his hands*, *Psalm* one hundred twenty eighth.

Thus we are to provide for this life. But if comparison be made, we are to labour more for the life to come, and for the food that belongeth to the maintenance of it. It were a thing hard enough for us, if Christ should command us to labour for the heavenly food, as we doe for the earthly; but yet it is necessary, that as the soul is more excellent than the body; so we should be more carefull to maintain the life of the soul, than of the body. The excellency of the soul made the learned Philosophers to abstain from many bodily pleasures, which otherwise they could not have forbore, but that they knew the life and felicity of the soul is farre better than all the profits and pleasures of this life. Of the good things of this life Christ saith, *What shall it profit a man to win the whole world and lose his own soul*: *Matthew* the sixteenth chapter. So we are to seek the good of the next life, rather than of this: Touching our defence from bodily miseries, Christ saith, *Feare not him that can kill the body, and not the soul; but he that can kill both body and soul*, *Matthew* the tenth chapter, that is, If he that hath not a due care to provide for the soul rather than for the body: Some use the soul as if

it were to serve the body, whereas the body ought to serve it: But seeing our body is *Corpus mortuū*, *Romans* the seventh chapter; because either it shall be destroyed by death, or while it liveth, is under the dominion of death, *Romans* the sixth chapter: Therefore whatsoever care is bestowed upon the body, shall perish with it; For they that sow to the flesh, as it is corruptible, shall reap corruption; but as the spirit is immortal, so they that sow to it shall reap immortality and life everlasting, *Galatians* the sixth chapter: The good estate of the body will not make the soul the better, but rather the worse; but the souls estate being provided for, the body shall be farre the better. If we seek Gods Kingdom first, then that care will cause all other things to be added, *Matthew* the sixth chapter: If our conversation be in Heaven, it shall cause our bodies that are corruptible, to become glorious, *Philippians* the third chapter and the twenty first verse. If in this life we keep our selves from the filthinesse and pollution of worldly and carnal lusts, our bodies shall be glorious after death; therefore we are to be more careful for the soul than for the body. Of this life *Job* saith, It is but short, *Job* the fourteenth chapter; It is like a vapour that suddenly ariseth, and vanisheth away, *James* the fourth chapter. It is as grasse, the first epistle of *Peter* and the first chapter; And it standeth not in the abundance of riches that man hath, *Luke* the twelfth chapter: Man walks in a shadow, and disquess himself in vain, *Psalme* the thirty ninth. He is every moment subject to death; and howsoever death it looks a young man in the face, as it doth children; yet it is as neer to him while it stands close to the other; Therefore the Wise man saith, All the cares of this life are but vanity and vexation of spirit. And howsoever while we are in our joyes, drunk with the pleasure of the world, as *Naball*, the first epistle of *Samuel* and the twenty fifth chapter; So that though we be wounded we feel it not, like the drunkard, *Proverbs* the twenty third chapter: Though we have not grace to say, *Quid prodest totum mundum lucrari?* *Matthew* the sixteenth chapter; yet when it is too late, we shall say, What hath it profited us to have enjoyed the pleasures of this life, *Sapi.* 5. The life to come is void of all misery and torment, There is the fulnesse of joy and pleasure for evermore, *Psalme* the sixteenth: But all the pleasure and profits of this life, if it were possible to possesse them all, are not answerable to the joyes of the life to come: With which present pleasures are joynd many griefs and torments; If a man be never so rich, or humble, & diseased, or afflicted, it will marre all his joyes; But all the afflictions of this life, are not comparable to the future glory, *Romans* the eighth, that shall be revealed, which swallows up all our troubles that we suffer here, because it is hard to root out of mens hearts the cares of this life; and Christ doth not forbid them altogether to be catelelle, But first seek the kingdom of God, and all things else shall be cast upon you, *Matthew* the sixth chapter. If ye neglect earthly things for heavenly, you shall not only obtain heavenly things, but earthly things withall: If we only seek bodily things, and not heavenly, we shall want both: But if we seek for the soul, we shall have things necessary.



ry for the body; for the Lord hath said, *I will not forsake thee*, Hebrews the thirteenth chapter: And David assureth himself, *that because the Lord is his Shepheard he shall want nothing*, Psalm the twenty third: If Salomon ask not riches, nor honour, but wisdom; he shall have not only wisdom, but riches, honour, and all other things, the first book of Kings the third chapter: the seeking of things pertaining to this life excludes the care of the life to come; but the seeking of Gods kingdom, includes the care of all other things.

The next point is, that it is Christ, *the sonne of man, that gives us this bread of life*: Material bread, is the effect of Creatures; but the bread of life is the effect of the redemption: *But seeing all things were made by Christ*, John the first chapter, therefore it is Christ that gives us both earthly and heavenly bread: Christ made the material bread of nothing, but this bread he maketh of himself: the one he made *verbo oris*, but the other cost him the shedding of his blood: His flesh simply, is not bread, but his flesh crucified for us; *caro nihil prodest*, John sixth chapter, the bread that perisheth, and all the works of the Creation he performed in six dayes, but the bread of life was not made, but during the whole space of his life upon earth.

The first point is, where the bread is to be found, touching which he saith, *say not with thy heart, who shall goe up to heaven to fetch this bread, nor goe down to hell*, Romans the tenth chapter and the sixth verse; *It is the Sonne of man that gives it, for God the Father hath sealed him* for this end. In which words we have, First a Direction: Secondly, an Affirmation. The direction hath a Correction; for we think we deserve it by seeking and labouring for it: For Christ tells us, it is not to be had, except the Sonne of man give it. Christ gives us the bread of life three wayes, First, When he gives his flesh to be crucified for us in his passion; for in death only it receiveth power to quicken us into eternal life, as the Apostle witnesseth, *By death he did destroy him that had the power of death*, Hebrews the second chapter: *In thy favour is life*, Psalme the thirtieth: But we are brought into Gods favour no otherwise, but *by the death of his Sonne*, Romans the fifth chapter: So that by his death we obtain life; *By the sacrifice of himself he hath done away our sinnes*, Hebrews the ninth chapter. Secondly, he gives us the bread of life in the sacrament, his flesh is made bread for us in his passion, when he dyed, but is given and applyed to us in the Supper: The expiation for sinnes was once performed upon the Crosse; *By one sacrifice hath he perfected for ever*, Hebrews the tenth chapter and the twelfth verse. But this sacrifice is often applyed to us in the sacrament. Thirdly, whereas there are two sorts of giving, *offers* and *confers*, he gives us this bread when he doth not only offer it unto us, but makes us receive it. If we lay hold of the bread by faith, which is the work of God, and beleeve that he is the food of our souls, then he will give us it and make us partakers of it, as Christ saith, *This is the condemnation, That light came into the world, and ye loved darknesse rather than light*, John the third chapter. So it  
Y y shall

shall be our condemnation, if God doe only offer us the bread of life, and doe not withall give us it, and make us to receive it. All bodily meates being a power nutritive, but profit no, except they be a power digestive: So though the body of Christ crucified have a power to give life and nourishment, yet except we digest it with faith, it shall doe us no good.

For our assurance hereof Christ saith of the Sonne of man, *that God the Father hath sealed him*, that is, he hath power and authority to be the bread of life, and to conserve life to them that feed on him. *He hath sealed him*, First with his nature, being the very Sonne of God, *He is the similitude and ingraven form of his person*, *Hebrews* the first chapter and the third verse. We need not to doubt of the remission of our sinnes; for Christ as he is God, giveth power to forgive sinnes. Secondly, as he is sealed with Gods nature, so with his name, *He is wonderfull Counsellor, the mighty God, the Prince of Peace*, *Isaiah* the ninth chapter. Thirdly, With his miracles, *For he raiseth the dead, and quickneth whom he will, no lesse than the Father*, *John* the fifth chapter and the twenty first verse. Fourthly. Because exception was taken against his miracles, *For they said that he did them by Belzebub*, *Matthew* the twelfth chapter, therefore he is further sealed, with a voyce from Heaven saying, *This is he in whom I am well pleased, beare ye him*, *Matthew* the seventeenth chapter: not only whom he commands, but where he promiseth, *to refresh them that come to him*, *Matthew* the eleventh chapter. Fifthly, *He hath sealed him with the spirit*, *The spirit of the Lord is upon me*, *Luke* the fourth chapter; And that not only rests (*John* the third chapter the three and thirtieth and four and thirtieth verses) content with receiving the spirit for himself, but with a power to give it to his: So that by his intercession with God the Father, *He sent down the spirit upon the Apostles*, *Acts* the second chapter. Being thus sealed by God, he is able to nourish us by his flesh crucified for us, unto eternall life, if he give us grace to lay hold of it by faith.

*Luke 12. 15. Dixit igitur eis, Videte, & cavete ab avaritia: nec enim cuiusquam vita ex iis quae ipsi suppetunt, in eo sita est ut redundet.*

Novemb. 26.  
1598.



HERE Christ gives two commandments to covetous men; First, *To discern and see the sinne of covetousnesse*. Secondly, *To beware of it*.

Against the latter of them, as against every other Commandement, the corrupt nature of man makes two questions, First, of Rebellion, *Why should we beware?* Secondly, of Ignorance,

How shall we beware?

The

The former question is resolved three wayes. First, We must beware of it, because the sinne of covetousnesse is hardly avoided, the desire of having abundance is so rooted in the hearts of all men. Secondly, Because, as it is hardly avoided, so it is a sinne very hainous in Gods sight, being committed, howsoever we perswade our selves, that those sinnes are the least, that are naturally planted in us. Thirdly, Because whereas men may repent for other sinnes, they can hardly repent of this. For other immoderate desires doe cease by two means; either when they are satisfied, or else when death doth approach. Covetousnesse doth yeild to neither of those means; for the more that riches increase, the more doth his covetous desire increase; and the neerer that death is, the more doth a covetous man embrace his riches, and still covet more.

Touching the second question; Though we be perswaded that we ought to avoid this sinne, yet we know not how; and therefore we ask, How shall we avoid it? The word of God appoints us three means, First, Trust in God: Secondly, Prayer against the sinne: Thirdly, Meditations concerning the same.

How to avoid  
covetousnesse.

The first  
means, Trust  
in God.

First it is a good way, for the avoiding of covetousnesse, to trust in God; for that is a thing that the heart of a covetous man will not set himself against: He will in no wise follow the counsell of the Philosopher, which teacheth, That to avoid covetousnesse, a man must give himself to the actions of prodigality; he would rather hear how he might get money, than how to spend that he hath: But if he be advised to put his trust in God, he will not be against that, as a thing which is not so contrary to his sinne as prodigality: But this means doth the Scripture inculcate, *Trust not in uncertain riches*, the first epistle to *Timothy* and the sixth chapter: *If riches increase set not your hearts upon them*, *Psalme the sixty second: Riches avail not in the day of wrath*, *Divitias nam perdet in die ira*, *Proverbs the eleventh chapter* and the fourth verse: *Let not the rich man glory in his riches*, *Jeremiah the ninth chapter* and the twenty third verse. As the Scripture exhorts us, not to trust in riches; so it sets forth examples of them that in vain put their trust therein; For *this is the man that took not God for his strength; but trusted in the multitude of his riches*, *Psalme the fifty second*. But of confidence in God it speaketh thus, *It is better to trust in the Lord, than to put confidence in man*, *Psalme one hundred eighteen; O Lord of hosts! blessed is the man that putteth his trust in thee*, *Psalme the eighty fourth; Our fathers trusted in thee; and thou didest deliver them*, *Psalme the twenty second* and the fourth verse; *The Lyon shall hunger, but such as trust in the Lord shall want no good thing*, *Psalme the thirty fourth* and the tenth verse; *A horse is a vain thing to save a man, but the eye of the Lord is upon them that fear him, and trust in his mercies*, *Psalme the thirty third* and the seventeenth verse; *To deliver their souls from death, and to feed them in the time of death*. After that a man hath admitted this opinion, which is so confirmed by Scripture, then there is cause to perswade him; for the Apostle gives two commands, in the first to *Timothy* the sixth chapter and the seventeenth verse,

Chargeable rich of this world, not to trust in uncertain riches, but in the living God, and to distribute. To teach them, That the cause why men do not distribute, is for want of trust in God. They would be content to sow good works; but they look up and fear a cloud of poverty will come upon them; and they first want themselves; which would not be if they did trust in God: but man give more trust to the uncertainty of riches, than to the certainty of Gods promise. To help this error our Saviour saith, *Come now for your heavenly Father, kingdom has givened all these things*; *Matthe* in the six chapter and the thirty second verse; And the Apostle saith, *Let your conversation be without covetousness, for God hath said, I will not leave thee, nor forsake thee*, *Hebrews* the thirtieth chapter and the fifth verse. If we were persuaded, that he that seeks to obtain Gods favour by doing good works, *layeth up a better foundation for the time to come*, than he that heaps up riches, the first epistle to *Timothy*, the first chapter and thirtieth verse, it would make us use this means, for the avoiding of covetousness. For be a man never so rich in this world, and never so honourable, yet his glorie shall not goe with him, *Psalme* the forty ninth and the twentieth verse: But their works follow them, *apoc.* the fourteenth chapter and the thirteenth verse. Therefore it were good for us rather to respect and provide for the time to come. And as it is good for the life to come, so for this life present; For a little that the righteous hath, is better than great riches of the ungodly, *Psalme* the thirty seventh and the sixteenth verse; And Godliness hath promise of this life and that which is to come, the first epistle to *Timothy* the fourth chapter and the eighth verse. Again to trust in God, and not in riches, is a better foundation, not for our selves only; but for our posterity; I never saw the righteous forsaken, nor his seed begging their bread, *Psalme* the thirty seventh and the twenty fifth verse; The seed of the righteous is blessed, *Psalme* one hundred and twelve and one second verse.

The second means, Prayer.

The second means to avoid this sinne is Prayer; either with a moderate desire to pray with *Salomon*, *Proverbs* the thirtieth chapter, *That God will give wisdom to the poor, but riches he hath refused*; or with *David*, *Psalme* the hundred and nineteenth, *Justine my heart to thy Law, and not to covetousness*. And this is a good means, such as a covetous man will easily admit: For howsoever the sinne of covetousness be rooted in the heart of man, yet when he considers the danger that he is in by the same, he will pray that he were not covetous. And howsoever the Apostle saith, *The prayer of a righteous man availeth much, if it be fervent*, *Gratie justis fervens prevalet*, *James* the fifth chapter and the sixteenth verse, yet God will sometime hear the prayer of a wicked man, if it be not fervent, yet if it be offered up often, it will not be in vain; not by the violence or weight, but by often rising up, as the water that often falls makes the stone hollow. The prayer of wicked men are turned into sinne, if they be ordained to sinne, *Psalme* the hundred and ninth and the seventh verse. And God doth not hear them that ask to spend upon their lust, *James* the fourth chapter and

and the third verse. But when wicked men pray against sinne, and seek for grace to destroy sinne in them. God doth not reject their prayers. For *Christ will not quench the smearing flame*: and the sudden flashing of such desires in the hearts of covetous men, though they be not so vehement as the prayers of righteous men. *Matthew* the twelfth chapter: Christ did not quench the small desire that was in *Zacharias* at the first, but accepted of it; so that it grew to be a desire of shewing greater works of liberality. *Luke* 12.

The third means is Meditation. Every covetous man hath these flashing desires in his heart, that he were not so covetous: As *Isaiah*, though he lived wickedly, yet desired to dye the death of the righteous. But that these desires may be constant, they must arise from meditation, which will stirre them up often: For so they will be *tanquam flumen crescentis et medietatem*. *Proverbs* the fourth chapter and the eighteenth verse. Whereas otherwise they are as the sudden flash of lightning, that doth no sooner appear, but is presently gone. Therefore that he may avoid this sinne, the covetous man among all his thoughts of vanity, *I will get to the Citie and buy and sell*. *James* the fourth chapter; *I will pull down my barns and make greater*; *I will eat and drink*. *Luke* the twelfth chapter, must use these true thoughts, which only keeps him from it: First, he must think of the means, whereby he obtains riches. Secondly, of riches, what it is to be rich, and what riches are. That he may consider of the means of getting riches as he ought, he must think first, To how many cares he is brought with the desire of being rich; how infinite and intricate his cares are, that they are like thornes; he hath no sooner rid himself of one care, but another riseth in his heart: For when a man hath enough, yet still he hath his cares: They that want meat and drink doe but say, *What shall we eat and drink?* *Matthew* the sixth chapter, and the rich men that have to eat and drink, are also careful to have more, and to enlarge their barnes to receive more. *Luke* the twelfth chapter; therefore the Apostle saith well, *They that will be rich, pervert themselves with many sorrows*, the first epistle to *Timothy* the sixth chapter. Secondly, to how many sinnes the covetous man doth endanger his soul, while, to gather riches, he sticketh not to sinne against God, by oppression, by deceit, by perjury, swearing, and unrighteous dealing. Thirdly, to how many judgments and plagues of God he is subject, by means of these sinnes, even while he is in this life. Fourthly, That by means of his impenitencie, he is like to perish for ever: For whereas there is a sorrow due to every sinne, which being committed, by repentance is remitted and freeth mercy at the hands of God. The sinne of the covetous man is so rooted in him, that he cannot be sorry for it: the more he hath, the more he still desireth: and the neerer he is to death, the more he cleaveth to his sinne of covetousnesse. If he will be truly penitent for his sinne, he must make restitution, as *Zacharias*, *Luke* the nineteenth chapter. *Penitentia non agitur nisi restitutione, & non remittitur peccatum nisi restitutione ablatum*. But this is that which makes a covetous mans sinne grievous before

The third, meditation.

A sorrow due to every sinne.

Of restitution: Without it, no remission.

God, That he cannot make restitution, which notwithstanding must be made, and other finnes require no restitution; therefore Christ saith well, *That it is as hard for a rich man to enter into the Kingdom of Heaven, as for a Camel to passe through the eye of a needle*, *Matthew* the nineteenth chapter. When the young man was willed to sell all he had, and to give to the poor, he was very sore grieved; so loath are they to restore that which they have unjustly gotten together. But howsoever the Doctrine of restitution is *durus sermo*, yet it is *sanus sermo*. The consideration of these four things that doe accompany the greedy desire of getting riches, will make a man to avoid this sinne, if he think upon them thoroughly.

Uncertainty of  
riches, & evils  
they bring.

The second observation, is touching riches, wealth it self. If thou consider how deceitfull and uncertain a thing riches is, for which thou hast brought thy self to so many inconveniences and such infinite cares, so many grievous finnes, to so many judgements of God daily hanging over our heads for the same, and into such difficulty of repentance, it will make thee avoid it; therefore our Saviour calls riches *deceitfull*. *Matthew* the thirteenth chapter and the twenty second verse: And the Apostle saith they are *uncertain vanity*, the first epistle to *Timothie* the sixth chapter: The reason is, because he that hath them to day, may lose them to morrow; and though they make mans life comfortable for a while, yet they cannot prolong life.

The reason is, because *our life doth not stand in the abundance of wealth*. In which words the holy Ghost gives them leave to imagine, that if they be covetous, they shall be wealthy and rich; howbeit it is not any means that the covetous man can use, that will make him wealthy; for which of you by taking thought, *Proverbs* the twenty second chapter, and *Matthew* the sixth chapter: *The blessing of the Lord maketh rich, Solo benedictio Domini*, *Proverbs* the tenth chapter and the twenty second verse: *It is not early rising, nor late sitting down, Psalm* the hundred twenty seventh. But per case it be true which they imagine with themselves, yet their life stands not in the riches so gotten. It is indeed probable that a covetous man shall soon attain to riches; For all is fish that comes to net with him; he will not refuse any gain, be it never so unlawfull; If it be *pauis fallacia*, if it be *pretium sanguinis*, he will put it up. And as he hath more means to get, so he spares more than other men doe: He doth no good works; he distributeth not to the necessity of the poor, *magnum vestigium parsimonia*; and flesh and blood alwaies perswades her self of the best, and never doubteth of any hurt: The rich Merchants say with themselves, *We will goe and buy and sell, and gain*, *James* the fourth chapter, never thinking that they shall lose. The rich man thought with himself, *I will eat and drink and take my rest*, but never thought that he should dye, *Luke* the twelfth chapter. So we alwaies dream of the best, and never fear any evil. *We will drink strong drink to day, and to morrow shall be as this day, and better*, *Isaiah* the fifty seventh chapter. Again, they may pretend further cause for the sinne of covetousness.

covetousnesse. Abundance makes a man abstain from many sinnes, which poor men fall into of necessity, *For poverty makes a man to steal*, *Proverbs* the thirtieth chapter : Therefore the Apostle willeth, that if any man will not steal, *he must labour with his hands*, *Ephesians* the fourth chapter. Abundance sets them in case, that they can doe many good works, when *the borrower is a servant to the lender*, as it is in the *Proverbs*. The rich man is free from this inconvenience : *Plenus est abundat omnibus*. Riches doe make a man glorious. But though all this were true, yet Christ saith, that life stands not in riches, as the Preacher speaks by way of permission, to the rich man, *Goe too, take thy pleasure ; but for all this know, that God will bring thee to judgement*, *Ecclesiastes* the eleventh chapter : So doth Christ give them scope to conceive what opinion they think good of Riches. Put case thou, through thy covetousnesse hast abundance, yet thy life consists not therein ; that this is true, That man is not a whit longer lived for his wealth, the Scripture shews, *Divitia non proderunt in die ira*, *Proverbs* the eleventh chapter and the fourth verse : *Though hand be joyned in hand, yet it shall not serve the turn, the rich man dyeth as well as the poor*, *Psalme* the thirty ninth : but how powerfull this is to restrain covetousnesse, appears by this. We will doe nothing in vain, much lesse suffer in vain. The Apostle speaketh, *Galatians* the fifth chapter, *While we are in health of body, we know our riches doe us great service ; but if death draw neer, we are ready to say with Esau, Genesis* the twenty fifth chapter, *Behold I dye, and what will all this wealth doe me good*. Christ saith not, Be not covetous, for you shall not be the richer, but *Be afraid of covetousnesse, for your life stands not in abundance of riches* ; to put thee in mind ; to provide for another life rather than for this : For albeit the covetous and miserable man hath misery in this life, because *he disquiets himself in vain*, *Psalme* the thirty ninth, and therefore is called a murdherer or man-slayer, yet his future misery being compared with the misery of this life, makes him more miserable. While he is in his Stewardship, it is well with him, though he have many worldly cares ; But when he is put out of his office, and shall be called to account, How he came by his office, and how he hath behaved himself therein ? How he got his worldly wealth, and how he hath distributed the same for the relief of his poor fellow Saints ? Then, if he be found faulty in his account, his misery is farre greater than ever it was in this life. *Luke* the sixteenth chapter, Christ takes away from covetous men the opinion of life, and wills them not to think that they shall live the longer for their riches ; And seeing they must dye, *and after death cometh the Judgement*, *Hebrews* the ninth chapter, it is their part rather to *lay up a good foundation for the time to come, to lay up their treasure in Heaven*, *Matthew* the sixth chapter ; because as they heap up riches unjustly, so they heap up wrath for themselves against the day of wrath, *Romans* the second chapter. Though covetous men think themselves well while they live, yet Christ tell them, They must dye, that they should take care that it may goe well with them after death, *That when they have layd down these*

these earthly tabernacles, the second epistle of Peter the first chapter; They may be received into everlasting tabernacles, Luke the sixteenth chapter.

2 Pet 1. 9. *Nam cui hac non adsunt, is cecus est, nihil procul cernens, oblitus sese à veteribus peccatis suis fuisse purificatum. Quapropter, fratres, &c.*

Decemb. 3.  
1168.

THE Prophet David saith, *Psal.* the fourty ninth, *Man was in honor when he was first created, but continued not in that state the space of a night, but became like a beast that perisheth.* So that as God made man so honourable a creature, that he thought he might be God : So when man in the pride of his heart, would be like God he became a beast; a beast not only in body, for that he dyeth as they doe, but in soul : For if we consider the understanding part of the soul, and the knowledge that man hath in the same, *He is foolish and ignorant, even as a beast before God, Psalme* the seventy third and the twenty second verse; and the rebellion of his heart is such, *that he is compared to horse and mule, Psalme* the thirty second. This is our downfall : But God of his rich mercy will not have man continue in dishonour, though he lost that honour which God gave him in the beginning. And as man would not continue in honor one night, so God would not suffer him to continue in dishonour one night, but presently after his fall gave him this precious promise, That howsoever man had made himself a beast, yet God would not only make him a man again *but partaker of the divine nature,* the second of Peter the first chapter and the fourth verse : Which promise albeit it begins to be performed, when we apprehend it by faith, yet faith only doth not make it perfect; but we must unto faith add *virtue, so virtue knowledge, so knowledge temperance, patience, godlinesse, brotherly kindenesse, and love;* And these virtues, if they concur, doe make man partaker of the heavenly nature.

At the first the Doctrine of Faith in Christ, was hardly received; for men thought to be saved only by Works : And when they had once received it, they excluded the doctrine of good Works. All the difficulty that *St. Paul* found in the work of his Ministerie, was to plant faith, and to perswade men that we are justified before God by Faith in Christ, without the works of the Law : But *St. Peter* and *St. James* met with them that received the doctrine of Faith fast enough, but altogether neglected good Works : But because both are necessary, therefore *St. Paul*, in all his epistles, joynes the doctrine of Faith with the doctrine of Works. This is a faithfull saying, and to be avouched, *That they which beleeve in God, be carefull to shew forth*



forth good works, *Titus* the third chapter and the eighth verse ; Therefore with the doctrine of the Grace of God, he joynes the doctrine of the carefull bringing forth of good works, *Titus* the second chapter and the 12. verse, *The saving grace of God hath appeared, and teacheth us to deny ungodlinesse, and worldly lusts, and to live soberly and righteously and godly in this world.* The doctrine of Grace is not rightly apprehended, untill we admit of the Doctrine of good works. *Wilt thou know, O man, that Faith is dead without works ? Was not Abraham our father justified by works, when he offered his sonne Isaac ?* *James* the second chapter and the twentieth verse : Therefore *St. Peter* saith, *That is not true faith, which is not accompanied with virtue and godlinesse of life.* It is true, that good works have no power to work justification, because they doe not contain a perfect righteousness : And in as much as they are imperfect, there belongs the curse of God unto them ; *Cursed is he that continueth not in all things,* *Galatians* the third chapter : So farre are they from justifying ; but yet they are tokens of justification, *Genesis* the fourth chapter, *Respexit Deus ad Abelem, & ad oblationem suam,* God first looked upon his person, and then upon his sacrifice ; For before the person be justified, his works are not accepted in Gods sight : *The best works, if they proceed not of Faith, are sinne,* *Romans* the fourteenth chapter : Our Saviour saith, *No branch can bring forth fruit of it self, except it abide in the Vine,* *John* the fifteenth chapter : Therefore if we doe any good works, they proceed from our incision and ingrafting into Christ ; by whom they are made acceptable to God.

Good works, a  
token of ju-  
stification.

*Paul* saith, *Abraham was justified by faith before works, not when he was circumcised, but when he was uncircumcised,* *Romans* the fourth chapter and the tenth verse. But *James* saith, *Abraham our Father was justified by Works,* *James* the second chapter and the twenty first verse. To reconcile the Apostles, we must know, that the power of Justification, which, in *Paul*, is effective ; But that which *James* speaketh of is declarative : It was *Abrahams* Faith that made him righteous ; and his works did only declare him to be justified : Therefore *Paul* saith, *That albeit good works have no power to justifie, yet they are good and profitable for men,* *Titus* the third chapter ; For they declare our justification, which is by faith ; and by them we make our selves sure of our calling and election, the second epistle of *Peter* the first chapter and the tenth verse.

In these two verses *Peter* delivers two things : First, A Rule, by which we may examine our selves. Secondly, An application of the same. Seeing we have such a good Rule to try whether we be elected and called, let us study by the practise of these virtues, to assure our selves of our calling and election.

Two things commend this Rule, which the holy Ghost sets down, First, That it is *Regula negativa* ; For having said before affirmatively, *if these things be in you and abound, they will make you that you shall not be idle nor unfruitfull in the knowledge of Christ.* Now he speaks negatively, *But if you have them not, you are blinde ;* which is more than if

he had contented himself with his affirmative speech : For as the tree in the Garden was called *Arbor scientia boni* Genesis the second chapter, though directly it brings us to the knowledge of nothing but evil, because *Adam* knew not what a good thing it was to be obedient, till he felt the smart of his disobedience : So we doe perceive the goodnesse of things by the want of them, better than by the enjoying of them. The benefit of possessing the graces of Gods spirit, doth not so much move us, as the want of them. Therefore the Apostle saith, *If ye care not for being fruitfull in the knowledge of our Lord Jesus Christ*, yet let this perswade you to practise all these virtues ; for that if you be without them, *you are blinde*. And as no man knoweth what a benefit it is to have sight, so well as a blinde man that wants it ; so it is with them that practise not these virtues.

Secondly, That it is a universal Rule, *Whosoever hath not these things* : For our nature is inclined to take exception against good rules ; As *John Baptist*, when he willed all men to bring forth fruit worthy of repentance : Nor as the Jews, not to say, *We have Abraham to our Father*, *Matthew* the third chapter. It is our corruption, as the Apostle saith, *to think that we shall escape the plagues of God for these sinnes, which we condemn in others*, *Romans* the second chapter : Therefore our Saviour prevented that exception, when speaking to his Disciples, he said, *Quod vobis dico omnibus dico*, *Mark* the thirteenth chapter. Even so *Peter* saith, *Whosoever wants these virtues, whatsoever occasion he pretends for the want of them, he is blinde; and hath forgotten that he was purged from his old sinnes*.

But to speak more particularly of this Rule, two things make us secure in the matter of our Salvation, which notwithstanding, *We should work out with fear and trembling*, *Philippians* the second chapter and the twelfth verse.

The one is, our Knowledge : We are ready to say with *Job*, *I know that my Redeemer liveth*, *Job* the nineteenth chapter : But unlesse we perform something else, it shall be in vain to make this allegation, *Have not we prophesied in thy name ?* *Matthew* the seventh chapter.

The other cause of confidence and carelesnesse is the opinion we have, that it makes no matter how we live, *The blood of Christ doth purge me from all sinne*, the epistle of *John* the first chapter and the seventh verse.

To these two the holy Ghost opposeth two things. First, Doe we think we know God and *Jesus Christ whom he hath sent* ? Yea : but he that knoweth not these virtues, *is blinde, and knoweth nothing*. Secondly, Doe we think, we need not to be carefull of holinesse of life, because we are purged by Christs blood ? But except we be carefull to walk in newnesse of life, *we have forgotten that we were purged from our old sinnes*.

For the first point, That he that hath not these virtues, *is blinde*, we are to know, That albeit there be no opposition between knowledge and wickednesse of life, because all that know Gods will, doe not practise it, yet there is a necessary dependance between them ; *If ye love me,*

me, saith Christ, *keep my commandments*, John the fifteenth chapter. And the Preacher, *Seek for the myserie of faith, as in a pure conscience*, the first epistle of Timothy and the third chapter: *For they that put away a good conscience, make shipwrack of faith*, the first epistle of Timothy the first chapter and the nineteenth verse. The Gentils did know God, but did not glorifie him as God: They knew the truth, but did *desinere veritatem in injustitiâ*, Romans the first chapter. As they held knowledge, so they should not withhold it from others, but should have made manifest the same, that others might have known God; which because they did not, God gave them over to be darkned in their understanding. We must manifest our knowledge by doing some good works; for he that hath knowledge, and is not carefull to be fruitfull in the knowledge of Christ, is in the half way to be blinded; for when men receive not *the love of the truth, that they may be saved*, God will send them the efficacy of error, that they may beleieve lies, the second epistle to the Thessalonians the second chapter and the eleventh verse. This knowledge is but a shew of knowledge, and not the power of it, *If any man think he knoweth any thing, he knoweth nothing as he ought to know it*, the second epistle to the Corinthians the eighth chapter and the seventh verse. This knowledge is like that which John Baptist speaketh of, *Matthew the third chapter, and Iudas. Think not to say with your selves, &c. rest not in this knowledge.*

The rule of true knowledg is, when it is accompanied with holinesse of life, as he speaks, *If any man love God, he is known of him*, the first epistle to the Corinthians the eighth chapter and the third verse. The virtue that openeth mens eyes, to make them see, is wisdom: So he that hath no care of virtue, is not wise; for, *the fear of God is wisdom; and to depart from evill is understanding*, Job the twenty eighth chapter: And to fear God, is *the beginning of wisdom*, Proverbs the first chapter. The Art of sowing is of pollicy, so is buying and selling; But the Kingdom of God is likened to the traffique of a Merchant man; and to the sowing of seed, Matthew the thirteenth chapter, To teach us, that to our knowledge we must ad spiritual wisdom, without which we are blinde and ignorant. *He that is blinde, nescit quò vadit*, John the twelfth chapter; He considers not how he lives; whether he be in the way that leadeth to life or to death; he knows not what shall come to him after this life; *Incedis tanquam Bos, Ho goeth as an Oxe to the slaughter*, Proverbs the seventh chapter: But he that so knowledg adds godlinesse and holinesse of life, he knoweth whither he goeth, *That is shall goe well with him at the last*, Ecclesiastes the eighth chapter and the twelfth verse. So saith the Prophet, *Mark the righteous, and thou shalt see his end is peace at the last*, Psalm the thirty seventh and the thirty seventh verse.

Secondly, He is not only blinde, but cannot see a farre off. Two things are said to be a farre off, things spiritual and eternall; and he that hath not these Christian virtues, cannot see a farre off, neither in things spiritual nor eternall.

For the first, The favour of the world makes a man commit many

sinnes; but the favour of God keepeth him from sinne. Worldly pleasures make a man commit many sinnes; but the pleasure of the life to come and the joyes of the holy Ghost, make a man forbear sinne.

Secondly, For things eternall, the evill estate of the wicked is very bad, be his temporal estate never so good: therefore they are to consider *what God will doe in the end thereof*, *Quod fiat in fine*, *Jeremiah* the fift chapter and the thirty first verse. The least pleasure that the wicked have in this life, brings *penas inferni*: And howsoever Godly men be subject to miseries in this life, yet their eternal estate is most happy: *I know that it shall goe well with them at the last*, *Isaiah* the third chapter and the tenth verse.

*He hath forgotten that he was purged.* Wherein we are to consider,

First, How true this is, There are so many perswasions arising from the benefit of the purging of our sinnes, that it is contest, *that he hath forgotten that he was purged*, that is, not careful to obtain these virtues: First, *That God passeth over the time of our former ignorance*, *Acts* the seventeenth chapter; Admonisheth us now to repentance, *That it is enough that we have spent the time past of our life*, the first epistle of *Peter* the fourth chapter. The consideration of this should make us to become holy. The Prophet saith, *When thou hast enlarged my heart, I will runne the way of thy commandements*, *Psalme* the hundred nineteenth. But what doth enlarge our hearts so much, as that all our former sinnes are washed away in the blood of Christ, *That now we shall runne the way and race of holinesse, not in the spirit of fear, but of adoption*, *Romans* the eighth chapter; *Not as servants, but as children, in obedience to God our father, we need not to fear the curse of the Law, which Christ hath delivered us from*, *Galatians* the third chapter; Only, we may look for temporal plagues, if we sinne against God, *Psalme* the eighty ninth. Secondly, It we consider how we are purged, the which would perswade us hereunto, that is, *Not by corruptible things, as silver and gold, but with the blood of Christ*, the first epistle of *Peter* the second chapter, *But with the blood of Christ, not a prophane and common blood, Hebrews* the tenth chapter, *but a precious blood*. Thirdly, If we consider the end of our purging, which is, not to continue in sin, but, as Christ saith, *I will refresh you, that you may take my yoke upon you, and be obedient unto me*, *Matthew* the eleventh chapter: *The father purgeth the branches, that they may bring forth more fruit*, *John* the fifteenth chapter: And Christ gave himself for us, that he might purge us, *to be zealous of good works*, *Titus* the second chapter and the fourteenth verse. Whereby we see it is true, That he which hath not care of holinesse, hath forgotten that he was purged from his old sinnes.

Secondly, We are to consider how evill a thing it is, *to forget the purging of our former sinnes*; which we shall perceive, if we consider what a benefit it is to have them cleansed. When Gods benefits upon us are fresh, they somewhat affect us for a time, but we presently forget them: And we are sorry for our sinnes, while they are fresh and newly

newly committed, and feel the plague of God upon us; so that we can say with *David I have sinned and done wickedly* in the second of *Samuel*, and the twenty fourth chapter, but the remembrance of them soon departeth away; *But howsoever we forget them, yet God will remember them, and punish them to the third and fourth generation.* Exodus the twentieth chapter: His patience towards us, when by he would draw us to repentance, makes us think him like our selves, that he doth forget our old finnes as we doe, *but he will set them before us, and reprove us for them,* Psalm the fiftieth, *If thou do'st evil thy sinne lyeth at the dore, and thou art to look for Gods plagues; for evil shall banne the wicked,* Psalm 140. 11.

Our forgetfulness  
of sinne,  
is Gods re-  
membrance.

The brethren of *Joseph* were for a while touched with their sinne committed against their brother, but when they had forgotten it, then did God remember it, and brought trouble upon them for it, as they themselves confessed. The sinne which *Simon* and *Levi* committed was an old sinne, the thirty fourth chapter of *Genesis*, but God remembered it, and put in *Jacobs* heart to curse them for it, *Genesis* the fourty ninth chapter, so did God remember the old sinne of *Ameleck* committed against the *Israelites* and punished it, in the first booke of *Samuel* and the fifteenth chapter, so the sinne of *Saul* in killing the *Gibeanites*, which was old, was punished with a famine, the second booke of *Samuel* and the one and twentieth chapter, so *Job* saith, God will plague the old man for the sinne of his youth, so that his bones shall be full of it and shall ly down with him in the dust, *Job* the twentieth chapter and the eleventh verse, therefore *David* prayeth, Remember not the finnes of my youth, the twenty fift Psalme, and the Church prayeth, That ancient finnes might be forgiven. We have sinned with our Fathers, Psalm the one hundred and sixt. Remember not our old finnes. And because we are by nature inclined to forget them which we commit in our youth, and have been committed in former time by our Fathers; therefore we must beware, that we provoke not God to punish us for them. When the wicked *Servant* forgot his old debt, which his Lord forgave him, and began again to deal cruelly with his fellow, this forgetfulness made God to reverse his purgation, *Matthew* the eighteenth chapter; so we must remember that God forgave our old finnes; for this remembrance is profitable to us; as out of darkness God brings light, so out of the remembrance of former finnes, he can make us to avoid finnes to come. The small woman, when she remembered that *Christ* had forgiven her many finnes; was provoked thereby to love him much, *Luke* the seventh chapter; and when *Paul* remembered, that he had been a persecutor of the Church of God, and a blood-shedder, and that his sinne was purged, it made him careful to walk in holiness of life, so as he laboured more than all the apostles, in the first to the *Corinthians* and the fifteenth chapter: wherefore seeing the remembrance of finnes past is so good, it must needs be hurtfull to our own souls, and prejudiciall to Gods glory, to forget that our former finnes were purged by the blood of *Christ*.

Note:

Joh. 8. 56. *Abrahamus Pater ille vester gestivit videre diem istum meum,  
& vidit, &c.*

Deum. 30.  
1598.

HEY are the words of our Saviour Christ, and therefore true, because uttered by him that is the truth it self: Wherein affirming of *Abraham*, that he desired to see his day, that is, the day of his Nativity: He sheweth that *Abraham* was a true Christian, and solemnized the same Feast which we now celebrate, in remembrance of Christs birth already past, which was then to

come when he rejoyced.

And this is matter of comfort unto all men, That the service which they offer to God is no new kinde of service, but as ancient as *Abraham* and the rest of the Fathers; of whom it is said, *That they hoped to be saved by the Grace of Christ as well as we*, Acts the fifteenth chapter and the eleventh verse. So saith old *Jacob*, *Lord I have looked for thy Jesus*, Genesis the fourty ninth chapter and the eighteenth verse: And the Prophet saith, *Exultabo in Jesu meo*, Habakkuk the third chapter and the eighteenth verse. Of this day the Prophet saith, *This is the day which the Lord hath made, let us rejoyce and be glad in it*, Psalme the hundred and eighteenth. In this day we are to rejoyce, as in a day of Harvest, and as in a day of Victory, *Isaiah* the ninth chapter and the third verse. So that all the Prophets that were since *Abraham*, desired to see this day of Christs birth no lesse than he.

The occasion of these words, uttered by Christ, was, that the Jews boasted that they were *Abrahams* children; But Christ tells them, they doe foolishly, considering they did degenerate from *Abraham*, and were not like him; for *they had neither Abrahams works, nor his faith. Abraham desired to see my day, and longed for it*, though he lived long before me, but ye despise me; you grieve to see me, but he would have been glad to see me, as you doe; he desired to see me, and when he saw me with a lively faith, he rejoyced; to shew what account he made of me, but ye make no reckoning of me, but persecute me: Wherein we are to consider three points. *Abrahams desire to see Christ; the sight he had of him; and the great joy he conceived when hee saw him*: which three may be reduced to *Abrahams faith and love*. The sight which *Abraham* had of *Christ's day*, is the vision of his faith, which faith of his is environed with two most pregnant effects of care; that is a *desire to see Christ; and joy after he had seene him*, for, in temporall things, whatsoever men most love, that they doe (not only desire to have) but when they obtain it they rejoyce, *Who will shew us any good*, that is, the desire whereby men testifie this love to earthly blessings, of corne, and oyle, and wine; and when they have abundance of these things, then they have joy of them, though it bee not like the joy of heart, which the light of Gods countenance bringeth to the faithfull

as it is in the fourth *Psalme* : But in spirituall things *Zachear*, to testify his love to Christ, did not only desire to see him, but when Christ told him hee would dine at his house, he came downe and received him joyfully, *Luke* the nineteenth chapter and the fifth verse. *Abraham's* desire offereth three things to be considered. First, *What he desired to see*, that is, *Christ's day*. Secondly, the desire it selfe, *hee leaped for joy*. Thirdly, the reason of this great desire. For the first, *hee desired to see the day of Christ*, which receiveth three senses, either the day of his *Deitie*, as *Hierom* expounds it; or the day of his *Passion*, as *Chrysostome*; or the day of his *Nativitie*, as *Ireneus* interprets it; for any of these are sufficient matter of desire, as Christ tells his disciples, *Luke* the seventeenth chapter and the two and twentieth verse: But as *Augustine* saith, that day of Christ which wee should chiefly desire to see, is that joyfull day of his birth; whereof the Angels brought word, a day of great joy to all the people, *that this day is born a Saviour*, *Luke* the second chapter.

In the desire it selfe, we are to consider two things; First, the Degree: Secondly, the Manner of this Desire.

First for the Degree, It is noted in the word *inarduitus*, that is leaped for joy of that day, in regard of the great benefit which should come unto the world by Christs birth: Which joy the babe, *John Baptist*, expressed; who, before he was borne, leaped in his Mothers womb, *Luke* the first chapter and the fourty first verse. The joyfull desire here mentioned is, as *St. Peter* speaks, a joy unspeakable and glorious, the first epistle of *Peter* and the eighteenth chapter; To teach us, that the day of Christs coming in the flesh is a day most of all to be desired, and a matter of the greatest joy that can be.

Secondly, For the Manner of this Desire. It was a desire joyned with trust and confidence, without which our desire is in vain, be it never so hot. *Abraham's* desire of seeing Christs day, was joyned with hope that he should see it, which he so much desired. The Creatures desire to see the day of their redemption; *for they groan*, *Romans* the eighth chapter; but this desire is without hope. These desires are both to be seen in *Jacob*: For when his sonnes, being sent from *Joseph* told him that *Joseph* was alive, and was Governor in the land of *Egypt*, his heart wavered: Then he had a desire to see *Joseph*, but it was not joyned with hope, for he beleevved them not: But when they told him *Joseph's* words, and shewed him the Chariots that were sent for to bring him, then he had a desire with hope, and his spirit revived within him, *Genesis* the fourty fifth chapter and the twenty six verse. The hope that he conceived of seeing him whom he desired to see, made him rejoyce.

Touching the Reason of this desire, he had sufficient matter of present joy, for he was exceeding rich in Cattel and Silver and Gold, *Genesis* the thirteenth chapter and the second verse. Why then doth he long after a joy to come? The reason is, though God had blessed him with abundance of temporal blessings, yet he considered a day would come, when his present joy should be taken from him, *John* the sixteenth

sixteenth chapter : Therefore he desires a joy that had a foundation, that is not earthly, *but heavenly joyes*, *Hebrews* the eleventh chapter, *Such as should not be taken from him*, *John* the sixteenth chapter and the twenty second verse ; as *Job* knew that his Redeemer lived, *Job* the nineteenth chapter. So *Abraham* desired a Redeemer, and such a one he had : For thus saith the Lord which redeemeth *Abraham*, *Isaiah* the fourty ninth chapter and the twenty second verse ; *That might redeem his soul from Hell*, *Psalme* the fourty ninth ; And *his body out of the dust of death*, *Psalme* the twenty second for he confessed himself to be both dust and ashes, *Genesis* the eighteenth chapter. Dust in regard of his nature, and therefore subject to corruption ; but ashes in regard of his sinnes, by which he is subject to everlasting condemnation ; in respect of both he desired a Redeemer, that might deliver both his body from death and his soul from destruction, that might say *revertite filii*, *Psalme* the ninetieth and the third verse. He considered he needed a Redeemer for his soul and body, that he might not be dust and ashes ; and therefore exceedingly desired one that would deliver his soul from being ashes, and his body from the dust.

Secondly, It is said of *Abraham*, that he saw Christs day, the notice of Gods eternal mercie herein was *Abrahams* desire ; by whose example all that will see Christ, must first desire the sight of him, as he did, *Et desiderium sit eum spectare* : Though *Abraham* did not actually see Christ in the flesh, yet he had a desire, which was all one as if he had seen him with bodily eyes : For if the concupiscence only of evill be sinne, though the act follow not ; then desire of that which is good is accepted, albeit it be not actually performed : therefore *Nehemiah* prayeth, *Hearken to thy servants that desire to fear thy name*, *Nehemiah* the first chapter and the eleventh verse : The very *hungering and thirsting after righteousness is effectual to blessednesse*, *Matthew* the fifth chapter : When we can say with *David*, *Cæpit anima mea desiderare justitias tuas*, *Psalme* the hundred and nineteenth. We desire to be more desirous of it, as a thing acceptable before God ; and though our soul desire not, yet the want of it is our woe, and the fainting of our joyes, while we say, *When wilt thou comfort us ? Psalme* the hundred and nineteenth : Those are *as the bruised reed and smoking flax, which he will not quench*, *Isaiah* the fourty second chapter.

That which *Abraham* did see was Christs day ; which is true in what sense soever we take it, *He saw the day of his Deity*, *Genesis* the eighteenth chapter, the second and third verses, when *seeing three men* he ran to meet them, and bowed himself to the ground, saying, *Lord*, which was a vision of the Trinity. Secondly, For the day of his death and passion, he saw that too, *Genesis* the twenty second chapter and the fourteenth verse, when *Abraham* making the great promise of his obedience, by sacrificing his sonne upon mount *Morrah* ; when after Christ was crucified said, *In mane hac provideat Dominus*, though he take not my sonne *Isaac*, yet will he take one of my seed, that shall be the sonne of *Abraham*. Thirdly, He saw the day of Christs nativity, when he



he said to his servant, *Put thy hand under my thighs, and swear by the Lord God of Heaven, and God of the earth, Genesis the twenty fourth chapter and the twenty third verse. Quod Deus Celi ad femur Abraham, saith Augustine*; but it was to shew, that the seed in whom all Nations should be blessed, should come out of his loins, and take flesh of him; for he took the seed of Abraham, *Hebrews the second chapter*. So Abraham saw all the dayes of Christ.

But secondly, We are to inquire in what Manner he saw this day; For which point we must know he saw not Christs day as *Simcon, whose eyes did behold our salvation, Luke the second chapter*; nor as they to whom Christ saith, *Blessed are the eyes that see the things which ye see, Luke the tenth chapter*, that is, with bodily eyes, which many Prophets and Kings could not see. So Abrahams outward man did not see Christs dayes, but he saw it in the inward man, *Romans the seventh chapter*; He saw it spiritually, *with the eyes of his understanding, Ephesians the first chapter and the eighteenth verse*; And *with the eyes of faith, which is the ground of things not seen, Hebrews the eleventh chapter*; By which things invisible to the eyes of the body, are made visible to the eye of the minde, by the eye of faith; by means whereof, that was made present to Abraham, which otherwise was absent, *The fathers by faith, beheld this promise as farre off, Hebrews the eleventh chapter and the seventh verse, &c.* And were as sure of them as if they were performed.

Thirdly, *He rejoyced*. It is said that God gave charge touching the Patriarchs and ancient Fathers, *Nolite tangere unctos meos, Psalm the hundred and fift and the fifteenth verse*; Which anointed was Abraham, who was anointed with the oyle of gladnesse, *Psalm the forty fift*; By which he conceived joy, when by faith he saw the day of Christs nativité. Here we are to inquire of the matter and words of this joy. The matter and cause of Abrahams joy was deliverance, which is a great cause of joy, *When the Lord brought again the captivity, then was our mouth filled with laughter, Psalme the hundred twenty six*; So Abraham rejoyced to think that he was delivered from being dust and ashes, that now he might say with David, *Thou wilt not leave my soul in Hell, nor suffer me to see corruption, Psalm the sixteenth and the tenth verse*. Secondly, He rejoyced, considering that by means of Christ his Redeemer, he should not only escape the corruption, which is death of body, *For dust thou art, and to dust shalt return, Genesis the third chapter*, And the death of the soul, *which is the wages of sinne, Romans the sixth chapter*; But should have an actual blessing, and that not temporal, but spiritual in heavenly things, *Ephesians the first chapter and the third verse*: For as the Apostle witnesseth, they desired not earthly blessings but heavenly; For if they had been mindfull of earthly blessings, *They had cause to rejoyce, and had store of them, Hebrews the eleventh chapter and the fifteenth verse*. But the matter of Abrahams joy, was the hope of a heavenly blessing by Christ. This God signified when he promised, That his seed should not only be as the dust of the earth, which is an earthly blessing, *Ge-*

not the thirteenth chapter, but *As the starres of Heaven*, *Genesis* the fifteenth chapter; By which is meant the blessing of Heaven: This blessing was, That he should enjoy *those things which the eye hath not seen*, the first epistle to the *Corinthians* the second chapter and the ninth verse. Thirdly, That this blessing should come to him *per semen suum*, not by a strange or foraign means; this did increase *Abrahams* joy to think *quod Servator Abraha, est semen Abraha*: And that he whom *David* called his Lord was his sonne, *Matthew* the twenty second chapter. Fourthly, His joy was the greater, considering that this benefit was not appropriated to the Jews only that were of the stock of *Abraham*, but *that in him all Nations should be blessed*; not only he and all his children, but as many as were to be blessed, should obtain this blessednesse in him. So say the Angels, that the birth of *Christ* is matter of the Peoples joy, because it belongs to all People, *Luke* the second chapter, *That in this life all that are blessed with faithfull Abraham*, *Galatians* the third chapter, And after this life shall be blessed, by being received into *Abrahams* bosome, *Luke* the sixteenth chapter. For the manner of his joy, As his desiring sight was spiritual, so his joy is not carnal, as ours, but spiritual. We desire to see the feast of *Christs* nativity, and we joy when it comes, but in a carnal manner; but it must be spiritual as *Mary* saith, *My spirit hath rejoiced in God my Saviour*, *Luke* the second chapter. There is a joy of the countenance, which is outward; but the true joy is of the heart and conscience.

To desire *Christs* dayes before he come, and to joy when he is come, are the true touchstones of our love to him. When our Parents heard God was come, *they hid themselves*, *Genesis* the third chapter. So he that is in state of sinne, desires not Gods comming or presence, neither rejoyce at it. They say, *Let the holy one of Israel cease from before us*, *Isaiah* the thirtieth chapter and the eleventh verse; So farre are they off from desiring his comming: And for joying when he is come, they will say with the *Gergasites*, *Depart out of our Coasts*, *Matthew* the eighth chapter and the thirty fourth verse. But contrariwise the godly, to testifie their desire, say, *Break the Heavens and come down*, *Psalme* the hundred fourty fourth: So for joy, *The hope that is deferred makes the heart to faint; but when it comes, it is as a tree of life*, *Proverbs* the thirteenth chapter and the twelfth verse: Therefore we must proceed from desire to sight, and by it, as also by our joy, we conceive at the day of *Christs* birth, we may examine whether we be the children of *Abraham*, and so may conceive hope to be partakers of blessing with him. But if we rejoyce as the carnal *Israelites* did, of whom it is said, *The People sat down to eat and drink, and rose up to play*, *Exodus* the thirty second chapter and the sixth verse. If we testifie our joy by eating and drinking, that is no true joy, *Our feast day shall be sorrow*, *Malachie* the second chapter: This joy is the Heathens joy, *whose hearts are filled with food and gladnesse*, *Acts* the fourteenth chapter; *They ate cakes and drink wine, and makethemselves merry therewith*, *Jeremiah* the fourty fourth chapter. But that is not  
*Abrahams*

*Abrahams joy, it is spiritual, wherein is blessednesse, For blessed are the People that can rejoyce in thee, Psalm the eighty ninth. We must learn to rejoyce aright at the day of Christs birth. If we will rejoyce as Abraham did, we must pray with David, Remember me Lord, thus I may see the felicity of thy chosen, and bee glad with thy people, and give thanks with thine inheritance, Psalm the hundred and sixt, and the fourth and fift verses. Abraham knew a day would come that should take away all his earthly joy, and therefore desired the day of Christs birth, which might make him to rejoyce in tribulation, Romans the fift chapter; And rejoyce in afflictions, the first epistle of Peter and the fourth chapter; such a joy no man shall take away, John the sixteenth chapter. As we must rejoyce at this day of Christ, after Abrahams example; so Christ hath a second day, wherein he will give to every man according to his works, Romans the second chapter. If we rejoyce at this day, when it comes, and desire it, If we love the glorious coming of Christ, the second epistle to Timothy and the fourth verse, If we look for the appearing of the just God, Titus the second chapter and the twelfth verse, then shall we shew our selves the Children of Abraham. Of that day to see it, he saith it shall be matter of joy; Lift up your heads, Luke the twenty sixt chapter and the twenty first verse, For your redemption draweth neer: To others matter of sorrow, They shall hide them in the rocks, Revelations the third chapter; but we must say with David, I remembered thy judgements and received comfort, Psalme the hundred and nineteenth.*

*Principes populorum congregantur, populus Dei Abrahami; quia Psal. 47. 10.  
Derisunt protectiones terrae, valde excelsus est.*



**T** is a prophete of the manifesting of Christ to the Gentils, and of the gathering of them into the flock of Christ; which is the third of the three benefits which we celebrate in the great solemnity of Christs birth, and is called by the Fathers, the Churches holi-day; for Christ is the head to his Church, and the Church is his body, *and the fullnesse of him that filleth all in all things, Ephesians the first chapter and the twenty third verse; To signifie unto us, that Christ is an unperfect head, till all the body, consisting both of Jews and Gentils, be gathered to him. Christ had a Church before his nativity, which was the Synagogue of the Jews; but he had not a Church of the Gentils, till he was come in the flesh. Presently after his birth, some of the Gentils which came from the East, were called to be as it were Proctors to the rest of the Gentils, before which time they were not incorporated into the Church of Christ, which is his body, Ephesians the third chapter and the sixt verse: Neither is it said only of a few of the Gentils, or as*

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Christ saith, *A scattering of the Gentils*, John the seventh chapter and the thirty fifth verse : But the whole company of the Gentils, or as the Apostle speaks, *That the fulnesse of the Gentils should come in, to be of Christs Church*, Romans the eleventh chapter and the twenty fifth verse ; Not a few of the common people, but the Kings and Princes of the people. And this is Christs second nativity : For as he was first born at *Bethlehem* of his mother the Virgin ; so he hath another birth foretold by the Prophet *Psalms* the eighty seventh, and the thirty fourth verse, *I will think of Rahab and Babilon, behold Palestina, Tyrus, and Ethiopia, loe there is he borne ; not at Sion only, but among the Gentils he shall be manifested to be the God of the Gentils as well as Jews.*

In those words we have first a Prophecie : Secondly, A Reason rendred. In the first we have to consider, First, The calling of the People : Secondly, Of the Princes of the people.

First, touching *the God of Abraham*, it is Christ, whose day *Abraham* desired to see, and in seeing whereof he did so much rejoyce, John the eighth chapter, that is, not only the day of his birth, which he saw, as we learn by the oath which he caused his servant to take, *Genesis* the twenty fourth chapter ; but also the day of his passion, which he saw long agoe and rejoyced in seeing of it, when he said to his sonne *Isaac* in the mount, *The Lord will provide a sacrifice, He providebit Dominus*, *Genesis* the twenty second chapter and the eighth verse.

Secondly, *The People of the God of Abraham*, are his children and posterity ; not only they that are the seed of *Abraham*, comming out of his loyns, and are the children of the flesh, Romans the ninth chapter & the eighth verse, but the children of the promise ; for if they that come out of *Abrahams* loyns were only his children, then the *Agarins*, the *Turks*, and *Ismaelites*, should be the people of God ; but in *Isaac* shall thy seed be called. They that lay hold of the promise by faith ; They that are of the faith, are the children of *Abraham*, *Galatians* the third chapter and the seventh verse ; *That have the same spirit of faith*, the second epistle to the *Corinthians* the fourth chapter, that *Abraham* had : As the Apostle saith, *He is not a Jew that is one outward, but a Jew inward is the true Jew*, Romans the second chapter the twenty eighth verse. They that worship the *Messias* by beleaving in him with the faith of *Abraham*, they are *Abrahams* children, and the people of *Abrahams* God ; which thing *John Baptist* affirmeth, *Matthew* the third chapter, *God can of stones raise up children to Abraham*. So the *Gentils*, which worshipped stones, and therefore were like unto them, *Psalms* the hundred and fiftenth, were notwithstanding raised up to be children to *Abraham*.

Concerning which joyning of the *Gentils* to the Church of Christ, which is the bringing of them into one flock, John the tenth chapter and the sixteenth verse ; *The ingrafting of them into the true Olive*, Romans the eleventh chapter ; And the incorporating of them into his body, *Ephesians* the third chapter ; That we which are sinners of the *Gentils*, *Galatians*

shows the second chapter, might have hope. God hath from time to time left recorded in his word, that this should come to passe: And because *under two or three witnesses every matter is established*, *Deuteronomie* the nineteenth chapter and the fifteenth verse; therefore before the Law we have chosen three proofs: First, *Nach* saith, *God shall perswade Japheth to dwell in the tents of Shem*, *Genesis* the ninth chapter and the twenty seventh verse. Secondly, *In semine tuo omnes gentes benedicentur*, *Genesis* the twenty second chapter: And when *Shiloh* come, the people shall be gathered to him, *Genesis* the forty ninth chapter and the tenth verse. Again in the time of the Law three testimonies: First of *Moses*, *Deuteronomie* the thirty second chapter, alleged by *St. Paul*, *Romans* the fifteenth chapter and the tenth verse, *Rejoyce ye Gentils with his people*. Secondly, Of *Balaam*, *Numbers* the twenty fourth chapter and the seventeenth verse, *There shall come a starre of Jacob, and shall bring under all the fennes of Sheth*, that is, all wicked. Thirdly, *Job*, who, though he were a Gentile, yet being a member of the Church of Christ, did, by a true faith, confesse, *I know that my Redeemer liveth*, *Job* the nineteenth chapter. After the Law and before the second temple, the Prophet saith, *In the name of God*, *Isaiah* the fourth ninth chapter and the sixth verse: *It is a small thing*, *Hosea* the first chapter and the sixth verse. *I will call them a people*, that is no people, applied by *Paul*, *Romans* the ninth chapter: And *Joel* the second chapter, *I will pour my spirit upon all flesh*, alleged by the Apostle *Acts* the second chapter, and *Romans* the tenth chapter. After the second Temple *Agga vaniet desideratus cunctis gentibus*, *Hagga* the second chapter, *Great people and mighty Nations shall come to seek the Lord; they shall take hold of the skirts of him that is a Jew, and say we will goe with you*, *Zacharia* the eighth chapter and the twenty third verse; And from the rising of the Sonne to the going down, my name is great among the Gentils, *Malachie* the first chapter and the eleventh verse. This God hath from all times revealed, That the gate of feith should be opened to the Gentils to enter into the flock of Christ. This was shewed by *Abraham* matching with *Etwarah* a Gentile; by *Moses* matching himself with *Sipporah* a Midianite and Gentile; by *Salomon* matching with *Pharaohs* daughter; as in the Genealogie of Christs birth *Salomon* is matched with *Rahab*, *Boaz* with *Ruth*; so signifie that Christ should save both Jews and Gentils: So the matching of Jews with Gentils doth signifie the affinity that should grow between the two Churches. The same was shewed by the stuff wherof the Tabernacle was made; by the first Temple which was built upon the ground of a Gentile *Aravnah*, the second book of *Ramuel* and the twenty fourth chapter, with timber sent by *Hiram* a Gentile, the first book of *Kings* the tenth chapter: by the second Temple which was founded by *Cyrus* and *Astertaces*, Heathen Princes. By which we may perceive, that God had this in minde, and in a purpose, To gather the Gentils into the Church of Christ, and to be of the people of the God of Abraham; which thing was not only foreshewed, but plainly performed: For not only there came of the Gentils from the East to

Christ, *Matthew* the second chapter; but Grecians from the West to see Christ, *John* the twelfth chapter.

The second thing in the Prophecy is, that not only the People should be gathered to be of the Church, but the Kings and Princes: for when *Peter* saw the sheet let down from heaven, *Acts* the tenth chapter and the eleventh verse, he was taught, that Nations should come immediatly to the Church, for then *Cornelius*, and others were converted to the faith, but Princes came not till three hundred yeeres after that was performed; when the Prophet foretelleth *the poore shall eate and be satisfied*, *Psalme* the two and twentieth and the twenty sixth; but for Rulers it was not so performed, therefore the Pharisees object, *Doe any of the Rulers beleve, but this simple People that know not the Law?* *John* the seventh Chapter, therefore the Apostle saith, *you knew your calling, that not many noble, not many mightie, but the base and weake things hath God chosen*, as it is in the first of the *Corinthians*, a great number of the poore people were at the first joynd to the Church of Christ; and not only they, but as it was foretold, *the rich upon earth shall eate and worship*, *Psalme* the two and twentieth and the twenty ninth verse, so *Sergius Paulus*, *Acts* the thirteenth, the noble man of *Berea*, *Acts* the seventeenth, the Eunuch, chief governor for the Queene of *Ethiopia*, *Acts* the eighth chapter; her Lord Treasurer and the elect Lady, the second Epistle of Saint *John* and the second chapter. So both Lords and Ladies were brought to the Church, but as yet no Princes, for they stood up against Christ, *Acts* the fourth chapter; both *Herod* and *Paul* gathered themselves against Christ, the holy sonne of God; *Paul* had almost got one King to the Church, that is, *Agrippa*, *Acts* the twenty sixt chapter and the twenty eighth verse; *Thou almost perswadest mee*, &c. but there must bee a time when the kings of *Arabia* shall bring presents, *Psalme* the seventy second; a time when *Kings* should bee foster fathers, and *Queenes* nursing mothers to the Church, *Isa.* the fourty ninth chapter, therefore under the Law he confirmed the hope of Kings, by shewing grace to the King of *Ninevey*, who repented at the preaching of *Jonas*, and to the *Queen of the South*, who came to honour *Salomon*, *Matthew* the twelfth chapter; no less than he confirmed the hope of the poor, by calling the poor Widdow of *Zarepta*, and of the humble, by the example of *Naaman*, *Luke* the fourth chapter; by whose example all sorts of people, both poor and rich, both Prince and Subject have hope to be gathered into the Church, wherein the people of this English Nation have speciall cause to magnifie God; for the first prince that professed the Gospel, was *Constantine* the great, born in *England*; and ever since Christ hath had a Church of the Gentils, *not only dispersed Gentils*, *John* the seventh chapter, a few only of them to worship him, *but the fulness of the Gentils*, *Romans* the eleventh chapter: Now not only the simple and unlearned people, but the Rulers themselves doe follow Christ, *John* the seventh chapter, wherein we are to exalt & magnifie the power of Christ, that he contents not himself with the inferiour people, to be worshipped of them: he will not only

only be the God of the Mattocks and Staves, but of the Shields; To teach us, that he can turne the hearts of Captains and Princes whither he will. Secondly, That when this was performed, the Princes were not *Togati*, such as delighted in peace, but *Armati*, men of warre, and hard to be brought under, to the obedience of the Gospel, such persons as at their pleasure will not hear when they think good, *but take away their life*, *Esther* the 6. chap. These men were the harder to be subdued to Christ, being without Religion for the most part, *Nulla fides pietasque viris qui Castra sequuntur*, *The Rulers of the people shall come to thee*, as it is in the *Psalms*. God would not have *David* build him an Altar, *because he was a man of warre, and had shed blood*, the first book of the *Chronicles* the twenty eighth chapter and the third verse: But to gather a Church and Temple of the Gentils, he hath no respect of that, but sheweth his power in bringing them to his Church, which were most cruel. The Psalmist saith, *God is highly to be exalted among the Princes of the People*: At this time the people of *Abraham* were at a poor stay, *like sheep appointed to the slaughter*, *Romans* the tenth verse: In which regard it was not like it would come to passe, that the Princes and mighty men would subject themselves to them. *Paul* confesseth that the Sect which he followed, was every where evil spoken of, *Acts* the twenty sixth chapter; That he and the rest of the Apostles, *were as the filth of the world, and the off-scouring of all things*, the first epistle to the *Corinthians* the fourth chapter & the thirteenth verse; therefore unlikely that the great men of the world should yeeld to them. Again, that they should doe this of themselves voluntarily without constraint; that where they had occupied their shields upon Gods People, now they should use them for their defence; that they should bring bountifull gifts to the Church: whereof we see examples in the new Testament, *Matthew* the second chapter.

The Reason is to betaken four wayes.

First, *When God shall be exalted, then shall the Princes of the people be gathered to the people of the God of Abraham*. This is true, for this *Psalm* is of Christs ascention, of which Christ saith, *When he is exalted, omnes traham ad me*, *John* the twelfth chapter: So that it is as much as if the Prophet should say, When Christ is exalted, then the Nations shall come to him.

Secondly, *When the Princes of the people be gathered to the People of Abraham, then shall Christ be exalted*; that is, when the Kings of the earth doe imbrace the Christian Religion, God shall be exalted and have more glory, for every King is worth ten thousand; and when one King followeth Christ, it is a greater glory to Christ, than if many people, the second book of *Samuel* and the eighteenth chapter; *The King is to goe out and in before the People*, the first book of *Samuel* and the eighth chapter; So the people will follow the King; if he be good they will tread in his steps. When *Jothan* reigned the people were good; But when *Achan* came, they turned with him to Idolatry. So it fell out with *Ezechiah* and the people, with *Anasse* and his people;

people, with *Amon* and his people, *Jeshnah* and his people, *Nobile mutatur semper cum principe vulgus* : So that God is more exalted when he inclines the hearts of Kings to follow Christ, and to cleave to the Church. When the Kings offer bountifully to the Church, as *David* did, then will his people ; but if he withdraw his liberality, they will draw away too. Hereupon Christ, when the Greeks desired to see him, said *The hour is come that the sonne of man must be glorified*, *John* the twelfth chapter.

The other two wayes are as a reason, *Because the shields of the earth are the Lords, his name is exalted*. This was the reason that moved *Constantine*, he saw God had a power to protect and give victory, and therefore embraced the Christian Religion, God saith to *Abraham*, *I am thy shield*, *Genesis* the fifteenth chapter : And of him *David* saith, *He is a shield to them that trust in him*, *Psalms* the thirty third. *Constantine* saw in Heaven the signes of the Crosse, on which was written, *in teo vivis*, in this thou shalt overcome ; wherein God shews them that he hath power to defend and give victory ; therein is his name exalted. When they see that they will take hold with the Jews and say, *God is with them*, *Zachery* the eight chapter. The other way is, because God is exalted, therefore *he will defend the earth as with a shield*. This is a motive to make men become religious ; and when they are so, then followeth defense and safetie, which is the effect of magnifying Gods name. When we take the shield of faith, and beleevē in God, *Ephesians* the fifth chapter, *Then he will compass us with his faith, as with a shield*, *Psalms* the first chapter, *His faithfulness and truth shall be with us, and in his name shall his borne be exalted*, *Psalms* the eighty ninth. Therefore *Moses*, having exalted the name of God in *Morch* because they were delivered, and built an Altar called, *The Lord is my banner*, *Exodus* the seventeenth chapter and the fifteenth verse : *The name of the Lord is a strong Tower*, *Proverbs* the eighteenth chapter. The Church is like the Tower of *David*, which had many shields, *Canticles* the fourth chapter ; To signifie that because the Church doth exalt and magnifie the name of God, therefore he doth defend it by a thousand means : And therefore the Apostle saith, *That godliness hath the promise of this life, as well as of the life to come*, the first epistle to *Timothy* the fourth chapter. So that whether way soever we take it, it teacheth us, *That love is the end of the Commandment, out of a pure heart and good conscience and faith unfeigned*, the first epistle to *Timothy* the first chapter. It doth teach us to walk in the simpleness of the faith of our Father *Abraham*, and to doe his works, *John* the eighth chapter. It teacheth us to exalt and magnifie Gods name ; for *exaltatio nominis Domini scutum populorum*.



*Et inutilem servum ejicite in tenebras illas extimas : illuc erit Maus, et fletus & stridor dentium.*



THE sentence which passed upon the unprofitable servant had two branches : First, A sentence of deprivation, *Taking the talent from him.* Secondly, A sentence of translation, *and giving it to him that hath ten talents ;* Now the talent being taken away, *The servant himself is cast into utter darknesse.* Jan. 16. 1598.

These two parts of his punishment are by good order joyned together ; not only that the talent should be taken away, but that punishment should be laid upon his person ; that not only *the tree should be cut down*, and be deprived of all power to fructifie, but *to be cast into the fire*, *Luke the thirteenth chapter* ; the wastfull servant must not only lose his office, but *must give an account of his Stewardship*, *Luke the sixteenth chapter* : It were well if he might only lose his talent, and himself escape, *ut in amperiret pecunia modo ne suo periret* : but it agreeth with Gods Justice, that as the talent was lost through the negligence of the unprofitable servant ; so now the servant should perish for the honor of the talent. And it stands with Gods wilddome so to punish the unprofitable servant ; for *if the salt be unsavoury it is good for nothing but to be cast out*, *Matthew the fifth chapter* : *And when the tree brings no fruit & troubles the ground, it is fittest to be cut up*, *Luke the thirteenth chapter*, that others may be planted in the room of it, that will bear fruit. Wherefore as when *Saul* had lost his spirit, the Kingdom tarried not long with him after ; so if our talents be once taken away, we may look that God will lay a punishment upon our persons. *If we fall from our first love*, *Apocalipthe second chapter*, and use not our talents to Gods glory, we may justly fear our persons. But as God did first command *Lot* to goe out of *Sodom*, before he destroyed the Citie itself ; so he will first take away the talent, that it perish not ; and after the person shall be punished.

The punishments inflicted upon his person, are reduced to two. Being first, *inordinatio*. Secondly, *inordinatio*.

Touching the first, he saith, *Cast out the unprofitable servant that hath done nothing to my glorie, not servum peccassor*, *Luke the twelfth chapter*, nor the riotous servant that wastes his Masters goods, but *non ager*, him that doth no good with the talents committed to him ; *sic sic in virido*, *Luke the twenty third chapter*. If he shew such cruelty towards him that was only unprofitable, and did no good ; how severely will he punish those that doe hurt with their talents, that are riotous and mispend their whole talents. Three things make his punishment grievous : First, That he is punished with a separation. Secondly, It is with a violent separation. Thirdly, This separation is with disgrace and shame : For the place from which he is separated, as the Apostle saith, *It doth not appear what we shall be*, the first epistle

of *John* and the third chapter. So it appears not to us what the place is whither we shall be gathered, if we use Gods gifts as we ought. But as he speaks of the person, so of the place: We know that it is an excellent place, a place of such glory as *the eye hath not seen*, the first epistle to the *Corinthians* the second chapter: *Such glory as all the afflictions of this life are not to be compared with it*, *Romans* the eighth chapter; and therefore to be cast out from this place, will be a heavy sentence.

The separation from the Temple, which was but a type of that place, was so grievous to *David's* soul, as he had no rest in his spirit, and thought himself in worse state than the Sparrow, till he had access to the City of God, *Psalms* the eighty fourth. Much more grievous is it to be separated from heaven. If of the Church on earth it is said, there are glories *which are not seen*, *Psalms* the eighty seventh. Much more glorious things are spoken of Heaven, whereof to be deprived will be a great grief; for this place hath all things which may commend any place: Of light it is said, *Lumen dilectis oculis*; but this place hath no night, but continual light from the Lord himself, *Apocalypse* the twenty first chapter. If society do commend a place, then this place is commendable, *quia iungat ibi operta*. If immunity from pain, there is neither hunger, nor thirst, nor cold. If joy, then above the elders sing continually the praises of God, *Apocalypse* the twenty first chapter. Therefore to be excluded from this place, which is so to be desired, is a great punishment.

Again, To be separated not only from so good a place, but from such company; not only of holy Angels, where it is were a great blessing to lodge, while they were clothed with mortality, *Hebrews* the thirteenth chapter; then it is a greater blessing to dwell with them in this perfect glory. None of the saints, who abide on earth, they be despised and called fools, *Wisdoms* the fifth chapter, yet shall be glorious in heaven, and not only their souls, but their bodies made like the glorious body of Christ, *Philippians* the third chapter and the twenty first verse; of whose company to be deprived, will be a grief; but to be cast out of the company of Jesus Christ, who when he did give him tales of his glory, it was so glorious it ravished his Disciples, *Matthew* the seventeenth chapter, so as they said, *Reverent nobis hic officium*, will be a great grief: for there he shall be in perfect glory at the right hand of God, where he now sitteth, which shall much more rejoice us than these drops. Lastly, If the comfort of Gods countenance in earth, where the light of it is greatly eclipsed and darkned, doe afford more comfort than abundance of sense and eyes, *Psalms* the fourth, then what a discomfort will it be to be separated from the light of it, when God shall show the brightness of it; but even then shall the punishment be so variant be cast out from beholding the same. Secondly, That which doth aggravate his punishment is, that this separation shall be done with violence, cast him out, not bid him go on, or lead him out. The separations that are made from the Church militant, are not done with any great difficulty; no man would willingly be excommunicated:

nicated : But it will be a farre greater grief to be separated from the Church triumphant ; but howsoever they be unwilling, yet they shall be separated violently : no man will willingly come to judgment at the last day, but *God will bring every thing to judgment, Ecclesiastes the twelfth chapter ; He that doth evil hates the light, John the third chapter* : but we shall be brought to light whether we will or no : and death, which is a preparation to the last judgment, is fearfull : So as no man willingly dyeth, nay we make many pleas, because we would not be separated ; we say, *Lord, have not we prophesied ?* and yet Christ tells, *all will not serve the turne Matthew the seventh chapter ; Not every one that saith Lord, Matthew the twenty fift chapter : When did we see thee hungry or naked, &c.* But Christ for all that (we are so unwilling to be cast out) tells us, *In as much as you did it not, &c.* So that albeit man will not goe out of himself, yet he shall be cast out with violence, which makes his punishment more grievous. Thirdly, This separation shall be with continually and disgrace ; to be thrown out of the company of the Angels, is a disgracefull separation. Many times Malefactors, though they suffer for their offences, yet have no disgrace offered them : But the unprofitable servant shall not only be punished with the losse of this heavenly place, but shall be *cast out to his shame* ; for he hath dishonoured God by burying his talent bestowed upon him, God will punish him with dishonour and disgrace ; *Them that hate me I will hate, the first book of Samuel the second chapter.*

Secondly, The place into which he shall be cast, is *utter darknesse*. The Apostle when he saith, *Ad quem ibimus? in habes verba aeterna vita, John the sixth chapter and the sixty eighth verse*, tells us, It is an excellent thing to be in presence of *them that have the words of eternall life* ; but it is farre more excellent to be present with eternal life it self ; but not only to be deprived of his presence, but *to be cast into utter darknesse is extreme misery*. If we might be choosers for our selves, *as the Devils choesed to goe into the hoggs, Matthew, the eighth chapter and the thirty first verse* : So if we might choose some place, if it were but to return to the world again, it were some mitigation ; but when we have not only *inhabited*, but *inhabited*, that is greater cause of misery ; we are not only deprived of light, but cast into a place of darknesse. And this punishment is very just, that the unprofitable servant should be cast into darknesse, which did darken his talent and hid it ; as the Prophet speaks of cursing, *Psalme the hundred and ninth He loved not blessing, then let it be farre from him ; So quia non dilexit lucem, non veniat ei lux, exstinguit scintilla gratia, ut videat lumen gloria* : Which punishment how grievous it is, appears, for that *the beholding of light, as the Preacher saith Ecclesiastes the eleventh chapter, is so comfortable to the eyes* : As Paul was out of hope of recovery, when he and the rest could see nothing but darknesse, *Acts the twenty seventh chapter* : And God plagued the Egyptians with darknesse, as the greatest plague he could lay upon them. And the Apostle, to shew the grievous punishment of the evil Angels, saith, *They are reserved under darknesse,*

the second epistle of Peter the second chapter; for *tenebra formidolosa*.

Again, He is punished not only *with darknesse*, but also *with weeping and gnashing of teeth*: A man may have some comfort in darknesse, it is the best time to sleep and meditate; but the unprofitable servants being cast into darknesse, shall have neither of these comforts to mitigate his punishment. For there he shall feel the worm of conscience *gnawing him, which shall never dye, and be tormented with the fire that never goeth out*, Mark the ninth chapter: He shall have all things that may continue and increase his weeping.

But in these words the Holy-Ghost pointeth out two things. The certainty, and the measure of weeping in this place.

Touching the first, We see by experience, that in this life many unprofitable servants, that bury their talents, doe for all that enjoy light, and withall have great joy and gladnesse; and therefore the holy-Ghost tells them, that howsoever they escape here, yet in the world to come they shall be sure *to be cast into darknesse, and to weep continually*; they shall hear that *Memento* which the rich man received from Abraham, Luke the sixteenth chapter, *Thou in thy life time receivedst pleasure, but now pain*: So shall it be with the unprofitable servants, that are not diligent to imploy their talents to their Masters glory.

Secondly, He alludes to the measure of weeping, which is found in this place; for many unprofitable servants lose their talents in this life, and are deprived of the comforts that should cheer them up; they weep and endure much sorrow: But because our weeping in this life is mixed with many comforts, which doe mitigate our grief, the Holy Ghost tells us, That howsoever they may finde means to delay grief and weeping here, yet the greatest weeping is behinde in the world to come, where shall be no mitigation of grief. Rachel wept and lamented much for her children, because they were not; but the weeping and lamentation of these men shall be far greater; not only because they are destitute of comfort in the midst of these miseries, but for that they shall never finde any means to mitigate their anguish and grief: Therefore as one giveth counsel, *Sic legat homo historias ne fiat historia*; so, *sic audite parabolam hanc ne fiat parabola*.

*Pro puero isto supplicabam ; præstititque mihi Fehovah petitionem meam, quam petebam ab eo. Quemobrem ego quoque precario datum sisto eum Fehovæ omnibus diebus quibus fuerit, ipse rogatus precario est Fehovæ, &c.* 1 Sam. i. 27. 28.



Hey be the words of *Hannah*, the mother of the Prophet *Samuel*, uttered by her, when she offered him unto God, being weaned in the Tabernacle ; but are applyed by *Prosper* to the *Virgin Mary*, offering up Christ to God his Father in the Temple, *Luke* the second chapter. It is certain, That not only that Prophecie which *Malachi* uttered touching the comming of the

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Lord of Hosts into his Temple in his own person, *Malachi* the third chapter and the first verse, must be fulfilled : but that also of *Daniel*, That being come, he should also be offered up to God, signified by that vision which the Prophet had of *one like the Sonne of man, who was brought to the ancient of dayes*, that was to God his Father, *Daniel* the seventh chapter and the thirteenth verse : Which thing was truly performed on the day of the Virgins Purification. For as the day of Christs nativity, is a memorial of Christ given to us by God ; so the Feast of Purification is a memorial of Christ given to God by us.

Oblations were of two sorts, *Numbers* the twenty eighth chapter and the fourth verse, *agnus matutinus*, and *agnus vespertinus* ; the representation of Christ in the Temple by his Parents, was the morning Lamb ; and the offering up of himself as a sacrifice in his passion, was the evening Lamb. In his oblation he was the author and beginning of our faith ; in his passion, the finisher and accomplishment of our faith, *Hebrews* the twelfth chapter. For the application of this Scripture, that it may not seem strange, but lawfull and warrantable, both by Scripture and practise of Christs Church, we are to know that it is lawfull and usual, to compare things spiritual not only with things natural, as *with seed*, *Matthew* the thirteenth chapter ; with things artificial, as *husbandry* and *building*, the first epistle to the *Corinthians* and the third chapter ; with moral and oeconomical, as *when God is compared to a householder*, *Matthew* the twentieth chapter ; but things spiritual, with spiritual Scripture, with Scripture, and one story with another ; to apply that which is spoken of one member of Christs Church, *Zechariah* the fourth chapter and the twelfth verse, to another member of the same body, *Apocalyps* the eleventh chapter and the fourth verse ; and not only so, but it is usual to apply that to Christ the head, which is affirmed of the body ; as where it is said of the Congregation of the Jews, *Hosea* the eleventh chapter, *I called my sonne out of Egypt*, the same is applyed to Christ the head of that body,

*Matthew* the second chapter, *Out of Egypt have I called my sonne*; because as Christ the head, was truly the sonne of God, so he makes all the members of his mystical body to be sonnes. So that which God spake to a part of the body, the second book of *Samuel* the seventh chapter, *I will be his Father*, is by the Apostle applyed to Christ, *the head of that body*, *Hebrews* the first chapter and the fifth verse. And so is this speech of *Hanna*, in offering her sonne to God, applyed by the ancient Church to the oblation of Christ in the Temple, as those were of the Prophet, *Lamentations* the first chapter and the twelfth verse, to the sacrifice of his passion. So this application is warrantable. For if *Hannah* did offer to God *Samuel* her sonne, much more ought the Virgin to offer up Christ in token of thankfulness, who is a greater than *Samuel*, as *he was greater than Salomon*, *Matthew* the twelfth chapter. This composition is fit, and hath congruity both in respect of the mothers, their songs being compared together, *1 Sam. 2. Luke 1.* which in effect are all one, and for the persons of the children, for they were both Nazarites, verse eleven, *Luke* the second chapter, *He shall be called a Nazarite*. Secondly, Though there have been some that were both Prophet and Priest, or King and Prophet; yet all three, Priest, Prophet, and Prince, did not concur in any but in *Samuel*, who therefore was a representation of Christ, annointed by God, Prophet, Priest, and King. Thirdly, *Samuels* love to his enemies, for whom he ceased not to pray, the first book of *Samuel* and the twelfth chapter, expresseth Christs love, who prayed for his persecutors, *Luke* the twenty third chapter, *father forgive them*; which love Christ also shewed, in that *when we were enemies he reconciled us to God*, *Romans* the fifth chapter. In respect of which resemblance, *Bernard* saith, *Fortior est compositio quam positio*.

In those words we have to consider two donations; First, Gods giving to *Hannah*, vers. the twenty seventh. Secondly, *Hannahs* giving back again to God, vers. the twenty eighth. As the first donation begins with prayer, and ends with gift; so the latter begins gift, and ends with prayer. And it is agreeable to reason, that the child which came by intercession, should end with intercession.

Concerning which donations we are to note joyntly, First, That we can give nothing to God, but we must first receive it from him; As *Hannah* could not offer her child to the Lord, unlesse she first had received him from the Lord: For so saith King *David*, the first book of the *Chronicles* the twenty ninth chapter and the fourteenth verse, *Quæ de manu tua accepimus, damus tibi*. Secondly, When we have received any blessing from God, then we must give to him as we are exhorted, *Psalms* the seventy sixt and the eleventh verse, and *Psalms* the ninety sixt & the eighth verse, *Bring presents and joy into his Courts*.

Of those things that are to be given, some are laid upon us of necessity, As *the tenth of the fruits of the ground, which the Lord challengeh to himself*, *Leviticus* the twenty seventh chapter and the thirtieth verse, and hath set over to the Levites, that it should be given to them

them, *Numbers* the eighteenth chapter. Then there are oblations, or free-will offerings, such voluntary gifts as the people gave of their own accord; for howsoever they were bound to offer their first born, yet they might redeem the life of them; *Exodus* the thirtieth chapter.

To speak severally of them, Gods donation hath two parts, *Hannahs* Prayer, and Gods Gift. In Prayer we are to observe two things, The sense of Want, And the desire of the Heart: For it is the supply of want which makes her break forth into prayer; for *Petitio est fœdus indigentia*. Wherefore howsoever the want of so great a blessing as is the bearing of a child, did move *Hannah* to break forth into this desire of Prayer: Yet it is most certain, that the Virgin *Mary* more needed a Saviour, for which she confessed her spirit rejoiced, than *Hannah* needed a soane: And as her need was greater, so her prayer was stronger than *Hannahs* prayer: for *Hannah* prayed alone; but as for *Maries* prayer, it was accompanied with the desire and prayer of all Creatures, as both the Prophets and Apostles doe shew; *Heaven and earth was reconciled to be God, Ephesians* the first chapter, and *Colossians* the first chapter and the third verse: Therefore they did greatly desire Christs coming: And therefore when there was hope of his coming, they are exhorted to be glad; *Rejoice ye heavens, shout ye lower parts of the earth, Isaiah* the forty fourth chapter and the twenty third verse: and the Apostle saith, *that the Creatures doe groan, waiting for the redemption, Romans* the eighth chapter, much more shall mankind desire his coming; and therefore the Prophet saith, *desideratur est cunctis gentibus, Haggai* the second chapter. As all Nations did ignorantly worship the unknown God, *Acts* the seventeenth chapter, so they all had an ignorant desire of his coming; but especially the Saints of God have not only desired in heart, but prayed for this gift, as *Jacob, Genesis* the forty ninth chapter, *I have waited for thy salvation: Psalm* the fourteenth and the seventh verse: *O that salvation were given to Israel out of Zion: Isaiah* the sixty fourth chapter and the first verse; *Utinam irrumpat cœlis et descendat, Psalms* a desire had this Virgin for the coming of her Saviour, as she expressed in her song, when she conceived, *he hath filled the hungry: Solomon* waited for the consolation of Israel, so did *Hannah* the Prophetesse, *Luke* the second chapter. So that whether we respect the Prayer or Desire of Prayer, we see that *Maries* prayer is greater than *Hannahs*. If we respect the effect of the Virgins prayer, we shall see it more fully performed in her than in the other.

Prayer is compared to a Key, wherewith, as *Elias* opened the *Heavens*, when they were shut up, *Luke* the fourth chapter and the twenty fifth verse. So when God shuts up the wombs of women, *Genesis* the twentieth chapter and the eighteenth verse, that they become barren, then prayer is the key that opens them: By this key was the womb of *Hannah* opened, and she brought forth *Samuel*. But if we consider that by this key God opened the womb of a Virgin, *that she conceived and bare a soane*, that is a greater wonder; and a matter more

highly to be extolled; but so did he open the womb of the blessed Virgin. *Elias opened the Heavens when they were shut, and obtained rain for the earth*: But the Virgins key of Prayer, accompanied with the prayers of all Gods People in all ages, opened the Heaven of Heavens, so as they dropped down righteousness, *Isaiab* the fourty fifth chapter and the eighth verse; *Even the Sonne of Man that came down from Heaven*, *John* the third chapter; that is Jesus Christ, who is our righteousness our sanctification, the first epistle to the *Corinthians*, the first chapter and the thirtieth verse. The effect of *Hannahs* Prayer is, *Dominus dedit*, which is the inscription of all the things we possesse, as *King David* confesseth, *O Lord, all this abundance is of thine hand*, the first book of the *Chronicles* and the twenty ninth chapter. But this inscription is peculiarly given to children and the fruit of the womb, *Psalms* the hundred twenty seventh, which indeed are an inheritance and gift that cometh of the Lord; for he saith, *scribe virum istum sterilem*, *Jeremiah* the twenty second chapter and the thirtieth verse: So he punished *Michal* which despised *David*, so that she had no child to the day of her death, the second book of *Samuel*, the sixt chapter and the twenty third verse: But if he blesse this working, and so make them fruitfull, then is it a blessing and gift to be acknowledged with all thankfulness; especially when the children are as arrows and darts in the hand of a Giant, that is spiritual, in Church or Commonwealth, *Psalms* the hundred twenty seventh; for such a child was *Samuel*, therefore *Hannah* confesseth it thankfully. But if we come to the composition, we shall finde that Christs gift to us by God, is a farre greater gift, if we consider that *Salus data est nobis*, *Isaiab* the ninth chapter; that *God hath manifested his love to the world, by giving a sonne to us*, *John* the third chapter and the sixteenth verse: He is *Donum Dei*, *John* the fourth chapter; which if we could receive, we should perceive how farre he exceeds *Samuel*: but he is *denudatus* *Apes*, the second epistle to the *Corinthians* the ninth chapter and the fifteenth verse, *Gods unspeakable gift*. We must not talk of any other gifts; for he is the great gift of God to us: and that gift which we must offer to God for our sinnes; without whom it is in vain to bring burnt offerings and sacrifices; for he only *passeth away iniquitie* *Isaiab* the fourty third chapter: And God having given us such a gift, how will he not with him give us all other things, *Romans* the eighth chapter. *Samuel* was a great gift to *Hannah*, for he proved spiritual in the People of God, as a dart in the hand of a mighty man; but yet he was but a type of Christ, who is the greatest gift that ever God bestowed upon mankind.

The second Donation is on our part to God. In mans judgment, if God gives us such a gift, we are best to keep it: but this gift is given us not to be kept, but to be layed out and bestowed for our use; *Data est nobis, ut detur à nobis*: And this is done in the latter verse.

In which we have to consider, First, the Gift: Secondly, Limitations. First, for the time, *As long as he lived*: Secondly, the end, *To serve*



serve God. If we ask, why *Hannah* and the *Virgin* doe give to God : the reason is, because God being offended, must be appeased ; and nothing doth more serve to appease wrath than a gift, *Proverbs* the twenty first chapter and the fourteenth verse ; therefore *Jacob* sent a present to *Esau*, *Genesis* the thirty third chapter ; *Ut cum displiceret moribus placeret muneribus* : As this kinde of satisfaction hath place in all offences ; so chiefly when offence is made *per ablationem* ; we have taken away and robbed God, *Philippians* the second chapter, of the faith and obedience we owe to him : Therefore, as we have offended *per ablationem* ; so must we satisfie *per ablationem* ; as *Jacob*, having robbed *Esau* of his birthright, by taking his blessing from him, doth satisfie and appease his wrath by offering to him ; that is the ground and reason of our gift. But if we will appeale by a gift there must be an equality ; we may not offer a thing under the value of the thing which was taken away ; that is the reason why all the sacrifices of the Law could not appeale God, as the Apostle sheweth, *It is impossible that the blood of Bulls and Goats should take away sinnes*, *Hebrews* the tenth chapter, and *Psalms* the fourtieth ; therefore the Prophet saith, *Wherewith shall I come and appear before God ? shall I bring Rams and Sheep, or Rivers of Oyle ? shall I give my first borne ? Michah* the first chapter. But all that will not satisfie God, for that we have taken from him. The value of our obedience to God is such as cannot appease and satisfie his Majestie, being offended, The soul is more pretious than all the world ; and no sufficient ransom can be given by man for it, *Matthew* the sixteenth chapter : But if we can offer to God a thing of equal price to the obedience which we owe to God, then no doubt but he will be appeased, especially if we offer a thing of a higher rate : But Christ is of greater value than all that we can take from God ; for howsoever the sinne be great, in that we that are but men, should sinne against God who is infinite : yet if we look to Christs person, who hath satisfied for us, it is of such dignity as doth worthily serve for a ransom for the sinnes of all the world. And for our concupiscence, the love of Christ hath made a sufficient satisfaction for it ; which love is such as the Apostle calleth it, *the divine*. So that now we may sing both *Mercie and Judgment*, *Psalms* the hundred and first, of our selves we are to rely upon Gods mercy in Christ : But in as much as Christ in our persons hath so fully satisfied for us, we may be bold to tell his Justice now, *That his righteousness is made ours*, and we are made the righteousness of God in him, the second epistle to the *Corinthians* the fifth chapter.

The limitation for the time is, *all the dayes of his life*. To make him a Nazarite was not enough, for that continues but for certain dayes, *Numbers* the sixth chapter : But *Hannah* gives her sonne to the Lord, *all his life*, that is for ever. Such a Nazarite was *Sampson* ; not for a few dayes, but from the day of his birth to the day of his death, *Judges* the thirteenth chapter and the seventh verse : And besides these two we finde none that continued Nazarites so long. But if we come to the composition, we shall finde, that whereas before Christ many were made

made Nazarites and Priests to serve the Lord, because they were not suffered to indure by reason of death. For *Samuel*, though he lived fourscore years, which age no man scarce exceedeth, *Psalms* the inticeth. He whom the blessed Virgin offered to be a Nazarite, was such a one as endureth for ever, and whose office cannot be intercepted by death, *Hebrews* the seventh chapter and the twenty third verse. As he is such a King, as of whose Kingdom there is no end, *Luke* the first chapter and the thirty fifth verse, so he hath an everlasting Priesthood, *The Lord hath appointed him to be a Priest for ever, Psalms* the hundred and tenth, to make reconciliation between God and men; so hath he obtained for us eternal redemption, *Hebrews* the ninth chapter and the twelfth verse; And is become the author of eternal salvation, *Hebrews* the fifth chapter and the ninth verse. So that the limitation which *Hannah* speaks of, stands more firm in Christ than in *Samuel*.

The second limitation is for the end, signified in these words, *And he shall serve, or worship, the Lord*: For it stands with good reason, that as intercession was the beginning, so it should be the end, for as the Priest *Eli* said, in the first book of *Samuel* and the second chapter, *If man offend against God, who will be his doyes man, and come between God and him*: There is none to undertake this matter, but he that is appointed to be the only mediation between God and man, the first epistle to *Timothy* the second chapter and the fifth verse, that is, Jesus Christ, who, as he is God and man, so is God blessed for ever, *Romans* the ninth chapter, *For a Mediator is not of one, Galatians* the third chapter, but of two parties that are at variance, and the mediator is to stand between them both. Now there is great disagreement between God and man, by reason of sinne, which hath made a separation. And therefore we are to inquire, who shall be the mediator. It is certain, *Samuel*, while he lived, stood between God and the people, as a Mediator, to appease him by sacrifice: But his mediatorship is come to an end; Therefore wee must look for a more perfect Mediator, such a one as *Samuel* himself needed. Now the Mediator that stands between God and us, is not *Samuel* the Priest, but Christ, the Sonne of the Virgin, Who to appease the wrath of God his Father, offered up himself as a lambe, *Isaiah* the fifty third chapter, *to be a sacrifice for us*. Secondly, Because we need a mediator to stand between us and Sathan, he also doth perform this, and deliver us out of the jaws of that roaring Lyon. Wherefore as before he was a lambe, as appearing God, as *Samuel* did; so here, like *Sampson*, he delivers us, like that Lion of the tribe of Judah, which *Jacob* foretold, *Genesis* the fourthy ninth chapter, and hath shewed himself, in the fifth chapter of the *Revelations*, as before he was a Priest, so here he shewes himself *Appar* in the twelfth chapter to the *Hebrews*. Thirdly, he was to be our Intercessor, in respect of judgement. It is with us, as it falls out between the Judges and the Clyent; and therefore Christ is called an Advocate, in the first epistle of *John*, the second chapter and second verse. The law hath two parts, Punishment and Reward: We by our finnes

sinners, have made our selves guilty of the punishment and of the curse that is threatned against them that continue not in all things, *Galatians* the third chapter; But he stands as a Mediator between the punishment and us, and hath shed his blood as a ranfome for our finnes, the first epistle to *Timothie*, the second chapter; and so hath cancelled the hand-writing that was against us, and taken away the malediction that was due to us, *Colossians* the second chapter; and for the reward which we should have deserved, *fac hoc & viues*; howsoever we have debarred our selves of it, yet he is *ἀντὶς τῶν ἀδικημάτων*, *Ephesians* the first chapter; and hath bought and purchased life for us: He is a Mediator, and Intercessor on our parts to God *propter excessum peccati, & defectum meriti*; by his innocencie and righteousness he hath purchased that for us, which we could not deserve for our finnes.

This is to be an Intercessor, which intercession is performed in all Religions, by Prayer and Oblation. By prayer Christ is our Intercessor; For he sits at the right hand of God, and makes intercession for us, *Romans* the eighth chapter; not for the godly only, but for his enemies, *Father forgive them*, *Luke* the twenty third chapter, as it was foretold of him, *He shall pray for the transgressors*, *Isaiah* the fifty third chapter; And he prayed not only for forgiveness of finnes, but for the turning away of punishments due to sinne; which was the cause, that he offered up supplications to God with strong cries, *Hebrews* the fifth chapter and the seventh verse: He prayed that the holy Ghost might be given to his Disciples, *John* the fourteenth chapter: *I will pray the Father that the holy Ghost being given, Satan might not sift them, to turn them from the faith*, *Luke* the twenty second chapter. Lastly, That we may be partakers of glory with him, *John* the seventeenth chapter, and be where he is. As he prayeth for us, so he makes good and supplyeth the imperfections of our prayers, and makes them acceptable to God; *Canticles* the eighth chapter, *Fac me audire vocem tuam*, that is, I will take upon me to obtain for you, that which you cannot:

Secondly for Oblation, As *Samuel* did not only pray to God for the People, but did himself take a sucking Lamb, and offer it up to God for the People, the first book of *Samuel* the seventh chapter: So Christ as our Intercessor to God, not only by prayer, but by oblation, was an oblation offered in the morning, when he was presented to God his Father, that he would for us yeeld obedience to the Law; and in his death was an evening oblation; he was not only the eare and first fruit of the corne, but became the vine in his death, by shedding his blood: And as he not only prayeth, but giveth virtue to our prayers; so he doth not only offer for us, but give a virtue to our oblations, as the Prophet foretold, *That when he should come into his Temple, the offerings of the people should be acceptable*, *Malachie* the second chapter and the fourth verse. Our prayers and oblations are full of imperfections: And whereas God appointed that the woman that was to be purified, should offer to God a young Lamb without spot, or a pair of Doves, *Leviticus* the twelfth chapter, to teach us, that though he cannot offer

up himself to God *tanquam agnum immaculatum*, yet *tanquam columbam gementem*; if not innocencie of life, yet repentance and sorrow for sinnes. But because we cannot present either a Lamb or a Dove, neither innocencie of life, nor true sorrow for sinnes; therefore Christs oblation doth supply the defect of our imperfections: We cannot offer up such tears for sinne as we ought; therefore *the strong cries and tears, which he offered*, Hebrews the fift chapter the seventh verse, stand between God and us: Because the agonie and grief of our heart is cold and dead; therefore the agonie that he indured, *when he sweat water and blood*, is a suppliant, Luke the twenty second chapter. So he is both an oblation for us, and supplyeth the imperfections of our oblations. He having offred up himself to God, *as a Lamb immaculate and without spot*, the first epistle of Peter the first chapter and the nineteenth verse, hath appeased the wrath of God his Father, and procured his favour for us, and keeps away the malice and rage of Satan from us.

Revel. 2. 7. *Victori dabo edere ex arbore illa vite que est in medio Paradisi Dei.*

Febr. 4. 1598.

Affinity of the  
Tree of life,  
and of the Sa-  
crament of the  
Lords Supper.

**P**LACE of Scripture purposely chosen, that we might not depart from the consideration of those things wherein we have been occupied heretofore, and yet such as may fitly be applyed for our instruction in the Sacrament of the body and blood of Christ: for though we be now in the *Revelations*, yet are we not gone from the third chapter of *Genesis*; wherein we learned, that *Adam* was sent out of the Garden and kept from the tree of life. And for the businesse we intend, there is a great affinity between the tree of life which God set in Paradise, as a quickning means for the continuance of life in *Adam*, if he had continued in his first state, and the Sacrament of Christs body and blood; for, as I told you, the causes of that Scripture gives man a hope of restitution to Paradise and the tree of life, which is *acquisita novi juris*: And that restitution is performed in this place.

There was an Angel set to forbid *Adam* access to the tree of life; which was a sight dreadful, for that he was armed with a fire sword: But here we have comfort, that he that makes this promise of restitution, is an Angel as well armed, *viz. with a two edged sword*, *Apocalyps* the first chapter and the sixteenth verse, *Whose eyes were as a flame of fire*, *Apocalyps* the second chapter and the eighteenth verse. So there is a resemblance between the partie that here gives licence to come to the tree of life, and the other that forbid to come to it. The one threatned with a sword; the other promiseth in the persons that keep the condition here expressed, *That they shall eat of the tree of life*.

The

The point is next, how these shall prevail : But if we consider how the Angels or Seraphins, *Isaiah* the sixth chapter and the second verse, (in that they hid their faces before the Lord of hosts, which was Christ, whose glory was then shewed, *John* the twelfth chapter,) and Cherubins, *Ezekiel* the tenth chapter, doe reverence this Angel and cast their crowns down before him, as the blessed spirits doe, *Apocalyps* the fifth chapter, it is like he shall prevail, for the one is the sword but of a ministring spirit, *Hebrews* the first chapter, but this is the promise of the Lord of life and glory, *Acts* the third chapter, and the first epistle to the *Corinthians* the second chapter.

But the chief point to be inquired is, How the holy Ghost agreeth with himself, that man being debarred of the tree of life, is restored to it : The answer is, *Genesis* the third chapter and the twenty second verse, the punishment laid upon him was, *That he might not put forth his hand and take of the tree of life* : But if there be a power given to man, to eat of the tree, *John* the nineteenth chapter and the eleventh verse, then he may take of it. Man of himself may not rush into Paradise ; but if that power of returning be given him, which Christ gave to the thief, *Luke* the twenty third chapter, *This day shalt thou be with me in Paradise*, then he may enter. Now Christ hath purchased to us a new right of returning, and by virtue thereof, we have power to eat of the tree of life, and he gives us licence to enter into Paradise.

But to apply this Scripture to our present purpose, there is something in the Sacrament that disposeth us to life, and gives us a power of life, no lesse than the tree of life. For herein we are partakers of that bread of life which our Saviour speaks of, *John* the sixth chapter, *I am the bread of life that came down from Heaven, he that eateth of this bread shall live for ever, and my flesh is that bread. As I live by the Father, so he that eateth me, shall live by me*, *John* the sixth chapter and the fifty seventh verse. So that whether it be the fruit of the tree in Paradise, or the bread of life in the Sacrament, we see there is a great affinity, as appeareth if we compare this bread of life with the *hidden Manna*, *Apocalyps* the second chapter and the seventeenth verse ; which, as the Apostle saith, in the first epistle to the *Corinthians* the tenth chapter and the third verse, *was the same spiritual meat*, whereof we are partakers in this Sacrament of Christs body and blood.

This scripture consisteth of two parts, The Condition and the Promise, *vincenti, & dabo*.

Touching the conjunction of these two, we must know, That when Christ promiseth to him that overcometh, that he shall eat of the tree of life, which is in the midst of the Paradise of God, this is the gift of God and no matter of sale, and that he will not bestow it on them that doe nothing ; for it is not the bread of idleness : but this gift is bestowed on them that doe *cooperant cibum qui non perit*, *John* the sixth chapter.

In the Promise we are to know, That the Paradise and tree of life

which Christ promiseth, is not that earthly Paradise planted at the beginning for *Adam*, nor that tree of life appointed for the prolonging of his natural life, but a better Paradise; the other was *Adams* Paradise, but this is called Gods Paradise; the other was a Paradise on earth, but this a celestial Paradise, that into which the Apostle was caught up, in the second epistle to the *Corinthians* the twelfth chapter, which he himself saith, *was the third Heaven*: the Paradise which Christ here promiseth is that wherein he himself is a Paradise of all joyes and happinesse; of which he saith, *Father I will that they be with me where I am, that they may behold my glory*, *John* the seventeenth chapter and the twenty fourth verse: For as God himself is a spirit, so his joy and happinesse is spiritual; and the place wherein he is, is a spiritual Paradise: Such joy was that he speaks of, *Matthew* the twenty fifth chapter, *Intra in gaudium Domini*. So are we to think *the throne of God the Father where Christ sitteth*, *Apocalyps* the third chapter and the twenty first verse, that it is the heavenly joy and glory which he enjoyeth in heaven: So saith the Wise man, *Proverbs* the thirteenth chapter, that there is ordained this tree of life, wherein we have the accomplishment of all our desires, which is no where but in Heaven, where God is all in all.

For *the tree of life*, which Christ promiseth to him that overcometh, It is another manner of tree than that in the garden of *Eden*: That was a natural tree appointed to preserve *Adams* natural life, but this is a spiritual tree; and preserveth supernatral life: And albeit Man being debarred of this natural tree in the Garden, dyeth a bodily death; yet this tree in the Paradise of God keeps us from being hurt of *the second death*, *Apocalyps* the second chapter and the eleventh verse. Christ himself saith of himself, *I am alive, but I was dead, and behold I live for evermore*, *Apocalyps* the first chapter and the eighteenth verse; that is, he lost the natural life, but now he lives a supernatural life: and so shall all his members that eate of the tree of life which he promiseth.

Well is the state of our death and rising again, shadowed out by a tree; for as *Job* speaks, *Job* the fourteenth chapter, *There is hope of a tree, that though it be cut down, yet it will sprout out and the branches thereof will shoot forth*; So though we dye a bodily death, yet there is hope that we shall rise again, and live a supernaturall life, which we obtain by eating of this tree of life: The center of our desire is the tree of life, the circumference is Paradise wherein we have promised us, not only *coronam vita*, *Apocalyps* the second chapter 10. But *the crown of glory*, the first of *Peter* and the fifth chapter; And *the crown of joy and happinesse*, the first of the *Thessalonians* the second chapter, and the nineteenth verse, *We shall have our society of pleasure, and whatsoever mans heart can desire; for we shall be in the presence of God, whose right hand is pleasure for ever*, *Psalms* 16.

From the condition we are taught, that this promise is not to be cast upon us but given, and it is not a generall promise, but made particularly to him only that overcometh: Which condition carrieth us to

to the promises of virtues made by God, *Genesis* the third chapter, where God proclaimeth war between the woman and the serpent; between the womans seed and the serpents seed. And Christ tells us here, that he which is conqueror in this war, shall enjoy Paradise and be restored to the tree of life; for no man is crowned except he both strive and strive lawfully, the second of *Timothy* the second chapter.

The battail that we are to fight, is either with the Serpent himself or with his seed. With the Serpent we are at warre, as the Apostle sheweth, *Ephesians* the first chapter and the twelfth verse, *We fight not with flesh and blood but with principalities and power*: Such a fight did the Apostle feel, when the Angel of Satan was sent to buffet him, the second epistle to the *Corinthians* the twelfth chapter: And of the victory against this enemy the Apostle saith, *Young men I write to you, because you are strong and have overcome that wicked one*, the first epistle of *John* the second chapter and the fourteenth verse.

The warre which we have with the Serpents seed is, First, within us; for his poyson infecteth our inward parts, not only the Reins, by stirring in us fleshly lusts, which fight against the soul, the first epistle of *Peter* the second chapter, which must be overcome as the Apostle exhorts, *Colossians* the third chapter, *Mortifie your earthly members*; but the heart also, by that boyling lust of revenge which made *Cain* one of the Serpents seed to kill his brother, the first epistle of *John* the third chapter and the twelfth verse: which inward desire of revenge must likewise be overcome, as the Apostle willeth, *Romans* the twelfth chapter, *Avenge not your selves, sed vincte malum bono*; we must overcome the evil of our fleshly lusts and desires of revenge, with the grace of mortification and patience.

Secondly, The seed of the Serpent is without us; for there are still *Belial*, of whom were those to whom Christ said, *John* the eight chapter, *You are of your Father the Devil*: Such as will doe mischief for doing well, such enemies are men of corrupt mindes and understandings that are destitute of the truth, and are bold to say that gain is godlinesse, from which we must separate our selves, the first epistle to *Timothy* the first chapter and the fifth verse. And if we overcome in this warre, then we shall be partakers of this promise. But who overcometh in this warre? and who can say, he is a conqueror in this battail? The Apostle saith, *That he that sinneth is overcome of sinne, and brought into bondage of the sinne*, the second epistle of *Peter* the second chapter and the nineteenth verse: Therefore where the promise is here made only so him that overcometh, we must see if the Scripture offereth more graces, *James* the fourth chapter and the sixth verse: And if we look into *Apocalyps* the second chapter and the sixth verse, we shall finde there he that makes this promise offers more graces, that is, *Remember from whence thou art fallen and repent, and doe thy first works*. So there are two victories, the first is *contingere à peccato*; the other is *punitere de peccato*. If we cannot get this victory over the Serpent, that he doe not cause us to sinne at all; yet if we so farre overcome him, that sinne

*reign not in our mortal bodies, Romans the sixth chapter and the twelfth verse, if we wound his head, which was promised, Genesis the third chapter and the fifteenth verse; so as though he cause us to sinne, yet he get not the head or set up his throne in our hearts, then we are to hope that we shall be partakers of this promise, if we return from whence we are fallen, and repent us of the sinnes we have committed, and doe the first works, then no doubt we shall be restored to our first estate, and Christ shall give us a new right in the tree of life. But he that either fighteth not at all, but is at a league with Hell, and hath made a Covenant with death, Isaiah the twenty eighth chapter; he that will deny sinne nothing, but will fulfill the lusts of the flesh; or if he fight yet he fight not lawfully, nor strive to overcome, but is content to follow every temptation, as an ox led to the slaughter, Proverbs the seventh chapter; and not only so, but put stumbling blocks before himself, which may make him fall, Ezekiel the fourteenth chapter, and use all means that he may be overcome: And if, having fallen, they labour not to get the victory after, by repenting of his former sinnes, and doing the first works, then they have no part in this first promise. Men may draw nigh to the holy myserie of Christs body and blood, and snatch at the tree of life; but Christ gives it not, except they be such as overcome, either by the grace of abstinencie from sinne, or of repentance and sorrow for sinne: They may be partakers of the tree of life *de facto*, but not *de jure*: The bread of life is to them as the bread of wrong, Proverbs the fourth chapter and the seventeenth verse, and the bread of deceit, which shall in the end fill their mouths with gravell, Proverbs the twentieth chapter.*

So both the promise and condition are touched: But the question is, How we shall overcome? that we learn, *Apocalyps the twelfth chapter; where the Saints are said to overcome the great dragon, the old Serpent, with the blood of the Lambe: Which blood hath two uses. First, that which the Apostle calls the sprinkling of the blood of Jesus Christ, the first epistle of Peter the first chapter and the second verse. Secondly, That by receiving the cup of blessing we are partakers of the blood of Christ, the first epistle to the Corinthians the tenth chapter and the sixteenth verse. So that in these words is a reciprocation, vincenti ut comedat, & comedenti ut vineat, dabo edere; the body and blood of Christ is the fruit of that tree of life which the Apostle speaks of, the first epistle of Peter the second chapter and the twenty fourth verse, That he bare our sinnes in his body upon the tree; Of which fruit whosoever are partakers in the Sacrament, when it is ministred to them, doe receive power to overcome, that so they may eate of the tree of eternal life: For in this Sacrament we have both a means of victory and a pledge of our reward, that is, the life of grace begun in us here, to assure us of a glorious life in the world to come. Every tree must have a root, and the root of that tree which Christ speaks of is here in this Sacrament; for in it is sown in the hearts of the receivers, as it were, a kernel, which in time shoots forth and becomes a tree; for as there was a death of the soul by sinne, before God infli-*

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And a death of the body; so answerable to that first death of sinne, there must be in us a life of grace, which is the root of that tree from whence we shall, in due time, receive the life of glory.

In this sacrament the tree of the life of Grace is sown in us, that is, a measure of grace wrought in our hearts by the power of Gods spirit, by which we shall at length attain to eat of that tree which shall convey unto us the life of glory. As there are two trees of life; so we must have a double Paradise: We must have liberty to be of the Paradise on earth, that is, the Church Militant, which is called *hortus conclusus*, Canticles the second chapter, before we can be received into the heavenly Paradise, that is, the Church Triumphant. So there is a plain analogie between those. As when we are dead in sinnes and in the uncircumcision of the flesh, Colossians the second chapter and the thirteenth verse, we receive the life of grace by the sprinkling of the blood of Christ in baptism; so when we are fallen from the life of grace and are restrained from the life of God, Ephesians the fourth chapter and eighteenth verse, and dead in trespasses and sinnes, Ephesians the second chapter, then we obtain victory against sinne and death by the blood of the Lamb, being drunk in the Sacrament, Apocalyps the twelfth chapter and the eleventh verse. For if the material tree of life in Paradise received such influence from God, Genesis the third chapter, that being dead in it selfe, it had power to convey the natural life of our Parents, while they eat of the fruit thereof, then is God able as well to give such a power to the Creatures of Bread and Wine in the Sacrament, that albeit they are dead of themselves, to convey into us the life of grace, even as the tree of life did prolong natural life; for so saith Christ, John the sixth chapter and the fifty third verse, *Except ye eat the flesh of the sonne of man, and drink his blood, ye have no life in you. Who so eateth my flesh and drinketh my blood hath eternal life; he that eateth me shall live by me; And he that eateth of his body shall live for ever.* There is no life but in God first, Deuteronomie the thirtieth chapter, *ipse enim est vita mea*, and he committeth life to the sonne: Therefore it is said, *There is a River of water of life proceeding out of the throne of God, and of the Lamb*, Apocalyps the twenty second chapter and the first verse: *And as the Father hath life in himself, so he hath given to the Sonne to have life in himself*, John the fifth chapter and the twenty six verse: *And as the Father raiseth up the dead and quickneth them, so the sonne quickneth whom he will*, John the fifth chapter and the twenty first verse. God being the fountain of life, draws life to his sonne, as into a Cistern, from whence we draw life; therefore it is said of the wisdom of God, that is Christ, that he is a tree of life, Proverbs the third chapter and the eighteenth verse; of whom it is now said, *in ipso erat vita*, John the fourteenth chapter; and therefore he calls himself *this life*, John the fourteenth chapter. This is the Cistern of life, to give life to them that are dead in original sinne, by the sprinkling of his blood in baptism: And when they are dead in actual sinnes, he gives new life to them that are partakers of his body and blood in the Sacrament of the Supper. In this

Sacrament Christ hath provided a tree of life of graces against the death of sinne, whereof they must be partakers that will eat of the tree of life, which Christ here promisseth : So that whereas the Wise man saith, *Fructus justi est lignum vite*, *Proverbs* the eleventh chapter and the thirtieth verse. The seed of this tree is here sown, and bringeth forth the root of a better tree ; for as grace is the root of glory, so glory is the fruit of grace. Here in this life the root of grace is planted in us, and brings forth the fruits of righteousness, that in the life to come it may make us partakers of the tree of glory, and to assure us of this life, *we are sealed with the holy spirit of promise as the earnest of our inheritance*, *Ephesians* the first chapter and the thirteenth verse, and the second epistle to the *Corinthians* the first chapter and the twenty second verse : That albeit we are fallen and can be overcome of sinne, yet if we fight better *and do the first works*, we shall be partakers of the life of glory : The kernel of grace is planted in us by the participation of the body and blood of Christ ; of which kernel commeth a tree, which bringeth forth the fruits of holiness and righteousness in our whole life : Which God will in due time reward with the Crown of life and glory in the world to come.

*Hebr. 6. 11. Cupimus autem ut unusquisque vestrum idem studium ad finem usque ostendat, ad certam spei persuasionem.*

*August. 24.  
1599.*

**I**n the old testament the Prophetesse *Deborah*, in the service of the Children of *Isra* against *Jabin*, doth specially praise God for the willingness of the people, *Judges* the fifth chapter ; so here the Apostle commendeth the Hebrews for the work and labour of their love, in that they spared no cost in shewing themselves good Christians. Now the crown of our rejoicing is the summe of our desire ; and therefore as there *Deborah* desireth to have the promptnesse and readinesse continued in the people ; so the Apostle wisheth that all the Hebrews, as they have been carefull to praise the fruits of faith, so should they still shew further diligence in that behalf. The special drift of the Apostle is to shew, that the Christians comfort standeth in the perfection of their hope.

The Apostle, *Hebrews* the eleventh chapter and the first verse, maketh their hope for to be the definition of faith : For though matters Historical and Dogmatical pertain to faith, yet chiefly faith hath hope for its object ; for as *Augustine*, *Credimus non ut credamus, sed ut speremus* ; therefore the Apostle saith, the end of all Scripture is, *that we may have hope*, *Romans* the fifteenth chapter and the fourth verse ; and that which he affirmeth, in the first epistle to the *Corinthians* the ninth chapter, *That he which planteth, planteth in hope*, is

as much true in all actions : the ground whereof is the hope we conceive of some benefit ; for he that soweth, soweth in hope, he that saileth, saileth in hope, and he that marrieth, doth it in hope that his estate will be bettered thereby : For sure it is, that it is but a comfortlesse thing to beleve that there is everlasting joy and glory laid up in Heaven, except a man be perswaded that he shall be partaker of it ; *Exanguis res fides sine spe, quia spes fidei exanguis est, Amb.* And as hope is the blood of faith, as the Prophet saith, *Isaiah* the thirtieth chapter and the fifteenth verse, *Inquietnesse and in confidence shall be your strength ;* so hope is that which whets diligence : and therefore the Prophet saith, in the second book of the *Chronicles* the fifteenth chapter and the seventeenth verse, *Be strong and let not your hands be weak, for your work shall have an end :* And in the new Testament the Apostle saith, *Be stedfast and immovable, knowing that your labor is not in vain in the Lord, Quod labor vester non erit inanis in Domino,* the first epistle to the *Corinthians* the fifteenth chapter and the fifty eighth verse. So nothing is more to be desired than to have hope in the evil day ; and the means of this hope is to shew forth diligence.

But for the easier intreatie of the contents of this verse, the points which the Apostle holdeth are, first, That we are not only to beleve, but also to hope : Secondly, Not with a feeble or faint hope, but with the fulnesse of hope : Thirdly, This hope must not be for an hour, as Christ speaketh of *St. John*, *John* the fifth chapter, but continuing to the end.

Then for the means of this hope his request is, First, That Diligence be used : Secondly, This Diligence must be shewed forth.

For the first point, the Apostles desire is, That they should hope for that which they beleve ; wherein standeth the real difference that is between the faith of the Devils and men reprobate, and the faith of the Children of God ; for even to the Devils the Apostle ascribes faith, but this faith ends in fear, *James* the second chapter, *Damones credunt & contremiscunt ;* but a Christian mans faith and beleeve ends in hope. A Christian man beleeves that he may have hope, for hope comes by faith, as the Apostle sheweth, *Galatians* the fifth chapter and the fifth verse, *We by the spirit wait for the hope of righteousness through faith ; and that faith which is the cause of hope, doth work by love ;* as the same Apostle testifieth, *And love causeth diligence, Credendo speramus, sperando diligimus, qui diligit diligendus est, Amb.* For there is no love without diligence. And so necessary is hope that the Apostle makes it a part of our salvation : For as, *Ephesians* the second chapter, *ye are saved by faith ;* so he saith, *Romans* the eighth chapter and the twenty fourth verse, *we are saved by hope :* For howsoever it is certain, that God is the hope of all men in general, as the Prophet calls him, *the hope of all the ends of the earth,* and of them that are in the broad sea, *Psalme* the fixty fifth ; so it is as certain, there is another hope, besides that general, which the faithfull conceive ; for that general hope concerns this present life. The Apostle saith, if we had no other hope but that, *we are of all men most miserable,* the

first to the *Corinthians* the fifteenth chapter. The hope of all men is, *spes Dei*, that he doth save both man and beast, *Psalms* 36. that they shall be delivered from outward danger, and shall be both kept by God under the shadow of his wings; and when none can minister help, then they, flying to God, shall be safe: But he is more specially called the hope of *Israel*, *Joel* the third chapter and the sixteenth verse; that is, there is a further hope, & this is a Christians hope. It is true that Christians have a hope in God for defence from trouble in this life, as others have: and in that sense, this their hope is like a breast-plate against the troubles of this life, the first epistle to the *Thessalonians* the first chapter and the eighth verse; and the same hope of theirs, for that the troubles of this life are compared to the surges and waves of the Sea, is called an *Anchor*, *Hebrews* the sixth chapter. But the Christian mans hope goeth further than that general hope; for the Heathen doth say, *spere dam spiro*; but when breath is gone, the just man hath hope in his death, *Justus etiam in morte sperat*, *Proverbs* the fourteenth chapter and the twenty third verse: therefore the Apostle calls a Christian mans hope *spem vivam*, a lively hope; as if the other were *spes mortua*, the first epistle of *Peter* the first chapter and the third verse: For whereas the faith of all men doth fail in death, the Christians faith doth even then flourish, because they are begotten again to a lively hope, through the resurrection of Christ from the dead. It was *David*s speech, *That when he was laid in the grave, his flesh should rest in hope*, *Psalms* the sixteenth. In this life our hope hath a waiting, as *St. Paul* calls it, where, in it doth hope for the hope of righteousness by Christ, *Galatians* the first chapter and the fifth verse; and after this life it hopes for the fruition of the riches of glory, that is, for Christ himself, who is the hope of glory, *Colossians* the first chapter and the twenty seventh verse: His hope is not in the shadow of Gods wings only, but *spes in lumine virtutis*, as the Prophet speaks, *Psalms* the eighty ninth and the fifteenth verse.

There is yet one point more, and that is a necessary admonition not to confound, but keep several these two virtues theological; for they be two dis-joynd virtues, as the Apostle sheweth, the first epistle to the *Corinthians* the thirteenth chapter: Now these three are Faith, Hope, and Love; and whereas we put Hope under Faith, all the ancient Fathers have put difference between them; of whom *Augustine* makes four differences: First, Faith hath for its object the word and promise of God, but Hope looks not for a promise, but *rem promissam*, we beleeved the promise, but hope for the thing promised. Secondly, of Faith, as well evil things as good things, are the object; for we beleeve the pains of Hell no less than the joys of Heaven, but the object of our hope is only for good things, as that in this life we shall be partakers of the righteousness of Christ, and afterward of his glory. Thirdly, We doe not only beleeve things to come, but such as are present and past; for things past by faith we apprehend, *Hebrews* the eleventh chapter and third verse; and for things to come, we beleeve there shall be a day of Judgement, when the Shepherd shall separate

separate the sheep from the goats, Matthew the twenty fifth chapter; but Hope doth only apprehend things to come, and not things past, Fourthly, as Bernard noteth, the applying virtue is Hope; for this is *Vox fidei, magna & invisibilia reposita sunt stimentibus Deum*; but Hopes voice is, *mibi ipsi reperitur*, that is, I my self have a part in them: *Quod fides futurum credit, id spes sibi futurum expectat*; but Charities voice is, *I am diligent, & spem apprehendo*.

For the use of this virtue, whereas in the Scripture there are many sayings which force farre, As that, *as the ground that drinks in rain and bringeth not forth grasse, is cursed*; so the Christian that drinks the water of Gods word, and yet brings forth no fruits of faith is in a cursed state, *Hebrews* the sixth chapter: Yet to conceive hope, because in the same chapter is matter of comfort also, so the Apostle saith, *That by two immutable things, whereby it is impossible for God to lye*, that is his word and oath, *we have strong consolation*, *Hebrews* the sixth chapter and the eighteenth verse: As he hath made us great and precious promises, the second epistle of Peter the second chapter; so he is a faithfull Creator, the first epistle of Peter the fourth chapter: And as Sarah confessed, *He is faithfull that hath promised*, *Hebrews* the eleventh chapter and the eleventh verse: And as Sarah said, so Abraham saith, *He is able to doe what he promiseth*, *Romans* the fourth chapter & the twentieth first verse. And therefore we are to conceive hope, and say with the Apostle, in the second epistle to Timothy the first chapter, *I know whom I have beleevod, Scio cui credidi*; and not only able, but willing, *For of them that come to him he casteth away none*, *John* the first chapter.

Secondly, Our hope must not be faint, but we must have a perfect assurance of hope; not a hope halfe full, but the full measure of hope, as the Apostle sheweth, *inexpressible in words*: We must not sail with one sail; but with the whole gale of winde, that is, *with a full assurance of hope*; for to this belongeth that which the Apostle requireth, *That we be carried forward to that perfection*, *Hebrews* the sixth chapter and the first verse; That as we may not alwaies be babes in knowledge, that must be taught line upon line, *Esay* the twenty ninth chapter, but labour to come to a fullness of knowledge, which the Apostle calls *A treasure of wisdom*, *inexpressible in words*, *Colossians* the second chapter and the third verse: So for being faithfull men, we must not content our selves with a weak and feeble faith, but must strive to attain to an assurance of faith, *as inexpressible in words*, *Hebrews* the tenth chapter and the twenty second verse; not to say as Agrippa, *Acts* the twenty sixth chapter, I am somewhat perswaded to be a Christian, that is but a beginning of faith; but when we have this beginning, we are to goe forward, and so in hope we must not content our selves with a good perswasion at the first, and so to rest in a mammering; but proceed till we be fully assured: And this St. Peter telleth plainly, we must *perfectly perswade*, the first epistle of Peter the first chapter and the thirteenth verse, trust perfectly. This is Peters desire, as it is the Apostles

here. Which full assurance, that it is a different thing from faith, the Apostle sheweth, *Ephesians* the third chapter and the twelfth verse, *In whom we have boldnesse and acceſſe with confidence by faith in Chriſt*, *πιστοῦς ἐν ᾧ παύσαμεν τὴν πίστιν διὰ τῆς πίστεως*. That confidence (or *fiducia*) as the Apostle calls it, is the perfection of our hope; and we attain to it, as he saith, *per fidem*: This *fiducia* is the effect of faith, as *παύσαμεν* and *πιστοῦς*, *acceſſe* and *boldnesse of speech* are the effects of hope, the second epistle to the *Corinthians* the third chapter and the twelfth verse. Those beginnings of hope and faith are not to be disliked, *Mark* the ninth chapter and the twenty fourth verse, *I beleeve, Lord help my unbelief*; but he that hath such a faith, must strive to come to *Abrahams* faith, *Qui contra spem sub spe credidit*, *Romans* the fourth chapter: So he hath that small measure of hope which the Prophet speaketh of *Joel* the second chapter and the fourteenth verse, *Who knoweth if the Lord will return and repent, and leave a blessing behinde him*: *Jon.* the third chapter and the ninth verse. These are beginnings not to be disallowed, so that he strive further to the perfection of hope which was in *Job*, *Job* the thirteenth chapter and the fifteenth verse, *Etenim si occideris, sperabo in eum*; Which made *Paul* say *Romans* the eighth chapter and the thirty eighth verse, *I am sure that neither life nor death, things present, nor to come, &c.*

Thirdly, This fulnesse of hope must continue to the end, and not abide for a time: As *Christ* blames, *Luke* the eighth chapter, *οὗτοι ἰσχυρὸν μακάριον*, so the Apostle finds fault with temporary hope: It is that which we see in *Demas*, he beleeved and had hope, and gave great hope for a time, so that *Paul* acknowledged him his fellow laborer; but his faith and hope had soon an end, for he forsook *Paul*, and fell to embracing the present world, the second epistle to *Timothie* the fourth chapter. Therefore it is not enough to hope for a time, but our hope must continue to the end; for as the Apostle saith, thou mayst see the goodnesse of God in breaking off the natural branches to graff thee in, if thou continue; for else he will shew like severity to thee, *Romans* the eleventh chapter and the seventeenth verse, but thou must *permanere*. The same Apostle saith, *Galatians* the fifth chapter and the seventh verse, *You did run well*; as if he should say, nay you sate still, and therefore all is to no purpose: Therefore the Apostle exhorts, *So to run that they may obtain*, the first to the *Corinthians* the ninth chapter; as he himself doth in chastising his body and subduing it, least while he preach to them, he should be rejected. His meaning is, albeit he be assured, *That nothing shall separate him from the love of God*, *Romans* the eighth chapter and the thirty eighth verse, yet he will runne still, and keep his hope. For the state of sanctification is like the sanctifying of the *Nazarite*, *If at the end of six dayes he did touch any unclean thing, he was to begin again*, *Numbers* the sixth chapter and the twelfth verse. So it is in the matter of hope and other virtues: And therefore the Prophet prayeth not only for the spirit and an ingenious spirit, but a constant spirit that may continue, *Psalme* the fifty first.

The means are set down in these words, First, he would have them use Diligence : Secondly, it must be demonstrative and expert Diligence : Thirdly, it must be the same Diligence that is shewed in the works of Love and Charity, and in the distribution to the poor.

Of these three points the first is, The Apostle sheweth we may deceive our selves in our hope : He that said, *I shall never be moved*, *Psalms* the thirtieth and the sixt verse, had hope enough and too much ; and he that said, *Though all men forsake thee, yet not I*, *Matthew* the twenty six chapter, hoped enough and too much : and therefore hope doth well in injoyning the means ; for as in the beginning of the chapter, verse the sixt, is matter of feare, and in the end, verse the eighteenth, matter of hope ; so here he willoeth them to shew diligence, that this hope may appear, and that it be not a negligent and sluggish hope, as he speaks, *ut ne sitis semper sperantes* : For as feare, if it be not mixed with hope, doth degenerate into desperation ; so hope, if it be not tempered with feare, will turn to presumption. And it was the case of these two Saints, *David* and *Peter*, and we see what came of it : And therefore of *Job*, who had such an assured hope in God, even in death, it is said, *Nunc timor tuus spes tua e*. *Job* the fourteenth chapter : he felt in himself a feare to commit sinne ; and that feare, say the ancient Fathers, was his hope : And the Apostle that wills them perfectly sperare, to trust perfectly, the first epistle of *Peter*, the first chapter and the thirteenth verse, saith after, verse the seventeenth, *Passe your time in fear* : He that before called for a perfection of hope, doth here require feare ; for so our hope may not fall asleep or wax negligent. And as *Basil* saith, *Vide speciem nam sit vera spes* ; The true hope is that which hath *timor* annexed, that is, coact and moved to diligence : Such a hope is not his that perswades himself his Master deters his coming, and so falleth to be negligent ; that is a confounding hope. But the diligent hope is that which confounds not, *Romans* the fifth chapter and the fifth verse ; For as saith teacheth that it is impossible to attain to Heaven ; so withall it tells us, it is *arduum*, a matter of difficulty : Wherefore Christ saith, *Vigilate*, *Mark* the eighth chapter. If we will come thither, we must not be sleathfull, but diligent and watchfull : We must use both attention, *Luke* the twenty first chapter, *Take heed to your selves*, and contention, *Luke* the thirteenth chapter, *Strive to enter* ; Therefore the Prophet saith, *Psalms* the thirty seventh, *Hope in the Lord, and be doing good* : there is both hope and diligence. The Apostle saith, *We have great and precious promises made us*, the second epistle of *Peter* the first chapter and the fourth verse, That is our hope ; but we must be diligent, adding to our hope virtue, to virtue knowledge ; and these if we be without, we cannot be partakers of the promises ; which agreeth with *Galatians* the fifth chapter, *That saith worketh by love* ; And he that hath this hope purgeth himself, the first epistle of *John* the third chapter and the third verse. *Job*, that did perfectly hope, was not negligent, as he saith, *Etiā si ceciderit, sperabo in eum*, *Job* the thirteenth chapter and the fifteenth verse ; so he sheweth his carefulnesse, *Veritas omnia opera mea*, *Job* the ninth chapter,

ter. Paul that said, *He was sure of the love of God, Romans the eighth chapter doth not, cease to be diligent, lest he should be vexed*, first epistle to the *Corinthians* the ninth chapter: The same Paul saith, *Philippians* the third chapter and the tenth verse, *I forget that which is behinde, and endeavor towards that which is before*. This is that which concludes this point, i. seeing faith sheweth it is possible to attain to Heaven, though it be hard, we must use diligence which may make it a thing possible: Not that we are sufficient of our selves, as from our selves to think any good, or to use any diligence to bring this to passe, for all our sufficiency is of God, the second epistle to the *Corinthians* the third chapter: And therefore the Apostle, when he had said, *I labored more than they all; correcteth himself, yet not I, but the grace of God within me*, the first epistle to the *Corinthians* the fifteenth chapter and the tenth verse: He did not say before, *It was I* that persecuted the Church, but the sinne that dwelleth within me, but ascribes that wholly to himself. But if we doe any good thing, we must wholly ascribe that to God, who, by his spirit, doth give us grace and ability to doe it. And therefore, whosoever feel themselves to receive grace, the second epistle to the *Corinthians* and the sixth chapter, *and be indued with virtue from above; Luke* the twenty fourth chapter, they must take heed they be not wanting to that grace and heare it in vain; but having grace from God, we must labour to make that possible which faith sheweth to be possible.

Secondly, They must *inducuntur*, make it apparent there is a secret diligence; but that which the Apostle requireth is an offensive diligence; For as James saith. *Ostende mihi fidem ex operibus*, James the second chapter and eighth verse: So the Apostles meaning is, I care not for the concealed diligence, let me see it appear by your outward conversation. For if the Heathen being indued with the light of Nature only, did shew *the work of the Law written in their hearts*, by doing moral virtues, *Romans* the second chapter, much more ought Christians, *that are indued with grace from above*, to shew forth this diligence, that it may be visible to the world. The Apostle shews there are two hopes, *Spes interna dulcedinis; & extrema operationis*; the one is concealed and inward, the other is apparent and to be seen. The inward hope bringeth this to passe, *That the love of God is shed abroad in our hearts, Rom. 5. 5.* and therefore is to be likened: This hope doth likewise effect this, *That we have the spirit of God bearing witnesse to our spirits that we are the Children of God, Rom. 8.* It is as it were *absconditum Manna*, *Apoc.* the second chapter, which doth inwardly feed our souls. But howsoever this be good, yet not without danger; for as the Apostle sheweth, *there are that have been lightened with knowledge, and have tasted of the Heavenly gift, and were made partakers of the holy Ghost, and have tasted of the good word of God; and the powers of the world to come, and yet fall away Hebrews* the sixth chapter and the fourth verse: Therefore he calls not for this diligence, but will have them make it evident; which he expresseth in these words, *that it be the same diligence*; which is the third point:

Wherein



Wherein he teacheth in what this demonstrative diligence standeth; that is, as the former verse sheweth *in the work and labour of love, and in ministering to the Saints*; that is, the doing of works of charity, makes the ostensive diligence: Whereby he teacheth, that this ostensive or demonstrative diligence, is the touch stone of our hope, as the Apostle saith, *The works of love are the touchstone of faith, for true faith worketh by love, Galatians* the fifth chapter. This diligence cannot deceive us, of which our Saviour Christ saith, *John* the fifth chapter, *They that have done good, shall come forth into everlasting life, and the comfortable sentence pronounced by the Judge at the last day, upon all those that have shewed forth this diligence, in doing the works of mercy shall be: Come ye blessed possesse the kingdome prepared for you, Matthew* the twenty fifth chapter. It sufficeth not to say to a brother or sister that is naked and destitute of daily food, Depart in peace, warm, your selves, fill your bellies; but the inward compassion must shew it self outwardly, by giving them those things which are needfull to the body, *James* the second chapter and the fifteenth verse: Therefore the Apostle *Peter* willet them that are perswaded of the great and pretious promises that are made them, not to stay there, but make their election sure to them by this ostensive diligence, *that to their faith they add virtue, to virtue knowledge*, which if they doe, they shall never fail, the second epistle of *Peter* the first chapter. And the Apostle *St. John* saith, *Hereby we know that we are translated from death unto life, because we love the brethren, and that not in word and tongue only, but in deed and truth*, the first epistle of *John* the third chapter and the fourteenth verse. God to assure us of his mercifull promises in Christ, is said, *not only to have sealed us, but also to have given us the earnest of the spirit into our hearts*, the second epistle to the *Corinthians* the first chapter and the twenty second verse. The concealed diligence is as the earnest which a man puts in his purse; but the ostensive diligence is like to a seal, which may be shewed to all men: for, as Christ witnesseth, *Our lights must so shine before all men, that the wicked and ungodly, by seeing our good works, may take occasion to glorifie God and be converted, Matthew* the fifth chapter. If we use diligence, and shew forth our diligence in doing those works of love, we shall attain to hope, and that not faint or feeble, but of full measure, even the full assurance of hope; which shall not be for a time, or an hour, and so fail, but it shall continue even to the end.

*Apoc. 12. 7. 8. Et factum est praelium in Cælo: Michael & Angeli ejus præliati sunt cum Dracone, & Draco pugnabat & Angeli ejus: Sed hi non prævaluerunt, neque locus eorum amplius inventus est in Cælo.*

Septemb. 29.  
1399.

**I**S the Christian Religion is not a Religion of Angels; for we doe not adore them w<sup>th</sup> divine honour, *Colossians* the second chapter and the eighteenth verse; and though we offer to worship them, yet they will not admit of it, *Apocalyps* the twenty second chapter and the ninth verse; so on the other side, it is not a Religion of Saduces, *that*

*hold there is no Angels nor spirit, Acts* the twenty third chapter and the eighth verse; but it doth acknowledge that such blessed spirits there be, and that God hath erected a ladder that reacheth up to Heaven, by which the Angels of God goe up and down to convey Gods blessings to men, *Genesis* the twenty eighth chapter: And therefore by all means it opposeth it self against the opinion of those that seek to remove this ladder, as if there were no duty to be performed by them towards us: For, in thankfulness to God for this benefit, that the Angels have a care of us, the Church have thought it good, weighing both the one extremity of superstition, which *Moses* compareth to drunkenness, and the other extremity of profaneness, which he liketh to a virg, *Deuteronomie* the twenty ninth chapter and the nineteenth verse, to keep this Feast.

And indeed if we consider, that those glorious spirits who have the continual fruition of Gods presence, *Matthew* the eighteenth chapter and the tenth verse, *In whose presence is the fulnesse of all joy*, *Psalms* the sixteenth; can be content to abandon that place of this felicity, to come down and perform duties to the loines of men, namely, *to take charge of us and keep us from danger*, *Psalms* the ninetie first and the eleventh verse, *to be as ministering spirits, for their sakes that shall be heirs of salvation*, *Hebrews* the first chapter: This cannot but be reckoned a special favour.

Secondly; Especially if we goe a degree farther, and consider that they leave their assistance in Gods presence, where is all glorie and happinesse, to Minister to us that dwell in houses of clay, *Job* the fourth chapter, and that for our nobility, must derive our selves into corruption and worms, *Job* the seventeenth chapter and the fourteenth verse, that such holy spirits should come down upon such filthull spirits, such glorious spirits should Minister to such vile bodies, this gives us further cause to remember this benefit.

Thirdly, The manner of this Ministry may be a special motive to stir us up to thankfulness: This ministry and service done to us is as farre as any can reach, that is, *usque ad consilium fidei & auxilium.*

For

For counsel and wisdom, we see *Isaiah* confesseth, an Angel of God gave him direction what to doe, *Genesis* the thirty first chapter and the eleventh verse: *So an Angel came forth, to teach Daniel; to give him knowledge and understanding, Daniel* the ninth chapter and the twenty second verse. And this very book contains nothing else but that which *Christ* revealed to his servant *John* by an Angel, *Apocalyps* the first chapter and the first verse: that is for matter of counsel. And for matter of help there is between Angels and Men *bellum sociale*, a holy league indeed; whereby they binde themselves, that for our defence they may wage warre, not only with men, but with wicked Angels. That they doe continually defend us the Prophet teacheth, *Psalms* the thirty first, *The Angels of the Lord pitch their tents round about them that fear him*; wherof we have a plain example, in the second of the *Kings* the sixt chapter and the seventeenth verse. For the offensive part of help, which they perform to men, it is plain, that as they defend us from danger, so they shew themselves enemies not only to men that seek our hurt, but to evil Angels. That the Angels are enemies to men, that are an enemy to the Elect and Church of God, we see it plainly affirmed; *Psalms* the thirty first and the sixt verse, *The Angel of the Lord persecuteth them*; wherof an example in the Egyptians that were enemies to Gods people, among whom God sent an Angel to destroy the first born in every house, *Exodus* the twelfth chapter; and *Isaiah* the thirty seventh chapter, wher an Angel is sent in the behalf of *Ezekiah* to destroy the host of *Senacherib*, who was an enemy to Gods people. And in this place we see offensive warre in the behalf of Angels, against the wicked Angels, wherunto *David* had relation in those words, *Psalms* the ninety first and the thirteenth verse, *Thou shalt walk upon the Lyon and Adder, the young Lyon and the Dragon thou shalt tread under foot*. Wherefore that spirit of such excellencie, shall defend us against both wicked men and Angels, this is a benefit to be remembered with all thankfulness to God and likewise we are to congratulate them that are made by God of such power; as *Malchizedek* did congratulate *Abraham* after he had conquered the five Kings, *Genesis* the fourteenth chapter, and blessed God that delivered his enemies into his hands; and as the servants of *Hadadnor* did congratulate *David*, when he saw that the Army fled before *Israel*, the second book of *Samuel* the eighth chapter and the ninth verse.

So that these congratulations of these blessed spirits, above all our thankfulness to God that hath appointed us such helps, is the ground and cause of this solemnity.

The words divide themselves into two parts, First, the battail. Secondly, the Victory or Conquest.

Concerning the former, we are first to consider the parties Combatant, and then the fight. In the Conquest we are also to observe two degrees: For it is said not only That he had won the Mastery; for then he had been of an even hand, and might have begun again; but that the Dragon and his Angels were so farre from prevailing and getting the Victory of *Michael* and his Angels, that they

took the toy! so that their place was not found any more in Heaven

Touching the persons that waged this battail, they are on the one side *Michael* and his Angels : On the other side the Dragon and his Angels.

Wherein the first thing is, what we must conceive concerning *Michael*. It is sure the Church of God, upon many and weighty reasons, doth not favour the opinion of those that make Christ to be *Michael*: *Michael*, *Daniel* the tenth chapter and the thirteenth verse, is said to be one of the first Princes or Rulers, which is to be understood of some principal Angel, and not of Christ, who is set up above all Princes, and is not to be reckoned among them, being the Prince of Princes, and Lord of Lords : And the Annotation of those that hold this opinion sheweth that there is an Angel under Christ, which takes charge for the defense of the Church on earth, which is *Michael your Prince*, Dan. 10. 21.

Secondly, Out of *Judes* epistle verse the ninth, the ancient Fathers prove, that by *Michael* we are not to understand Christ; for that which he affirmeth, that *Michael* durst not check the Devill with cursed speaking, cannot be ascribed to Christ, which not only dare, but hath trodden down *Satan* under his feet; much more dare he check him; which unlesse he could doe, it were a plain signe that he is not Omnipotent. Therefore by *Michael* here we are to understand some other and not Christ.

Thirdly, Out of this place, *Apocalyps* the twelfth chapter and the first verse, In as much as the Child that was born was Christ, it is not like that this Childe should suddenly be translated into an Archangel and fight with the Dragon. And therefore both *Theodoret* and others say, that *Michael* is a chief spirit among the created spirits that then took care of the Church in *Jury*, and still is carefull of Christs Church unto the end of the world. And to this we may add the judgement of the Church, which on this holy-day doth thank God for the service of the Angels, but makes no mention of Christ, that it is he that in this place warreth with the Dragon and his Angels. For the Dragon there is a farre more easie passage; so as we may soon guesse what is meant by him; for in this chapter he is called the Devil and Satan, whereof their name signifieth a slanderer; and he is justly so called, for that he both slandereth God to man, as if God did envy mans prosperity, *Genesis* the third chapter, and slanders man to God, as he did *Jeb*, whom albeit he were a blessed Saint, yet he accuseth before God as an Hypocrite, *Jeb* the first chapter. The other name Satan signifieth a great enemy, not only to the good, whom he hath most cause to hate, as being contrary to him, but also to the bad. That he is an enemy to the good, it appears by this, That he persecuted not only the child that was new born, but the woman also, and because he cannot shew his malice upon him, he makes warre with her seed, *Apocalyps* the twelfth chapter the thirteenth & seventeenth verses. That he is also an enemy to the bad, appears verse the ninth, where he is called; *The seducer of the*

the whole world, and the accuser of the brethren, for that he first brings them to commit grievous sinnes, and then pleads against them, that the plague of God may come upon them.

These are the Leaders: The Bands and Souldiers under their conduct are Angels on both sides.

The Angels that serve under *Michael* are they that excell in strength and doe the command of God in obeying the voice of his word, *Psalm* the hundred and third and the twentieth verse, they that the Apostle calleth *Angels*, the first epistle to *Timothy* the fift chapter and the twenty first verse.

The Angels that warre on the Dragons side, are the evil Angels, *Psalm* the seventy eighth and the fourty ninth verse, *The Angels that sinned*, the second epistle of *Peter* the second chapter, And they that kept not their original, as *Jude* saith: these fight for the Dragon, and he is their Captain; as *Christ* saith, *The Prince of the Devils is Belzebub*, *Matthew* the twelfth chapter. For as among the good Angels there is *principatus*, & *primus principatus*; so it is among the wicked Angels, for there must be order in all companies.

Touching the Battail it self, we are first to remove some things of offence, not to think it strange that the Angels are here said to move battail. For albeit they be called *Angeli pacis*, *Isaiah* the thirty third chapter and the seventh verse, because they bring peace; yet in many places they are called *Gods Hosts*; as *Jacob* seeing the Angels of God, called the place where they were *Nabainaim*, *Genesis* the thirty second chapter and the second verse; and they magnifie God by that title, *Isaiah* the first chapter, *Lord God of Hosts*: *Luke* the second chapter, the Angels are called *Heavenly Souldiers*: And where *Christ* saith, *If I pray to the Father, he will give me more than twelve Legions of Angels*, *Matthew* the twenty six chapter. He compareth them to Troops and Bands of Souldiers, for that they are not only Angels to Gods friends and servants, but souldiers fighting against them that oppose themselves against God. Further, where their state is in a continual motion, that must not offend us; for the Angels themselves are not yet in the perfection of their felicity; for we see they are employed in doing service for us; they continually ascend and descend from Heaven to Earth, and from Earth to Heaven, for the good of the godly; for God saw it good, that as well they, as the Saints departed out of this life, should not be made perfect without us, *Hebrews* the eleventh chapter and the fourtieth verse; which is illustrated *Matthew* the thirteenth chapter, where the Angels are called *Reapers*, giving us to understand thereby, that as the Husbandman is not at rest till the Harvest be all in; so it is with the Angels, they must continually be employed in doing service for them that shall inherit Salvation, till the number of the Elect be accomplished.

So neither needs that to offend any, that the Dragon is said to have fought in Heaven; for so he is said to have appeared before God among the *sonnes of God*: And when *Ahab* was to be deceived, a lying spirit

*stood before God*, the first book of the *Kings* the twenty second chapter. All this was only by Gods permission. For all this doth not make the Devil blessed, no more than *Adam* was blessed being in Paradise: For having sinned, and being thereby out of Gods favour, he no more enjoyed that comfort of Paradise which he took before his fall, but *quarred* and hid himself from the presence of God for fear, *Genesis* the third chapter. The Dragon is no more blessed for being in Heaven, or appearing before God, than a prisoner, that for a time is brought out of prison into the Court to be arraigned: for he takes no delight of the pomp and glorie of the Court, knowing it is not for him, but he must return to the Dungeon, from whence he was taken: So it is with the Devil.

These offences being removed, we come now to the Fight it self, which was not in any bodily manner, *for they are spirits*, *Psalms* the hundred and fourth; and therefore *their fight is a spiritual fight*, *Ephesians* the first chapter: And *their weapons not carnal, but spiritual*, the second epistle to the *Corinthians* the tenth chapter. That as the Angels fight by temptations on the one side and by resistances, on the other they fight by agonies and inward conflicts, which is more truly called conflicts than any combat. The other fight with bodily enemies; for, as some note, *Abraham* would rather fight with five Kings than abide that conflict by ween faith and natural affection, which he felt when he was commanded to offer up his sonne *Isaac*; and those agonies which *David* felt in his own heart, *Psalms* the forty second, *Why art thou so heavy O my soul*, *Psalms* the seventy seventh and the eighty ninth yerle. These Combats and spiritual Battails were more grievous to *David*, than those which he fought with the Philistines, with *Saul*, or any other outward enemies whatsoever.

The Battails fought between these two parties are in Scripture four,

The first is that which in the beginning was fought between them, that when the one said, *Isaiah* the fourteenth chapter and the thirteenth verse, *ascend*, the other went down; when the one said, *I will sit*, they said he should stand, *Daniel* the seventh chapter; when the Dragon said *I will be like the most high*, the other said *Michael who is like God*.

The second is that which *Jude* speaketh of, that there was a conflict between *Michael* the Archangel and the Devil, about the dead body of *Moses*, verse 9.

The third is mentioned in *Daniel* the tenth chapter the thirteenth verse, where when the Church was in thraldom and captivity under the Persians and Chaldeans, the Dragon would have kept them still in bondage, but *Michael* fought for their deliverance.

The fourth Battail is that which is here fought by *Michael* for a full deliverance of the Church; for we see the Dragon stood before the woman that was ready to be delivered, that he might devour the child, verse the seventh: And because he was taken up unto God, the Dragon persecuted the woman; And for that he could not prevail against her, he made

made warre with her seed, *Apocalyps* the twelfth chapter and the thirteenth verse, that is, with them that keep the commandements of God. For if the Devil fought with *Michael* for *Moses* body, being dead, *de Mose moruo*, *Jude* the ninth verse, much more will he fight for Christ being borne : If he warre against the Synagogue of the Jews, much more against the Church of Christ, consisting both of Jews and Gentils. And as the Angels offer fight for the one, so will they for the other : For it is plain, that the Angels are first in arms when any injury is offered either to the Child, or the Woman, or to her seed.

What this Battail was between the Dragon and the Child the opinion of the Church is, That albeit the Devils by their creation were glorious Angels, yet they might be content not to presume so farre as to be like the most high, but after the manifold wisdom of God was made known by the Church unto principalities and powers, *Ephesians* the third chapter and the tenth verse ; that is, when they saw it was Gods will, that the Child born of our flesh and taken out of the earth, was taken up into Heaven, to the throne of God : This was it that stirred them up to battail. For howsoever they be constrained to submit themselves to God; yet they cannot abide to honour a peece of clay : And albeit they could not be equal with God, yet they would retain a superiority above men : which thing being not granted them, they are incensed against Christ : They think it a great indignity, howsoever they have done service to men *tanquam Domini*, as things pertaining to the Lord, that now they should doe service to men *tanquam Domino*. But this they are enforced to perform to Christ who is exalted in his Humanity ; and in as much as Christ hath taken our nature, they must adore our nature. This is that which the Dragon and his Angels would not yeeld unto : But they prevail not in this fight. Again, the consideration of this which the Apostle affirms, *That God spared not the Angels that sinned*, the second epistle of *Peter* the second chapter, *Angelis peccantibus non pepercit*, may greatly provoke the Angels to battail : That albeit he spared not the Angels that sinned, yet he will spare men when they sinne : this is a great assault. But that is more *Nusquam Angelos assumpsit, sed semen Abraham assumpsit*, *Hebrews* the second chapter and the sixteenth verse. That he will not grace the names of Angels, as to assume their nature, but prefers the nature of man ; and that they must adore that person that is become man, this might be a sore temptation. As also that which the Apostle affirms, the first epistle to the *Corinthians* the sixt chapter and the third verse, That the nature of man shall judge Angels : this might greatly offend them. And the Dragon and his Angels will no doubt suggest these thoughts into *Michael* and his Angels ; but yet they expell these suggestions. The more high and honourable any spirit is, the lesse can it brook any indignity. And seeing the Angels are such honourable spirits, they must needs take it very ill, that not only mans nature is exalted above theirs, but that they must doe service unto men ; not as things pertaining to the Lord, but as to the Lord himself. This must needs

needs offend them, That when they sinne, they finde no favour ; but if man sinne, he is ipared : That when the Sonne of God doth manifest himself to the world, he doth not vouchsafe the Angels so much honour as to assume their nature, *but takes the seed of Abraham* ; and that he will in the last time make men judges of Angels. In this manner did the Dragon and his Angels oppole themselves against *Michael* and his Angels ; but we see how he doth resist all these temptations and assaults : and therefore this battail is worthy to be kept in remembrance.

The Conquest followeth. Wherein we see, that in steed of perswading *Michael* and his Angels, that they should not look at the mystrie of Christs Incarnation, we see the Angels are content *negotiate*, the first epistle of *Peter* the first chapter, the eleventh and twelfth verses, *to stoop down to look into those things that concern Christ*. Whereas they were perswaded to turn their backs on Christ, we see *they all fall down and worship him*, *Hebrews* the first chapter and sixt verse : They all acknowledge *Worthy is the Lamb to receive power, riches, honour, and glory, and majesty : praise, and honor, and glorie to him that sitteth on the throne, and to the Lamb for evermore*, *Apocalyps* the fift chapter, the twelfth and thirteenth verses : And instead of exalting themselves, they are ready to offer battail to them that perswade them hereunto, as *Dauids* heart was more inclined to *Joab*, than his wicked sonne *Absolom* ; which made him make *Joab* a means for his restoring into his fathers favour. *God* is more inclined to be mercifull to men that sinne, than to Angels ; and that is it that makes the Angels submit themselves to the nature of men. So that they see Christ vouchsafeth to call us *Bretheren*, *Matthew* the twenty fift chapter and the fourtieth verse ; so they are glad to claim brotherhood of us, *Apocalyps* the twenty second chapter ; as the Angel said to *John*, *I am one of thy brethren*. In as much as God exalts the male child and the woman to be in his Throne, the Angels are ready to fight for them.

In that it is said, *The Dragon prevailed not*, it may be gathered, that for all that he might begin again ; but where it is added, *And their place could no more be found in Heaven*, thereby we learn that *Michael* and his Angels set upon the Dragon and his Angels, and drave them out of Heaven.

That which ariseth from hence on our parts, is of two sorts :

First, The thankfulness we are bound continually to render to God, that we are of such regard in his sight, that in Heaven they fight for us, the elect angels with the evil angels, *Michael* with the Dragon and his companie. It is that which Christ tells us, *Luke* the eleventh chapter, *When the strong men keep the Palace, all things are in peace ; but then comes a stronger, &c.* Man is even in the estimation of the Devil a Palace, howsoever we by our sinnes make our selves a Hogstie : therefore both Christ and the Devil esteeming so highly of us, we may not esteem basely of our selves. The angels have charge, not only to keep us, *Psalm* the ninety first, but to wage battail about us : and there-



therefore it is plain, the soul of man is no mean thing. The Angels as we see, are ready to enter field with the Dragon and his Angels : Neither doth Heaven only take this care of us, but the Earth also is ready to help us, and *openeth her mouth and swalloweth up the flood which the Dragon casts out of his mouth*, *Apocalyps* the twelfth chapter and the sixteenth verse. Therefore if they have such care of us, it is reason we should have care of our selves, if they take such care for man, that is but earth, then ought we for Heaven to be careful : If no man be crowned, no nor the Angels themselves, *except they strive aright*, the second epistle to *Timothy* the second chapter ; no more shall we be crowned unless we be as carefull of our selves as the Angels. If the Angels were so busie to defend the earth, we must be more diligent to fight for Heaven. Again, here we see, that to come to Heaven is a matter of fight and wrestling, *Ephesians* the sixth chapter : If we look upon Christ and the Apostles, we will say it is *Lucha*, a wrestling ; but if upon common Christians it is but *Ludus*, a pastime and sport. And he that slips up this warre and conflict is not dead, howsoever he was put to the worst, but only driven out of Heaven. That battail which was in Heaven among the Angels, is come down to men on earth, and now the Dragon fights with the womans seed ; and therefore it imports the womans seed to fight with him : For the warre we have, is not only with flesh and blood, that is, with our own passions and affections, which is the philosophical warre ; though we must fight with them also, because *fleshly lusts fight against the spirit*, the first epistle of *Peter* the second chapter and the eleventh verse : But our wrestling is chiefly with the spirits, *with spiritual wickednesse in heavenly places*, *Ephesians* the sixth chapter. And what, is this enemy the Dragon foolish and weak after his conquest had over sinne? No, *he is the old Serpent*, therefore full of experience. These enemies or *enimvero*, *Ephesians* the sixth chapter ; therefore they want no power. But are they discouraged upon this overthrow? No, but he is the more fierce and his wrath kindled, *knowing his time is but short*, *Apocalyps* the twelfth chapter and the twelfth verse. Then seeing we have such an enemy, we must strive rightly if we will be crowned, *si placeat Corona, placeat stadium* we must take the more heed to our selves, because, as *Gregory* saith, *Magis est fortis nostra negligentia, quam sua potentia*.

Secondly, As we give God thanks, that he makes this account of us ; so are we to thank him, that he hath created and commanded such excellent spirits to fight for us ; and to pray that they which have thus fought for us in Heaven, may in earth fight with us to help us ; that as they have cast him out of Heaven, so we may overcome him in earth : We are to thank God that we, which by our sinnes *have made our selves like the beasts that perish*, *Psalms* the 49 : shall be *inimici*, *Luke* the twentieth chapter, and so pray that we may drive the Dragon into the bottomlesse pit. Thirdly, we are to take heed that we provoke not the Angels with our misdeeds, *Exodus* the twenty third chapter and twenty first verse ; nor alienate them

from us with the wicked words of our mouths, *Ecclesiastes* the fifth chapter and the fifth verse. If we suffer ourselves to sinne by filthy words and speeches, we make them turn their favour from us. When we come into the Church, we must come with a due regard and reverence, *propter Angelos*, the first epistle to the *Corinthians* the eleventh chapter : for by rude and uncomely behaviour in the Congregation, and by suffering our mouths to utter offensive speeches, we offend the Angels and deprive our selves of their favour, so as they will not care for our safeguard : But if as the Angel tells *Danil*, *Daniel* the tenth chapter and the twelfth verse, *We set our hearts to understand and to humble our selves by fasting before God*, that may draw their affection towards us ; for repentance is that which doth minister joy to the Angels in Heaven, *Luke* the fifteenth chapter.

Lastly, By this means, though we obtain not such a perfect conquest over the Dragon as the Angels did ; yet we shall attain to the first degree : though we cannot drive him out of earth, as they did out of Heaven, yet we shall obtain thus much, *That he shall not prevail against us*, no more than he did against them. We see it in *Paul*, though he fought never so much, yet he could not avoid it, *but sinne would dwell in him*, *Romans* the seventh chapter : but this victory he obtained, *that it did not reign in his natural body*, *Romans* the sixth chapter. Though, till our corruption be dissolved, we shall not drive him out, we shall so be armed, *That he shall not prevail against us*. We must endeavor our selves, that by thankfulness to him for vouchsafing to us this help, and by intercession to continue the same, we may still resist the Dragon, not suffering our selves to take the foyle, howsoever we cannot utterly drive him out. And in this respect, when we shall be like the Angels, *then shall we tread Satan under our feet, then shall the Dragon be bound in chains and cast into the bottomlesse pit* ; so shall we have a final conquest over him. Now we must labour to attain to the first degree of the Angels victory and so shall we be crowned.

John 6. 37.

*Quicquid dat mihi Pater, ad me veniet : & eum qui venit ad me, nequaquam ejecerim foras.*

O Job. 7.  
1599.

THE words are Christs, and are both agreeable to the action we have in hand, and also a good dependence upon that wherein we have been heretofore conversant. But that these words are to be applied to the holy Eucharist and Sacrament of the Lords Supper appears, for that before he calls himself *the bread of life*, verse the thirty fifth ; *The bread from Heaven*, verse the forty first ; *The living bread*, verse the fifty first ; and all along this chapter there is nothing spoken of Christ, but

but as he is the matter of this Sacrament : and therefore these words are to be understood of the holy Eucharist.

And so these words as they yeeld comfort to the commers, perswading them that they are of those, *whom God the Father hath given to Christ*; so no lesse comfort is reached to them here; for that they understand from Christs own mouth, *That if they come to him, they shall not be cast out, but received of him, so as none shall be able to take them out of his hands*, *John* the tenth chapter and the twenty eighth verse.

On the other side, They that come not, may know from hence; that as they are not in the number of the Fathers Donatives, that is, such as are given to Christ, but are the portion of Satan, *For they shall be cast out into the lake that burneth with fire and brimstone*, *Apocalyps* the twenty first chapter and the eighth verse; *And into utter darknesse, where is weeping and gnashing of teeth*, *Matthew* the eighth chapter and the twelfth verse.

Touching the dependance his words have with that part of Scripture which we usually have held, when we spake of *Cains* departure from Gods presence, we heard that he did set himself as neer *Eden* as he could be; that he was content for a little trifling pleasure, that shortly fadeth, to forgoe Gods presence, *where is pleasure for evermore*; that for a little worldly gain with *Balaam*, he gives over all godlinesse, which is the true gain; and that not he, but the whole world through ambition, as Lords, doe seek the worlds honor with the losse of the honor and favour of God. Being thus departed from God, we heard he came to a Land called *Nod*, that is, a Land of unquietnesse and troubles, both in respect of the inward disquietnesse of his soul by continual fear & the outward vanities of the whole world; where he found that having forsaken God, with whom is fulnesse of joy, he could not have his desire satisfied by any pleasure that the world could afford. But we left not *Cain* there, but heard, that the end of that journey was woe, *as it shall be the end of all those that walk in Cains way*, *Jude* the eleventh verse.

And for that there is none but may fall into the same way; it concerns every man to think how, being departed from the presence of God, he may come back to Christ, and especially that he watch his opportunity, to come at such a time as Christ will not cast him out; And that is taught us here, in these words, where Christ saith, *That whosoever commeth to him, as he is the bread of life, he shall not be cast forth*.

But we must watch this opportunity; for there are two *venite's*, *Come to me all ye*, *Matthew* the eleventh chapter, that have departed from me, to receive worldly pleasures and gain; The other, *Come ye blessed of my Father, inherit the Kingdome*, *Matthew* the twenty fifth chapter and the thirty fourth verse. But he that will have his part in this latter *venite*, must have his part also in the first: He must come again to Christ by repentance, else he cannot come to be partaker of the heavenly Kingdome.

In these words of Christ we have three persons: First, *Pater datus*. Secondly, *Homo veniens*. Thirdly, *Christus non ejiciens*. Whereof the two former parts be the Condition, the third person belongeth to the Promise. The Condition stands in *The Fathers giving*, and *our coming*; The Promise is *Christ's not casting out*.

Touching which parts joyntly, we are to observe these, That every one by experience finds that the state of sinners, live they never so pleasantly, is but as *Cain* called his sonne, *Chewach*, that is, a good beginning; For the midst of that state is unquietnesse, and the end everlasting death. Which being considered, it will make every man willing to come again to God if there be any hope, they shall be received. In regard of our selves, as *St Paul* speaketh of her that departed from her husband, the first epistle to the *Corinthians* the seventh chapter and the eleventh verse, so it were just, that in as much as we have willingly forsaken God, and departed from him, preferring transitory and earthly delights before his favour, he should say, *Qui discedis, discedas*, that being once gone from him, he should not receive us again.

But here we are to admire the goodnesse and mercy of God and Christ, that instead of a revenger and punisher, he is a mercifull receiver; that where in Justice Christ might be a rock of offence, to such as depart from him, he will be a rock of refuge to them; that he is so farre from casting out, if they come, that he is content to *seek such as are lost*, *Luke* the nineteenth chapter and the tenth verse, That he sends and sends again, that they should come back, *Matthew* the twenty second chapter, *That he stands at the dore knocking*, *Apocalyps* the third chapter, And saith, *Come to us all ye*, *Matthew* the eleventh chapter: So there is no doubt but Christ will receive them that come to him. For, as the ancient Fathers note, If when he comes to us, we cast not him out, neither will he cast us out when we come to him: And that no unworthinesse by means of any filth, either of body or soul, doth keep him from us, we see for bodily uncleannesse, he was content to be received by *Simon* the leper, *Mark* the fourteenth chapter and the third verse: And in regard of spiritual pollution, howsoever a man know himself to be a sinner, that is, to have an unclean soul, yet not to despair, because Christ, by the confession of his enemies, is such a one as doth not only receive sinners, but *eats with them*, *Luke* the fifteenth chapter and the third verse; yes, he not only receiveth them that deserve to be cast out, *as unworthy to inherit the Kingdom*, the first epistle to the *Corinthians* the sixth chapter and the ninth verse; but doth also *wash, sanctifie, and justify them in his own name, and by the spirit of God*.

The Condition on our part was, *That we come*, the meaning whereof, if we look into the ancient Fathers upon the thirty fifth verse, *He that commeth to me*, is some externall part of Gods worship; for so they expound it by the Apostles words, *Romans* the tenth chapter, *If thou beleeve in thy heart, and confesse with thy mouth*; for beleeving is the affection of the heart, but confession is outward in the conversation

sation of life, as some are said to deny God in their works, Thus the first chapter and the fiftenth verse.

There are diverse sorts of coming : First, We are said to come to Christ in Baptisme, Mark the tenth chapter, *Sinete parvulos venire ad me.* Secondly, In Prayer ; for as *Augustine* saith, *Precibus, non passibus, iter ad Deum.* Thirdly, In the hearing of the word : to many reformed and came to Christ, Luke the fiftenth chapter and the first verse : And we likewise come to Christ, when we come to hear his Ministers ; for he that heareth him heareth us, Luke the tenth chapter. Fourthly, By Repentance, as Luke the fiftenth chapter, *I will gooth my Father.* But Christ receiveth none of these, but that we come to him as he is *pauis-vita* ; when we come to Christ, as he offers himself in the Sacrament, to be the lively food of our souls ; when we come to the same, and doe it in the remembrance of his death. And there is reason why both we should come to Christ, and he should receive us coming.

First, There is reason we should come to Christ, in regard of our finnes already past : For we have need of a Sacrifice, both in respect of the grinding and upbraiding of our consciences for the finnes we have committed, and by reason of the punishment we have deserved by them. This sacrifice we are put in minde of in this Sacrament, That Christ hath offered himself to God an oblation and sacrifice of a sweet smelling favour, wherein we have planted in our hearts the passive grace of God, for the quieting of our consciences against sinne past, by the taking of the cup of Salvation, which makes us say, *Return into thy rest O my soul,* Psalm the hundred and sixteenth ; and for the turning away of deserved punishment, as the blood of the Paschal Lamb, sprinkled upon the dores, saved the Israelites from destroying, Exodus the twelfth chapter. So in this true passover we receive the blood of the immaculate Lamb Christ, to assure us of peace with God, and to deliver us from the destroying Angel. As the Heathen had their Altar, whereon they offered to their gods ; so we have an Altar, that is, the Lords Table, where we celebrate the remembrance of that oblation once made by Christ, Hebrews the thirteenth chapter and the twelfth verse.

In respect of sinne to come likewise, we have need to come to Christ ; for thereby there is wrought in us active grace, whereby we are enabled to resist sinne : For the endowing of our souls with much strength, Psalm the hundred thirty eighth, and with much power from above, is here performed unto us that come aright, Luke the twenty fourth chapter : And therefore the Apostle would have us *so stablish our hearts with grace, the spiritual food, and not with meat,* Hebrews the thirteenth chapter : For by this means we shall be made able both to indure the conflict of sinne, and to be conquerors over Satan and our own corruptions. Thirdly, For that the eating of the flesh of Christ and the drinking of the blood, is a pledge of our raising up at the last day, verse the fifty fourth ; and that after this life we which come to the Lords Supper shall be invited to the supper of the Lamb,

of which it is said, *Apocalyps* the nineteenth chapter and the ninth verse, *blessed are they which are called to the Lambs supper.*

Again, it is reason Christ should receive us in two sorts.

First, In respect of the communicants or commers; for there is no man ever in better state and more disposed to be received, than at the celebration of this Sacrament. If a contrite spirit for sinne can set a man in state to be received of Christ, man is most contrite and broken in heart at this time: If Christ will then receive us, *when he may dwell in our hearts by faith*, *Ephesians* the third chapter, at this time is our faith at the highest; for when we have the body and blood of Christ in our hands, then it makes us say with *Thomas*, *John* the twentieth chapter, *Domine mi*, & *Deus mi*: If prayer, made with boldnesse and confidence, may move Christ at any time to receive, we never have more confidence in prayer than at that time; then is the love of God most of all shed in our hearts, by the holy Ghost, *Romans* the fifth chapter and the fifth verse, by which we are received not only to give, for no man is to appear empty, but also to forgive, as Christ willeth, *That remembring our breshren hash ought against us, we leave our gift and be reconciled*, *Matthew* the fifth chapter: If at any one time more than other Christ be more ready to receive, then is he *maximè receptivus*.

Secondly, In respect of the action it self, which is a memorial of that sacrifice, which he offered at his death to God for sins: Then he received the thief that said, *Lord, remember me when thou comest into thy Kingdome*, *Luke* the twenty third chapter: Then he prayed for his persecutors, *Father forgive them*. Therefore there is a great congruity, that now much more he must be carefull to us and receive us, when we celebrate the remembrance of his goodnesse and mercie. But the chief point is, that in the Sacrament Christ himself is received; and therefore it is very fit, that he which is to be received, be ready to receive them that come to him.

The second Condition is touching the Fathers gift, *All that my Father giveth*. Which is a limitation: For, as many pressed upon Christ, but there was but one that touched, that was the woman healed of her issue of blood, *Luke* the eighth chapter and the fourthy fifth verse; so many come to the Lords Table, but to the end they may be received they must be known by this mark, he must be *datum à Patre, tractum, & doctum*, *John* the sixth chapter, the fourthy fourth and fourthy fifth verses. There are that are *dati ab hominibus*, or, as the Apostle speaks, the first epistle of *Peter* the second chapter and the thirteenth verse, *ab humana ordinatione*, that is, the most part come not, being given or drawn of the Father, but compelled by man: *Their fear is taught by mens precepts*, *Matthew* the fiftenth chapter, and *Isaiah* the twenty ninth chapter. Again, there are *that have a shew of Godlinesse*, the first epistle to *Timothie* the third chapter: Such come not upon any motion of Gods spirit, that they feel in themselves, but for fashions sake: They will not be seen to refuse the order of the Church, but doe as others doe; but they that are given to Christ of God, are such as come of

of conscience, knowing they ought to performe this duty of thankfulness to God : such as hunger and thirst after the righteousness of Christ, the spiritual food of their souls, in conscience of their own unworthinesse and ill deservings ; and therefore seek for righteousness in him, with as great desire as for bodily food ; they that come with such an earnest inclination, as given and drawn of the Father. This doth distinguish true Christians from Counterfeits, which say I know not whether the Father doe give me to Christ, and therefore I will not come : but to such Christ answers, *Matthew* the eighteenth chapter and the fourteenth verse, *Non est voluntas patris, ut unus de pusillis illis pereat ; De pusillis, dixit, saith Augustine, non de stumentibus.* Christ meaneth not such as are little in respect of the world, but *but little in their own eyes*, that are not possessed with a spiritual pride of their own righteousness, as though they need not now to come, another time will serve. It was the opinion of *Rebekah*, *Acts* the twenty fourth chapter, *When I have convenient leisure, I will send for thee* ; So they think another time will be more fit than the present occasion ; and so Christ must wait upon them, they may not wair upon Christ. But as the Pharisees despised the counsel of God and would not be baptized by John, *Take* the seventh chapter and the thirtieth verse ; so doe these despise the counsel of Christ against themselves, whose purpose happily was even at this time to have received them : But because they despised his counsel, that happeneth to them which befell *Saul*, whom *Samuel* reles, That if he had kept the Lords commandment, *he had now established his Kingdome for ever upon Israel*, the first book of *Samuel* the thirteenth chapter and the thirteenth verse : but for that he despised the oportunitie now, it is removed to another. And of them that come, it may be they will come, but with *Carnal* spirit, not caring how or what oblation they give to God : But they must come as given of the Father, and not *tantum ab hominibus dati* ; they may not come like him that sat down at the Marriage, *without a wedding garment*, *Matthew* the twenty second chapter. Who so commeth in that manner, as he, shall not be received, for that he is not given of the Father ; so he shall be cast out into utter darkness.

Thirdly, The promise is, They that come after this manner, *shall not be cast out* ; Which is set out earnestly by Christ with a double negation, *Et in calvaria*, that is, never, at no hand. This speech is not vain glorious ; for Christ doth performe it and more, as when the Propnet saith, *Thou forsakest not them that seek thee*, *Psalme* the ninth ; the meaning is, they not only finde God, but with him finde joyes and glory everlasting : So he that comes to Christ is not only, *not cast out*, but received to be a member of Christs mystical body, and *partaker of the divine nature*, the second epistle of *Peter* the first chapter and the fourth verse.

What is meant by being cast out, appears by the casting out of the dry branch, *that bringeth forth no fruit*, *John* the fifteenth chapter, which is to be cast into the fire ; by the salt that hath lost his savour  
and

and is cast out, *Matthew* the fifth chapter; by *the bad fish caught in the net, which is cast away*, *Matthew* the thirteenth chapter and the forty-eight verse. This casting out, is a degree to that casting into utter darknesse, which Christ speaketh of.

There is a second *foras*; that is, out of the Church, as *John* the ninth chapter and the thirty fourth verse, of whom Christ saith, *Mark* the fourth chapter and the eleventh verse, *but to them which are without*, the first epistle to the *Corinthians* the fifth chapter and the twelfth verse, *What have ye to doe with them that are without?* that is, the Heathen: And this is nothing but a disposition to the second *foras*, that is, to be cast out of the Kingdome of Heaven; of which, *Apocalyps* the twenty second chapter and the fifteenth verse, *foras autem erant canes*, and to be cast into the lake that burns with fire and brimstone, where their sin shall ascend for ever, where the worm never dyeth, and the fire is never quenched, where they shall wish for death, and death shall flie from them. This is the state of them that are cast out.

But Christ promiseth, *That who so cometh to him, bring given, shall not be cast out, but shall be quit from death and damnation*: He doth not only receive them, and eat with them; but receives them into that union that is *inter alitum & alimentum*, that is, to be one with him; which is a greater union than is either between brother and brother, or between man and wife; for herein is that verified, *That we are received to be partakers of the Divine nature*, by partaking whereof, he is in us and we in him; we and Christ are made one; we receive him, and he receives us: So that as God cannot hate Christ, so he cannot but love us, *being ingrafted into him*. Thus it comes to passe that we are not cast out, but are made partakers of all the good things of Christ, who saith to him that comes to him, *Luke* the fifteenth chapter, *Omnia nostra tua sunt*, and *Matthew* the fifteenth chapter, *Intra in gaudium Domini*, that is the chief point in this promise.

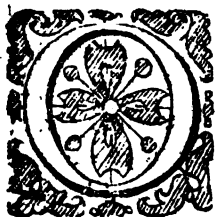
As for them that come not to Christ, howsoever they deserve to be cast out, yet Christ doth not cast them out, but they cast out themselves, in as much as they sever themselves from this Sacrament, which is the holy of holiest; and from the memorial of his loving kindness: He that cometh not to the Lords Supper, sets himself in the state of the Heathen; which albeit they have a kinde of prayer, and a knowledg, no lesse than we, yet come not so farre as to celebrate this Sacrament: He is in no better state than the Jews and Turks, which albeit they beleeve the creation of the world, and the last Judgment, yet acknowledge not Christ, nor come to him *tanquam panis vitae*. But they must come to the Lords Supper, if they will be bidden to the Lambs Supper: Neither may they defer to come at their own pleasure; for it may be now is the time that Christ will receive them, and if they neglect the opportunity, they shall be cast out, as *Saul* was, in the first book of *Samuel* the thirteenth chapter.

It remains that we stirre up in our selves a willingnesse to come: For to come is a voluntary action, as Christ tells us, *John* the fifth chapter, *Veni non vultis venire ad me, nam qui venit, ideo venit, quia voluit venire*,  
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unlesse we be as willing to come, as Christ is to receive, all is nothing, *Matthew* the twenty third chapter and thirty seventh verse, *Quoties volui, & nolui? How often would I have gathered thy children together, even as a Hen gathereth her chickens under her wings, and ye would not?* Therefore we must beware of removing this willingnesse from our selves. To this end we must continually pray that Christ will work in us this willingnesse; that the Father will draw us by his spirit; and say with *Peter*, *Matthew* the fourteenth chapter and the twenty eight verse, *Domine, mitte me ad te venire*; let me be in numero pusillorum, non timentium; one of those little ones that willingly will come as often as they may, and not like those that swell with pride, and say another time will serve as well as now, as *Dauids* servants said to *Nabab*, in the first book of *Samuel* the twenty fift chapter, We come now in a good time, for thou makest a feast, and art in case to relieve us, another time peradventure thou wilt not be so prepared: So men ought to take the opportunity, and to say in their selves, Now is the time of the celebration of Gods mercy and loving kindnesse: Now we receive Christ; and therefore there is great hope, that if we come, he will receive us: Now we celebrate the memory of his death, when he was content to receive the thief that came unto him; and therefore it is most likely that he will receive us, if we come to him. But if we come not now, happily we shall not be received when we would. It is Christs will, *That they which are given him of the Father, be with him where he is, and may behold his glory*, *John* the seventeenth chapter and the twenty fourth verse. Therefore it stands us upon to come to Christ, that he may receive us to be one with him in the life of grace, and partakers with him in his Kingdom of glory.

*Qui vero hac audierunt compuncti sunt corde, & dixerunt* Act. 2. 37.  
*ad Petrum ac reliquos Apostolos, Quid faciemus viri*  
*fratres? Petrus autem ait ad eos, Resipiscite, &c.*



**O**UR Saviour Christ promised *Peter* *Acts* the fift April. 12. 1600. chapter, to make him a fisher of men; and *Matthew* the thirteenth chapter, *That the word of the Kingdom of Heaven is like a draw net cast into the Sea, which catcheth fish of all sorts, both good and bad.* The first casting forth of this net, and the first draught that *Peter* had, is by *St. Luke* set down in

these verses, And the draught which he made was of three thousand souls, verse the fourty first. If we ask, of what souls? They were the souls of them that killed the Sonne of God, and wrought despite to the spirit of God, whom they blasphemed; ascribing the gift of the holy Ghost to drunkenesse, verse the thirteenth, saying of the Apostles, *These men are full of new wine.*

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Which when we advisedly consider, it cannot but be matter, First, Of great comfort, Teaching us, that albeit we be great sinners as the Jews that put the sonne of God to death, yet there is a *quid faciemus*: what to doe, that is, a hope of remission of sinnes. Secondly, Of instruction touching the means, That if we repent and be pricked in heart with the consideration of our sinnes as they were, we shall attain this mercie which they received. First, *St. Luke* sets down the Sermon of *Peter*. Secondly, The fruit and effect of it. As the Sermon it self propounds the death and Resurrection of Christ; so in the effect that followed of it, we see the means how we are made partakers of his death and Resurrection; and that is set down in these two verses; which contain a question and an answer. In the question is to be observed, First, the cause of it, that is, the compunction of their hearts: Secondly, the cause of that compunction, and that was the hearing of *Peters* Sermon.

Touching this effect, which *Peters* Sermon wrought in the hearts of his hearers, it is *compuncti sunt corde*. Wherein note two things, First, the work it self. Secondly, the part wherein (of the work it self) it is said, *they were pricked*.

Wherein first we are to observe, That the first work of the spirit and operation of the word, is compunction of heart; howbeit the word being the word of glad tidings and comfort, it is strange it should have any such operation, but that Christ hath foretold the same, *John* the sixteenth chapter, *When the comforter comes, he shall reprove the world of sinne*. Now reproof is a thing that enters into the heart; as *Proverbs* the twelfth chapter and the eighteenth verse, *There is that speaketh words like the prickings of a sword*; and as Christ gave warning before hand; so now when the holy Ghost was given, we see that *Peters* hearers are reprov'd and pricked in their consciences, that they dealt so cruelly with Christ. As this befalleth the Elect of God; so there is another spirit called by the same name of pricking, *spiritus torquentis*, *Romans* the eleventh chapter and the eighth verse, that is, the spirit of stumber, which shews it self upon those that shall not be saved.

Touching the manner of this operation, we see it is not a tickling or itching, but a pricking, and that no light one, but such as pearced deeply into their hearts, and caused them to cry: Whereby we see it is not the speaking of fair words, saying with the false Prophets, *Jeremiah* the twenty third chapter, *The Lord hath said ye shall have peace*; it is not that *quiescentia de deo*, *Romans* the sixteenth chapter and the eighteenth verse, that makes this effect, but this speaking. The part wherein this work was wrought, was the heart, as *Luke* the twenty fourth chapter, *they burned in their hearts*; and *Hosea* the second chapter and the fourteenth verse, *I will speak to their hearts*. So it was not itching of the eares, in the second epistle to *Timothie* the fourth chapter, or of the brain that they felt, but a pricking of the very heart; and so should we be affected at the hearing of the word. As to that is pricked in the flesh, is disquieted, till he have remedy; so should the

the consideration of our finnes disquiet us, and make us seek for cure. This is our duty from their example, and it is a good signe of distinction, to shew us whether we be of the number of those that shall be saved, whether of the good fish that shall be gathered together, or the bad fish that shall be cast out, *Matthew* the thirteenth chapter and the fourty eighth verse : So if we pertain to God, we shall feel this pricking at our hearts, after we have heard the word.

The cause of this compunction is *his auditus*, that is, they had heard a speech of *St. Peter*, which did disquiet them, till they asked counsel of *Peter* and the rest. The word of God of its own nature, hath no such operation, for the Patriarch *Job* saith, *Job* the twenty third chapter, *It was agreeable to him as his appointed food* : And *David*, *Psalme* the nineteenth, saith, *The Commandments of the Lord rejoyceth the heart, and is sweeter than the honey and the honey-combe* : But yet it hath this effect in regard that it meeteth with that which is an enemy to our Salvation, that is sinne, the deputy of *Satan*, as the word is Gods substitute. Without the Law sinne is dead, but when the Commandement came sinne revived, *Romans* the seventh chapter and the eighth verse ; for *sinne is a sting*, the first epistle to the *Corinthians* the fifteenth chapter, which lyeth dead so long as it is not reprov'd : But when it is reprov'd by the commandement of God, then it reviveth and stings the heart ; it makes men have a conscience of sinne, *Hebrews* the tenth chapter, and when sinne is disquieted, the heart also wherein it resteth is disquieted ; *For the words of the wise are as goads and pricks*, *Ecclesiastes* the twelfth chapter ; and *Matthew* the fifth chapter, *as salt and mustard seed* ; *Matthew* the thirteenth chapter, *as wine* ; *To a putrified sore*, *Luke* the tenth chapter. So that whether we respect the old or new Testament, we see the words have this effect to disquiet sinne, especially such words as *Peter* spake to his Auditors out of the Prophet *Joel* ; where he sheweth, that as *Christ* hath a day of resurrection, which is past ; whereby he gave his Apostles those gifts of the spirit ; so he hath another day, which is the fearfull and great day of Judgement ; when the word of the Rulers shall not be enough, for them *that have killed the Lord of life*, (though they promised to serve them harmlesse ; *Matthew* the twenty eighth chapter : ) For here they shall give an account of their cruelty to *Christ*.

And thirdly whereas he moveth them to repentance, First, In this consideration of the day of Judgement : Secondly, of the sinne they committed, that they slue and crucified *Christ* : Thirdly, of the grievousnesse of their sinne, that he was the sonne of God whom they dealt thus with ; and every sinne hath a sting, but especially murder : For the remembrance of it stings the conscience so as it cannot be quiet. Now in that they not only committed murder, but murdered such a one as was both a holy and just one, *Acts* the third chapter, *and the blessed sonne of God*, this could not but disquiet their hearts ; as we see the remembrance of the day of Judgement is such a thing *as made Felix tremble*, *Acts* the twenty fourth chapter. And

when we hear of the Judgement to come, it should bring out of us these questions, *Jeremiah* the eighth chapter and the sixth verse, *Quid feci?* and *Isaiah* the fifty seventh chapter and the fourth verse, *Cui fecisti?* upon whom have you gaped. To consider not only the sinne we have committed; but the person against whom; that it is God of all Majestie and power: And *Matthew* the twenty first chapter, *Quid faciam?* that is, he considers of the Judgments of God which belong to us: For these so grievous signes, these are means to prick our hearts at the hearing of the word. But yet we say, though the word of God hath this nature, yet except the work of the spirit doe concur with the word, *the conscience is seared*, the first epistle to *Timothy* and the fourth chapter, and cannot be touched with any thing: The soul is possessed with the gangrene, that is, without life and feeling, so that it hath no sense, be it pricked never so deeply, the second epistle to *Timothie* the first chapter; but he that feels himself pricked in heart for his sinnes may assure himself his conscience is not seared, but hath a heart of flesh easily to be touched with sorrow for sinne; and that his soul is not dead in sinne; but liveth spiritually.

In the Question we have to observe, First, that this compunction made him speak; for, as the Wise-man saith, *Qui pungit cor educit sermonem*. So here when they were pricked, they said *Men and Brethren*; as if the holy Ghost should say, if a man say nothing after he is pricked, it is no true compunction: For if when men are moved inwardly with a feeling of their sinnes, for all that, they say nothing, nor seek direction of them that are skillfull, they doe smother and dectein the truth, *Romans* the first chapter.

Secondly, We must observe what they said, and that was *Quid faciemus? what shall we doe?* As first the People, then the Souldiers, and after the Publicans, said to *S. John* the Baptist, *Luke* the third chapter; which is the second thing to be noted; that as true compunction is not dumb, so not idle, but would be doing something: they say not *What shall we say?* but *What shall we doe?* *Quid faciemus?* as if the same spirit which pricked their hearts had also taught them, that something must be done. The like question did *St. Paul* make, being pricked, *Domine, quid vis me facere?* *Acts* the ninth chapter and the sixth verse; So the Angel said to *Cornelius*, *Goe to Joppa, and Simon shall tell thee what thou oughtest so doe*, *Acts* the tenth chapter; So said the Jayler to the Apostles, *Acts* the sixteenth chapter, *What shall I doe that I may be saved, I and my household*, and that I may be rid of the pricking of my conscience? For as compunction must not be silent; so neither must it be idle or unfruitfull in the knowledge of the Lord, the second epistle of *Peter* the first chapter.

Thirdly, Observe after what manner they said, *What shall we doe?* and that was not as *Cain* and *Judas* said, *Genesis* the fourth chapter, and *Matthew* the twenty seventh chapter, *Their what to doe*, *Quid faciemus?* was a note of desperation: Nor as the Pharisees said desperately in their fury and rage, *What shall we doe?* *John* the eleventh chapter,

chapter. If such have their finnes laid before them, their hearts will not be pricked, but cleave afunder, as they to whom *St. Stephen* spake *Acts* the eighth chapter. The heart may be cast down with too much grief, so as a man shall say with *Cain*, *My sinne is greater than can be forgiven*; or else moved with malice and be pricked, so as they will prick again: as they that being pricked with the reproof of the Prophet, say, *Let us sting him with our tongues, as he hath stung our hearts*; *Jeremiah* the eighteenth chapter and the eighteenth verse; for this is the effect which the word of God hath in many that are wicked. But that which *Peters Auditors* say, is spoken in heavinesse, and a desire to have sinne that doth disquiet them, (that which the Apostle calleth *the sin that doth so easily beset us*, *διὸ καὶ ἡμῶν*, *Hebrews* the twelfth and the first verse) taken from them: This their heavinesse makes them conformable to Christ, and therefore is commendable in them: For it is Gods will, that such as shall be saved, *be made conformable to the Image of his sonne*, *Romans* the eighth chapter and the twenty-ninth verie; for Christ was pierced not only with a bodily spear in his side, but with grief of soul; And as he suffered of compassion over us; so we must suffer in compassion with him.

Out of that which the ancient Fathers observe in Sorrow, we have five things to note: First, That something may be done as a remedy against sinne. For albeit we have sinned never so grievously, yet there is hope, *tamen adhuc spes est*, *Esdras* the tenth chapter and the second verse; there is hope of some means to be used; which if it be done, as *Ezekiel* the eighteenth chapter, *privata vestra non erit vobis Domine scandalum*. Secondly, By that which they say is to be gathered, that as something may be done, so it ought to be done, that the terror of minde being removed, *we may be assured of the favour and grace of God*. Thirdly, They shew they are ready to doe it, not like those of whom the Prophet saith, *I know when I have shewed you what you should doe, you will not doe it*, *Jeremiah* the fourty third. But these are ready to doe whatsoever shall be appointed as a remedy for them. Fourthly, As they are ready, so withall they confesse their ignorance, that of themselves *they know not how to rid themselves from sinne*: As the Eunuch said, *Acts* the eighth chapter, *How can I understand without an Interpreter?* Fifthly, They seek to *Peter* and the other Apostles, because God had lately enlightned them with the grace of his spirit, and consequently were skilfull, and could tell them what to doe; and therefore they are bound to commit themselves to them, as to their Physician, to doe whatsoever they shall prescribe for the cure of their souls. So that if there be any, that being in state of sinne, doe for all that either think that nothing can, or that nothing ought to be done, but shall say desperately, *Jeremiah* the eighteenth chapter: or, as if it were not needfull to be done, shall refuse to doe it; or think they know well enough what to doe without direction, contrary to the Apostles opinion, in the first epistle to the *Corinthians* the twelfth chapter, *Are all Apostles?* For though first we say meereely, *We know we all have knowledge*, the first epistle to the *Corinthians* the eighth

chapter and the first verse ; yet after he saith, every one hath not knowledge, and therefore must ask counsell of those that can give it ; or else shall refuse to be directed by such as doe know, therefore are not like to be eased of the sting of conscience, but shall for ever have the worm of conscience gnawing them, and ever be disquieted.

The Apostles answer to this question is, in the fifty eighth verse, *Respicite, &c.* that is, there is something to be done, which is an argument of the great Mercy of God, and the virtue and power of the Sacrifice of Christ, notwithstanding the greatnesse of their sinnes. Here are two things set down, First, By way of precept, *Repent and be baptized.* Secondly, Things by Christs promises, *Ye shall have your sinnes forgiven, and receive the gift of the Holy Ghost.*

First, Peter prescribes them what to doe, and so shewes that their sinnes are remitted, which is a signe of Gods great mercy, though their sinnes were grievous : For he that shall offend his better, a man of some credit, can hardly hope for pardon ; much lesse if he offend the Prince or some noble Person ; But these offend the Majesty of God himself, which doth farre exceed the Majesty of earthly Princes : For of Christ the elect Sonne of God they said, in the twenty-sixth chapter of *Matthew*, *His blood be upon us, and they wrought despite to the Spirit of Grace*, *Hebrews* the tenth chapter ; when they blaspheme the Holy Ghost, accusing them of drunkennesse, which were inspired with the Holy Spirit, *Acts* the second chapter and the thirteenth verse : Yet the Apostle telleth these grievous sinners, there is hope of forgiveness, that to them which are yet scarce cold from the slaughter of the Sonne of God, there is a remedy to help them. Wherein the Apostle followeth the rule which Christ had before given the Apostles, in the twenty-fourth chapter of *Luke*, *To preach repentance and remission of sinnes to mankind, beginning at Jerusalem* : If the doctrine of remission of sinnes be first to be preached to them, among whom Christ was crucified, much more to the ends of the world : and that likes us well :

But secondly, He tells us what we must doe ; he saith not, you shall live to doe nothing, but *repent and be baptized*. It is not enough to be pricked in the heart for sinne past, but we must doe something. And he speaks first by way of precept, *Repent*, and that is, rest not in that passive part, but know that when you are pricked in your hearts, repentance must be shewed in your life : Wherewithall he sheweth, that compunction is not repentance ; for here to these that were already pricked, he saith, *Repent* ; and *Jeremie* the thirty first chapter, *After I converted, I repented* ; so in the third chapter of the *Acts of the Apostles*, *Repent and turn, that your sinnes may be done away* : so it was given in charge to St. Paul, *Acts* the twenty sixth chapter, *Repent and turne, and doe workes worthy of eternall life* : So these men shewed forth these workes ; for, as followeth they were devout and liberall, *distributing to all as they had need* ; the principall actions, either removing of the ill, that is, sinne, which did disquiet their consciences, or the positive benefit, that is, the gift of the Holy Ghost, which should work

work in them the fruits of the spirit, *meekness, patience, Galatians 5.* and be unto them *as earnest and pledge of their redemption and salvation*, in the second epistle to the *Corinthians*, the first chapter, and the fifth verse, *Ephesians* the first chapter and the thirteenth verse.

*Tum alter ad alterum dixerunt, Nonne cor nostrum ardebat in nobis, dum loqueretur nobis in via, & dum adaperiret nobis Scripturas?* Luke 24. 32.



**WHICH** is another, or second passion that cometh unto men at the preaching of the word; for as *Acts* the second chapter and the thirty seventh verse, there were some that suffered a pricking at the heart upon the hearing of the word; so here are others that suffer an inflaming or burning in the heart: For if we look in verse the twenty first, these two disciples with whom Christ travelled, were dead in spirit and cold in faith before the word was spoken; for they confessed *nos autem sperabamus*; But after our Saviour Christ had spoken with them and opened the Scriptures, their hope revived, and their hearts waxed warme: Which, as it is a fruit and effect of the word in the hearts of the hearers; so is it a certain signe and argument of the efficacy and operation of Christ, which he sheweth in the ministry of the word, as the Apostle speaks, in the second epistle to the *Corinthians*, and the thirteenth chapter, *Quæritis experimentum quod in vobis loquatur Christi*; so when we feel this burning in our hearts, it is a great comfort to us, and a signe that Christ speaks in us; and we must in such a case pray to God, *that he will establish in us the good things that he hath begun*, *Psalms* the sixty eighth; if it work no such effect in us, we must suspect our selves, and pray that we may have a feeling of the word when wee hear it; that whereas *St. Paul's* hearers, in the second chapter of the *Acts of the Apostles*, had a pricking at their hearts, and those of Christ felt a burning; we may be in the number of those hearers; and not of those, of whom the Prophet saith, in the sixth chapter of *Isaiah*, and the ninth verse, *They have eyes, but see not, ears, but such as are heavy and hear not, and a hardened heart, so as though they hear, yet they understand not, because they should not convert and be saved*: Which is a grievous curse and judgement pronounced and executed upon the unworthy hearers of Gods word, as Christ sheweth, in the thirteenth chapter of *Matthew*, and the eighth chapter of *Luke*: And therefore both our Saviour Christ, in the twelfth chapter of *John*, and *St. Paul*, in the twenty eighth chapter of the *Acts of the Apostles*, to conclude their preaching, sheweth this as a reason why their preaching was not received, because God had

had blinded their eyes and hardened their hearts, *Lest they should see with their eyes, and understand with their hearts, and convert and be healed.*

The other effect of the word was said to be a pricking; this is a beginning: For as the Preacher ascribes a prick or point to the word when he saith, *The words of the wise are tanquam acuta & stimuli*, Ecclesiastes the twelfth chapter. So here we see there are certain sparks of fire in the word, which will soon kindle a fire in the hearts of the hearers. The pricking is referred to fear, as Psalm the hundred and nineteenth, *Confringe cor meum timore tuo*: the warming is an effect of hope and love, as Canticles the eighth chapter and the sixth verse, where love is compared to fire, *that hath ardent coals, that burn so, as much water cannot quench them*; that is, As there are some Scriptures that intreat of the wrath of God, that lay man's sinnes before their eyes, and tell them of the terrible and great day of the Lord, when they shall be rewarded all according to their works; and so breeds a fear in the hearts of the hearers, as Acts the fifth chapter and the eleventh verse; and prick them, verse the thirty seventh, unless their hearts be stonie and their flesh a dead flesh: So on the other side some Scriptures set forth the goodnesse of God and his gracious promises, as when Christ telleth the two Disciples, *Ought not Christ to suffer these things, and to enter into glory*: verse the twenty sixth; which shews the love of God the Father, in giving his sonne to suffer for us; and the love of the sonne, in being given for us; for *no man hath greater love than this, to dye for his friend*, John the fifteenth chapter; and the great reward that God hath for his children, which is the hope of glory, assuring them that as Christ is entred into glory, so we shall be with him. And such Scripture will stirre up in the hearers both affection of love and hope; wherewith, as with coals or sparks of fire, their hearts are wounded. And those several parts of Scripture are tempered according to the nature of the hearers or auditors; for there are some that scoffe and deride and blaspheme the holy spirit of God, Acts the second chapter and the thirteenth verse: And to such the threatnings and judgements of God must be laid before them, as Peter doth. But here we have Auditors of such nature, that is, such as did not mock and sit in the Chair of Scorners, but were dejected in spirit and were of a faint heart; which confesse, we were in hope that this was he that should have delivered Israel, but now our hope is faint and we quake; and to such the opening of Gods love and of his great and pretious promises, is expedient.

In this verse we have to consider, First, The manner of uttering of these words; for they say not, Our hearts did burn, but ask the question, *Did not our hearts*? Secondly, The substance of the verse, which consists of three parts, First, the part wherein this effect was wrought, *Cor nostrum*. Secondly, A passion or work, *a burning*. Thirdly, The time, *when he talked with us*.

First, For the manner, *Did not our hearts burne*? Of which kinde of negative speaking, there are two examples in Scripture; First, it is a more



more vehement affirmation, than if a man should only affirm a truth ; as where Christ saith before, *Ought not Christ to suffer these things, and to enter into glory ?* as if he should say, he ought without doubt : for when the matter is questionable, we use to speak affirmatively ; but in a plain case that is evident and out of doubt, then we ask a question negatively, as, *Doth not the Sunne shine ?* as if one should say, *It is cleere, We see it doth.* So here they knew well before Christ spake to them, their hearts were cold, and their hope was faint and dead ; but now remembring that while Christ spake to them, they felt their hearts warm within them ; they ask, *Did not our hearts burn ?* as if they should say, doubtlesse we felt a heat and burning within us.

Another use of this negative question is asked out of Christs deed, *Luke* the seventeenth chapter, *Were there not ten cleansed ?* he marvelled what was become of the other nine. This admiration serves to tax and to reprehend the unthankfulnesse of those nine which returned not to praise God : And seeing the Disciples ask the Question, *Did not our hearts burn ?* as if they should say, seeing we felt our hearts burn within us, why did we not know that it was Christ the Sonne of God, that spake to us ? Surely it is not the work of a man to touch the heart, but God only ; and seeing our hearts were touched thus, doubtlesse it was Christ that spake to us : Which shewes that at the present time that Christ spake to them, they felt him not ; but when Christ was gone out of their sight, then they remembred that their hearts felt this heat within them ; for by *Jacob's* experience we learn, that God may be in a place, and we not know of it ; for so he confesseth, in the twenty eighth chapter of *Genesis*, and the sixth verse, *God was here, and I was not aware ;* and in the ninth chapter of *Job*, and the eleventh verse, *He will be by me, and I shall not see him ;* and in the thirteenth chapter of *John*, *Quid ego faciam tu nescis nunc, scies autem posthac ;* that is, hereafter yee shall feel your hearts moved : So the attention of these two Disciples was so great, and they were in such an extasie, that they observed no such thing, for the present, while he spake ; they perceived it not till Christ had made an end, and was taken from them. For, as there are things that appear and are not, as visards and masks which make a shew of that which is not ; so there are things that appear not and yet are, as the spirits and souls of men, which are invisible. There was one that boasted of that he had not, that was the false Prophet that said to *Michajah*, in the first book of *Kings* the twenty second chapter, *It is impossible that the spirit of the Lord should goe from me to thee :* And in the first epistle to the *Corinthians*, the seventh chapter, there is one that with more modesty and coldnesse saith, *I think I have the spirit of God,* and he had it indeed : The wisest that ever was of men saith, *There is not in me the understanding of a man,* *Proverbs* the thirtieth chapter and the second verse : And *Caiaphas* that understood as little as any, as if he only understood all, said, *Vos plene nihil intelligitis,* *John* the eleventh chapter, and the fourty ninth verse.

Touching the substance of the question, and the first part : First, The part wherein that which Christ spake did work, is the heart,

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which is the commander of man; for as the word comes out of the heart, *bonus homo ex bono thesaurō cordis sui*, Luke the sixth chapter, so if it have its right course, it goeth to the heart; for there be three wards and locks to be opened, that the sound of Gods word may enter; that is, the eare, *Psalms* the fourtieth, *Mine eare hast thou opened*, which is the gate of wisdom. Secondly, the understanding to conceive what is heard; of which it is said here, *Their eyes were opened*, Luke the twenty fourth chapter and the thirty first verse, that is, *oculus mentis*, *Ephesians* the first chapter and the eighteenth verse. Thirdly, the heart, as *Lydia's* heart was opened by the Lord, *Acts* the sixteenth chapter: Many are present, but hear not attentively what is said; others hear, but understand not; and some have both these degrees, and yet have not their hearts opened, and so it is to no purpose that is spoken: Though we hear and understand, yet if the heart be not touched with it, it is but *verbum aerium*; it is mans word, and not Gods; for the property of Gods word is, to pierce to the heart and marrow, *And to the dividing of the soul*, *Hebrews* the fourth chapter and the twelfth verse: Therefore by the eare man may examine his own heart; for unless he feel himself touched inwardly with the word, his hearing is in vain: And this is the service which God rejects, *Isaiah* the twenty ninth chapter and the thirteenth verse, *Matthew* the fifteenth chapter and the eighth verse, *populus labiis me honorat*; so if either we bring our eares alone, or both eares and eyes, both hearkened and conceive; yet so long as this is true of us, that our heart is departed from God: If the heart be not affected with the preaching of the word; it is in vain: For the profitable hearer is he that with an honest and good heart receiveth the word of God, *which is the immortall seed, that bringeth forth much fruit*, *Luke* the eighth chapter.

Secondly, the work wrought in the heart, is a burning or kindling, as we shewed. There is a double compunction; First, when a man being pricked in heart, falls into a rage, as they that heard *Stephen*, *Acts* the seventh chapter: Secondly, when being prickt they seek for ease and comfort, as in the second chapter of the *Acts*, and the thirty seventh verse: So there is a double fire: For as there is a fire from the Altar which touched the prophets mouth, *Esaie* the first chapter, so fire from *Topheth*, *Isaiah* the thirtieth chapter, there are fire tongues, that fell upon the Apostles; *But they came from heaven*, *Acts* the second chapter; but there are fire tongues, *that are set on fire of hell*, *James* the third chapter; it is the fire from the Altar; and the fire tongues from heaven, that causeth the burning in the heart of such as hear aright, and not the fire of *Topheth*. For as the Devil with his hot iron doth cauterise and sear the consciences of some, so the fire of Gods spirit doth warm the hearts of others, so as they hear the word of God with profit. As there are wicked, whose tongues and words are like pricks and swords, *Proverbs* the twelfth chapter; so there are others, whose tongues are like hot *Juniper coals*, *Psalms* the one hundred and twentieth, which standeth *adversus*: For the Devil, that

that cavier of man, *Matthew* the thirteenth chapter, stirres up this fire in the hearts of men; but this fire must be distinguished from that fire which Christ came to bring upon earth, *Luke* the twelfth chapter. As this compunction was of faith, and the other of fear; so here the good fire proceeds from love, and hope, the effect of the other, is desperate raging and hatred. The true fire is from the spirit, as it is in the first chapter of *John*, *Verba mea spiritus sunt & vita*, for where there is spirit, there is a heat; and Christs words being spirituall, doe warm the hearts of the hearers, & the Scriptures being inspired by the spirit of God, cannot but work this heat in mens hearts, besides, God saith of his word, *Jeremiah* the twenty third chapter, and the twenty ninth verse, *meum verbum ignis est*, it is fire, no man can deny it; for whether we respect the Law, it is *ignea lex*, *Deuteronomie* the thirty third chapter and the second verse, the word of prophesie is fire, for the Prophet could not prophesie till the coal taken from the Altar had touched his lips, *Isaiah* the sixth chapter, and of the Gospel which Christ preached, he saith, *Ignem veni mittere in terram, & quod volo misi ut ardeat*, *Luke* the twelfth chapter and the fourth ninth verse, and after his ascension he gave order that the fire tongues should come upon the Apostles, that their word might be a fire word, that might kindle in the hearts of the hearers. Now the word of God is therefore called fire, because the quality of fire is most actuall; for as some note, that albeit many things be hid from the Sun, *Yet there is nothing hid from the heat thereof; for it pierceth into all parts of the world*, *Psalms* the nineteenth; so the word of God is such, and mighty in operation, *and sharper than any two edged sword, and entrencheth through*, *Hebrews* the fourth chapter: For as the fire consumeth all things, and turneth it into fire; so doth the word of God turn the affections of man into word, and not the word into affection: As the word it self is fire, so the motions which it stirreth up in the heart are fire and fervent, as the Apostle sheweth, in the twelfth chapter to the *Romans*, and the eleventh verse, *Ferventes spiritu*: Fervencie proceeds of two affections: The one is hope, in the twelfth verse; that where before their hope was cold, now it rejoyceth and revives, verse the twenty first; the other is of love, which makes them compell him, *Luke* the twenty fourth chapter, to tarry with them, verse the twenty ninth; thus the word inflames their hearts with love, and revives their spirits, so as their hope is revived, and by working these two affections in them, he changeth them, that there is not only fire, but constancy in the word, *verba ignea faciunt igneos characteres*; so as where ink may be blotted out, the stamp of the fire word of God continues for ever, and is durable. But the word hath a double operation against sinne; First, like water, because with it the spot which comes from without is taken away. Secondly, as fire, because, as rust must be burnt out, so the inward corruption of our nature must be eaten out, and consumed with the word; therefore the Prophet compares his preaching to melting and founding, *Jeremiah* the first chapter, where he complains, the bellowses are burnt, the lead is con-

sumed in the fire, the Founder melteth in vain, for the wicked are not taken away; as if he should say we have done all we can, and yet the rust of sinne doth not depart from them, for we have the wicked heart of lust and concupiscence burning in us, and in that regard the word is as water to quench it: And again we are slow and cold in affection, and have need to be quickned; in which regard the word is fire: So men are frozen in their dregs, *Zephaniah* the first chapter and the twelfth verse, that cold must be dissolved by the heat of Gods word: Such a passion was in these, to whom Christ said, *You slow of heart*, *Luke* the twenty fourth chapter and the twenty fifth verse. This coldness is driven away by the fire of Gods word: But although the word be never so sharp, yet it pricks not, unless the heart be fleshie; so the fault may be in the word sometime if it be not fire. The preaching of the word is like the striking of fire, for unless there be tinder to receive the sparks, it is to no purpose, how oft soever ye strike fire; so the preaching of the word worketh not except the heart be prepared: Oile is combustible, and we must pray *that our hearts may be anointed with the oyle of Gods spirit*, in the first epistle of *St. John*, the second chapter: When the word which is fire, and the grace of Gods spirit, as tinder, doe concur, then the heart is warmed: As there must be preparation before hand, to the end it may have this effect; so meditation after; *My heart was hot within me, and while I thus mused, the fire kindled*, *Psalme* the thirty ninth and the third verse: If there be devotion before, and meditation after, upon that which we have heard, then the fire is kindled: This heat, how small soever it be, though it be but as *smoking flax*, *God will not quench it*, *Isaiah* the forty second chapter: for it will serve to kindle a fire in the heart.

Thirdly, The time, when this was wrought in their hearts was, *cum loqueretur & aperuit ipsis Scripturas*. Whereby we see Christ had this power to touch the hearts of his hearers not only in the Synagogues, but now when they conferred privately together in the way. This was ordinary not only in Christs preaching, but to his Apostles; for *while Peter spake unto them, the holy Ghost fell on them all*, *Acts* the tenth chapter and the fourty fourth verse: But we must practise private conference, and instruct one another by the way, as Christ did; for that was given by commandement *Deuteronomie* the first chapter: And a promise is made by God, *I will instruct thee in the way*, *Psalme* the thirty second: But Christ did not only speak, but also open the Scriptures, that is, the words which he spake, were not vain words, nor the words of the east wind; *Job* the fifteenth chapter. The Scriptures must be opened and the key to open them, is the key of knowledge, *Luke* the eleventh chapter; without which key they cannot be opened. There are unlearned and unskillfull men that goe about to open the Scriptures, but they doe but pick the lock; they take not the right course; for it cannot be opened without the key of knowledge: He that will open the Scriptures must be like *Apollo*, who spake fervently, and taught exactly, diligently, the things which pertained

pertained to the Lord, Acts the eighteenth chapter and the twenty fifth verse: The Prophet asketh not only *whom he shall teach*, but *whom he shall teach to understand*: not only *quem docebo*, but *quem docebo scienciam*? *Isaiah* the twenty eighth chapter and the ninth verse: He must be a man of knowledge that must teach; he must not only be a Doctor, but a fit Teacher: Therefore Christ promiseth to his Apostles not only a mouth, but wisdom, *Dabo vobis os & sapientiam*; *Luke* the twenty first chapter and the fifteenth verse; And therefore it is recorded of them, that when they had received the Holy Ghost, they did not only *audire*, but also *imprudere*, that is, speak great and weighty sentences, Acts the second chapter and the fourth verse. And again, unto these is committed the key of David, *which shal teach and no man openeth, and openeth and no man shutteth*, *Aperatys* the third chapter and the seventh verse: Then the force of Gods word must needs pierce very farre, when both the Preacher speaks, and openeth the Scriptures with the key of knowledge, and of David; and the hearer prepares himself, by receiving direction of Gods Spirit, to enlighten his understanding, and open his heart, then doth the word shew forth its efficacy. Therefore when we have heard the word, we must examine our selves, and ask, *Did not our hearts burn*?

There are three degrees of operation in Gods word: Contrition, when *the heart is broken*, *Psalms* the fifty first. Comfort, when *it is rent in two pieces*, *Joel* the second chapter. Compassion, when *it is pricked only*, Acts the second chapter. The first is the perfection. The second is a degree under it. And the last and lowest degree is Compunction, which we see was not rejected in *Romers* hearers: So far this second effect named in this text. That which is recorded of *Josiah*; at the hearing of the Law, in the second of *Chronicles*, the 34. chapter and the 27. verse, *Liquefactum est cor Josie*; this melting is the highest degree. The next to that, is that which is reported of these two Disciples, *ardebat cor nostrum*: But though it neither melt, nor burn, yet if it smooke, the promise that we have from God, is, in the forty second chapter of *Isaiah*, and the third verse, and in the twelfth chapter of *Matthew*, and the twentieth verse, *Lingua fumigant non exstinguet Deus*, *The smoking flax God will not quench*; *Omnia homo igne saliantur*, *Every man must be salted with fire*, *Mark* the ninth chapter and the forty ninth verse: If we will have God to accept of us, we must be sacrifices, and sacrifices must be seasoned with fire: Therefore when we hear the word, we must endeavour to have a Genfer of fire in us, so as we feel the word, if heard with an heart, neither to burn, yet to smooke. As *Michas* repents and *he shall be purified*, *Luke* the fifteenth chapter; so this burning of heart is so necessary, as except we suffer the fire from Heaven to work in our hearts, we shall suffer the fire of Hell, that is, of *Typhus*, which burneth for ever.

1 *Cor.* 12. 13. *Etenim per unum Spiritum nos omnes in unum corpus baptizati sumus, & Fudai, & Graci, & servi, & liberi: & omnes potati sumus in unum Spiritum.*

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**H**ICH words (*And have all been made to drink of one spirit*) cannot have any other reference but to the Sacrament of the Body & Blood of Christ, which he calls *the Cup of blessing*, the 1. to the *Corinthians* the 10. chapter. The end of the Apostle in taking arguments from the Sacrament, is double; First to perswade Christians to cleanness of life, which he doth, in the first to the *Corinthians* the tenth chapter, *Ye cannot be partakers of the Lords table, and the table of Devils.* Secondly, bending him self here against Schismes and contentions that were amongst the *Corinthians*, he takes another argument from the nature of this Sacrament, to exhort them *to the unity of the spirit*; that forasmuch as *they all are partakers of one Sacrament, and drank all of one spirit*, therefore they should seek to be at unity and concord with themselves: The Apostle sheweth this to be a good consequence from the beginning of the chapter; and we see an example of this kinde of argument, in the ninth chapter of *Luke*, where the Disciples say, *Master, we saw one cast out Devils in thy name, and we forbade him, because he followeth not us:* And this Apostle saith, in the first epistle to the *Corinthians*, the first chapter, that because they were divided, so that *some were Pauls, some of Apollos*, therefore they were no true Christians: Thus we see, that as from the Sacrament of cleanness, he exhorts them to cleanness of life; so from the Sacrament of unity, he moves them to love and concord, and tells them they ought to avoid dissention. To perswade unto unity and love, nothing is more effectuell than the consideration of the naturall body, which although it have many members, diverse in quality, situation, and use; so as the one is more noble than the other, yet they grudge not one at another, *For the foot doth not say, because I am not the hand, I am not of the body, nor the care, because I am not the eye, I am not of the body*, in the first to the *Corinthians*, the twelfth chapter and the fifteenth verse, neither doe they contemn one another, *For the eye which is the most excellent member, doth not say to the hand, I have no need of thee; nor the head to the foot, I have no need of you*, in the first to the *Corinthians*, the twelfth chapter, and the twenty first verse; but contrariwise there is a sympathy and fellow feeling; *So as if one member be grieved, all the rest are grieved; and if one be honoured, all the rest rejoyce with it*, verse the twenty first; so if men could be perswaded that they are one body, there would not be such divisions and dissentions in the World as there are; for howsoever they be diverse in respect of nature; *Some Jewes, some Grecians*, as  
also

also in respect of estate, *some bond, some free*, as the Apostle here speaks, yet their diversities are not greater than those which we see between the members of the body naturall : And now the Apostle goes about to perswade them they are one body, and therefore ought to be at unity, which he doth thus : That body which hath one beginning, and one nourishment, is one body, But all the faithfull have one beginning in the fountain of regeneration, that is, in baptisme, and are all nourished with one nourishment, for they are all baptized into one body by one spirit, and all made to drink of one spirit; therefore they are all one body, and consequently should live in unity one with another. In regard of which unity, which the body hath not only with Christ her head, but with the members among themselves, the Apostle calleth the body Christ, in the first to the *Corinthians*, the twelfth chapter and the twelfth verse.

Now to come to the consideration of these things, our way is, First, to set down the necessity of being of this body : Secondly, the means how we come to be of this body ; that is, by the spirit : Thirdly, that the spirit is the means ; so as withall baptisme and drinking is required, that is, our incorporation into the body of Christ, which is his Church, is both by the spirit and by baptisme.

For the obtaining of the spirit two things are to be practised, First, that we have a thirsting desire after the spirit ; Secondly, that we ask it of God by prayer.

First, For the necessity of our incorporation, whereas the Psalmist saith, *Psalm the eighty ninth, God hath not made all men for nought*, we must first set down this, that there is a necessity that some should be saved, for it falls not into a man that is wise to doe any thing in vain, much less may we think that God, the fountain of wisdom, will suffer all men to perish, and therefore that there are some elected and chosen out to be saved. Secondly, and therefore our speciall aim should be to be of that number, but scattering, renting, and dividing, is an enemy to safety, and they that will be safe, must be recollected and gathered together under some head : It is that which made *Moses* pray to God to set a rule over his people, and that the congregation of the Lord should not be as sheep which have no Shepherd, *Numbers* the twenty seventh chapter and the sixteenth verse : *When Christ saw the multitude, he had compassion on them, because they were dispersed & scattered abroad as sheep having no Shepherd, Matthew* the ninth chapter and the thirty six verse ; and not only so, but Christ did that, *that he might gather together in one, the children of God which were scattered, John* the eleventh chapter and the fifty second verse. Thirdly, before Christ had a body and before he was manifested in the flesh, the Congregation was called a Synagogue, because it was then sufficient for them to be gathered together *sab uno pastore*, though they were not ruled by one spirit : But now they must be not only under one Shepherd, but must all be

be one body, and that not a dead Carcasse, but a living body, such a body that liveth not by a soul, but by a spirit; for that is the difference that the Apostle makes between *Adam* and *Christ*, in the first to the *Corinthians* the fifteenth chapter, *The first man, Adam, was made a living soul, but the second Adam was made a quickning spirit.* This quickning spirit is it, by which the mysticall body of *Christ* liveth, which goeth through the body, and giveth life to every member. This is a mylticall incorporation, and is spiritually to be conceived, and the union between *Christ* and his mystically body is so straight, that speaking of it, he saith. *Alls* the ninth chapter, *Why persecutest thou me?* and the Apostle understanding the Church, calleth it *Christ*, in the first to the *Corinthians*, the twelfth chapter and the twelfth verse; then he that will be saved, must not be a part, but be gathered, and that into the body of *Christ*, because *Christ* is only *the Saviour of his body, Salvator corporis*, *Ephesians* the fifth chapter and the twenty third verse. So that if a man be out of the body, and be not a member of *Christ's* body, he cannot be saved; and so *Christ* himself tells us, *John* the fifteenth chapter, *If the branch abide not in the vine, it cannot bear fruit; so unlesse a man abide in me, he cannot bear fruit*, but he is *sarmentum*, a dry branch, and is cast forth into the fire: Whereby we see that all shall not be saved, but only they that are gathered into the mysticall body of *Christ*, and as members of his body, doe live by his spirit working in them.

Secondly, This incorporation standeth of two points, First, of generation: Secondly, of nourishment. For there can be no body except it be begotten; and the body being begotten, dissolves again, and turns to nothing, unlesse it be nourished. Such a thing we are to conceive of our incorporation, both parts whereof are expressed by ingrafting and watering: For in all things he that will be preserved in any estate, must first enter into it, and then he must remain in it.

The Analogie of these two we shall finde to be in the mysticall body of *Christ*. First, he that will be of the body, must come in by regeneration, *Titus* the third chapter and the sixth verse; *He must be ingrafted into Christ's body*, *Romans* the sixth chapter and the fifth verse; *He must put on Christ*, as the Apostle saith, *Galatians* the third chapter, as all they doe *that are baptized into Christ Jesus*: Then being, as it were, begotten and ingrafted into the body, he must be nourished and fed, that so he may continue in that estate, he must as a new borne babe, desire the sincere milk of the word, whereby he may grow up, the first epistle of *Peter* the second chapter and the second verse; He must be watered, the first epistle to the *Corinthians* the third chapter; He must eat the flesh of *Christ* and drink his blood, that so he may abide in *Christ*, and *Christ* in him, *John* the sixth chapter and the fifty sixth verse. By these a man is made partaker of the body of *Christ*, by the other of the spirit: By baptism we have our incorporation, by drinking the blood of *Christ* we receive the spirit.

Thirdly,



Thirdly, Why doth not the blood of Christ immediately incorporate us into the Church, without the mediation of water in baptism, and drinking of Christs blood in the Lords Supper?

The ancient Fathers hold two reasons hereof.

First, Taken from the love of Christ, that ever since *Corpus assumit sibi*, *Hebrews* the tenth chapter and the fift verse; since *he took part with the Children of flesh and blood*, *Hebrews* the second chapter and the fourteenth verse, as he consists of a spirit and a body; so he delighteth to work, not only by a spirit, but by a body also: and this is an honor that he imparteth to bodily things.

Secondly, He useth this course to shew his power; which appears hereby to be great, in that albeit these elements of water, and bread and wine be weak and beggerly elements, *Galatians* the fourth chapter and the ninth verse; yet by his power he exalts them and makes them effectual means, to incorporate us into his body, and to set us in that estate wherein we may be saved. So the one reason is a testimony of Christs humane love; the other a token of his divine power.

Secondly, If we demand, Why he makes choice of water, bread and wine, rather than of any other elements. It is in regard of the proportion and analogie that they have with the things signified.

The seed Wherewith we are begotten, is a waterish substance, and as the Scripture sheweth, water is the seed of the world, for *the spirit of God moved upon the waters*, *Genesis* the first chapter. Therefore is water used in the Sacrament of our regeneration; and because it is *lucidum*, it doth *nurture*. The juice and nourishment that we suck out of the meat digested, is that which nourisheth our life; and therefore the element of wine is used in the Sacrament of our nutrition, that is after we are born a new and washed with water in baptism, to signify our new birth: then we must receive bread and wine in the Lords Supper, to confirm our faith in the body and blood of Christ, whereby we are sealed unto eternall life. There is another reason why God worketh our incorporation by the means of these elements, and that is, *that as out of darknesse he commanded light to shine*, the second epistle to the *Corinthians* the fourth chapter, so he might work our salvation by that which was our destruction. Therefore because the destruction of the world was by water, wherein, as *Peter* saith, *All the world perished; except a few even eight persons*: So it is his pleasure, by the water of baptism as an outward means to save us, the first epistle of *Peter* the 3. chapter: That as by water was the deluge of the world; so by it might be the deluge of sin. It was the eating of the forbidden meat that destroyed the world; therefore he hath thought it good, by eating to save men: that as then it was said, *If ye eat, ye dye*, *Genesis* the second chapter; so now it is said, *except ye eat the flesh of the Sonne of man, ye have no life in you*, *John* the sixth chapter and the fifty third verse.

Now the mediation of these elements are no lesse necessary to preserve and keep us as lively members of the mycicall body of Christ,

than bread and wine are to maintain natural life. The People whom *Saul* commanded to eat no bread, were so faint with fasting, *that their soul was ready to goe out of them*, the first book of *Samuel* the nineteenth chapter : Therefore when *David* and his men were hungry and weary and thirsty in the wilderness, *Barzillai* and others came and brought provision, the second book of *Samuel* the seventeenth chapter and the twenty ninth verse : When *Abraham* returned from the slaughter of five kings, *Melchisedeck* met him with bread and wine, *Genesis* the fourteenth chapter. So it is with the faithfull, unlesse this spiritual life be sustained with these outward helps : Therefore the Apostle saith, *We are all made to drink of the same spirit*.

Out of which words for matter of Doctrine, where Christ saith, *Drink ye all of it*, the Adversary saith, that it was spoken to the Disciples ; and therefore it is lawfull for none but Priests to receive the Cup in the Supper. But *Paul* speaketh more generally, *Nos omnes potati sumus*, not only the Clergy but Lay men : And that both parts of the Sacrament was administered to all sorts, appears by *D. Arapagita*, and as the Apostle saith, *We are all partakers of one bread*, the first epistle to the *Corinthians* the tenth chapter and the seventeenth verse, he doth not exclude the other part : So here by drinking he understands both parts of the Sacrament.

Secondly, We see there is a necessity of eating, in as much as God appoints that the means whereby he will communicate his spirit, *Acts* the first chapter. He gives the spirit to none but such as obey him ; Therefore we must obey him when he commands us to use this means, especially seeing he commands them with a *nisi*, *John* the third chapter, *Except a man be born again of water* ; and *John* the sixth chapter, *unlesse ye eat the flesh and drink the blood of Christ, ye have no life in you* : With these conditions and for these uses are we commanded to drink of the same spirit. If we drink the blood of Christ, we shall drink the spirit of life, which it gives, *and so shall we live by him*, *John* the sixth chapter and the fifty seventh verse ; *Christ shall live in us*, *Galatians* the second chapter.

There are that doe not *perare in eundem spiritu*. Water, of it self is not able to purge from original corruption without the spirit ; and *Potus vappa sine spiritu*, The flesh profiteth nothing, it is the spirit that gives life, *John* the sixth chapter ; The word it self preached profiteth not, unlesse God giveth increase, the first epistle to the *Corinthians* the third chapter : nay, this spiritual food kills some ; for they eat and drink their own damnation, the first epistle to the *Corinthians* the eleventh chapter. Therefore, if we will drink the spirit, it is required First, That he thirst after spiritual things no lesse than after worldly things ; *John* the seventh chapter, *Si quis sitit ad me veniat & bibat*, verse the thirty seventh. Secondly, He must pray for the spirit ; for God giveth his spirit to them that ask it, *Luke* the eleventh chapter : So while *Iesus* was baptized and prayed, the Heavens opened and the holy Ghost came down upon him, *Luke* the third chapter and the 21. verse. We must both thirst after the spirit, and pray for it, else we cannot have

have it. But if we come *non sitientes. aminio* without any sense of our own want, or come only with a *form of Godlinesse*, the second epistle to *Timothy* the third chapter and the fift verse; we may drink the outward object, but not the spirit; for they that come thus pray not to God to be made partakers of the spirit, as of the object. And to this we may add, as a reason of our unprofitable drinking, *how can we reap the spirit, seeing we sow only to the flesh*, *Galatians* the sixth chapter. In as much as we sow no spiritual works, we cannot be partakers of the spirit. These are the means to obtain the spirit. Then when we have drunk, we must examine our selves, whether we have drunk the spirit; which we shall know thus: A drink and potion is either for recovery of health, or for comfort or refreshing. If we finde *that the blood of Christ hath purged our consciences from dead works*, *Hebrews* the ninth chapter; and *that we mortifie the deeds of the flesh by the spirit*, *Romans* the eighth chapter, then have we drunk of the same spirit. If we finde the power of sinne abated in Baptism, and the will of sinne by this Sacrament, then have we drunk the spirit. Secondly; For refreshing, which is the other use of drinking, as *Psalms* the seventy eighth and the sixty fift verse, *The Lord arose out of sleep, as a Giant refreshed with wine*: there comes courage to a man by drinking of the spirit; so as he hath a desire to spiritual drink: *Ephesians* the fifth chapter, *Be not drunk with wine, but be filled with the spirit*. Now they call the holy Ghost *new wine*, *Acts* the second chapter, *these men are filled with new wine*: For indeed as the one, so the other gives greater alacrity and cheerfulness.

In respect of these two effects, it is termed the holy spirit of God and therefore; First, He that having drunk findes in his soul a comfortable anointment, the first epistle of *John* the second chapter, *the seal of the spirit*, *Ephesians* the first chapter and the thirteenth verse; and *the earnest*, the second epistle to the *Corinthians* the first chapter and the twentieth verse, he hath a signe that he hath drunk the spirit. But these *sensualiter*, are not enough; they may deceive us; there were that eat and drank in Christs presence, but he told them, *I know you not*, *Luke* the thirteenth chapter. Therefore to the comfort of the spirit we must add the holy spirit; and see what operation he hath; we must see if we can finde *sanctificationis spiritum*, the second epistle to the *Thessalonians* the second chapter, and *the fruits of the spirit* wrought in us after we have drunk, *Galatians* the fifth chapter and the twenty second verse, whether we be transformed by the same spirit, the second to the *Corinthians* the third chapter. Thus we see the Apostle in this place, *against the spirit that lusteth after envy and contention*, *James* the fourth chapter, useth the Sacrament of unity, to perswade men to unity and love; and against the unclean spirit, he useth the Sacrament of cleanness, as, in the first epistle to the *Corinthians* the first chapter, *Shall I take the members of Christ and make them the members of an Harlot?*

By the effects that the spirit worketh in us, we may know whether we have the spirit; for we are not only made partakers of Christs bo-

dy in Baptism, but of the Spirit in the Lords Supper; *If we cleave to the Lord Christ, we are made one spirit*, the first epistle to the *Corinthians* the sixth chapter: Whereupon this ensueth, *That as he and his Father are one, so are we one with Christ*; and consequently, being one with him, we can want no happinesse; for his will is, *That we should be with him where he is, and behold his glory*, *John* the thirteenth chapter and the twenty fourth verse.

2 Pet. 1. 4.

*Ex eo quod maxima illa nobis ac pretiosa promissa donavit, &c.*

Scripture applyed to this time wherein we solemnize the memory of his taking of our nature, as we have here a promise of being partakers of his; and it contains, as all other Scriptures of comfort, a Covenant between God and us.

That which is performed on Gods part is, *That he hath made us most great and precious promises*:

The condition on our partie is, *That we eschue the corruption that is in the world through lust*.

In the former part there is a thing freely bestowed on us. Secondly, That is a promise. Thirdly, The promise is, *That we shall be partakers of the divine nature*.

Concerning which, A promise being once past, is no more a free thing, but becomes a debt, and in justice is to be performed; in which respect the Apostle saith, in the second epistle to *Timothy* the fourth chapter, *There is laid up for me a crown of righteousness, which the Lord, the just Judge, shall render to me*; and hence the Prophet is bold to challenge God with his promise, *Psalms* the hundred and nineteenth, *Perform thy promise, wherein thou hast caused me to put my trust*; and therefore *Augustine* saith, *Redde quod non accepisti, sed quod protulisti*.

Promises doe affect two wayes, because they stand upon two points; First, The party promising: Secondly, The thing promised.

If it were the promise of a man, it were to be doubted of; for all men are liars, *Psalms* the hundred and sixteenth, *They either promise that which they cannot perform, as being weak, as Psalm the twenty first and the fourth verse*; or which they will not perform, as *Nabab* in the first book of *Samuel* and the twenty six chapter. But if we can finde one that is both able and willing to keep his promise, that is a great kindness, not to be distrusted. And such a one is God; who, of his own goodnesse, is become indebted to us, by making us most great and precious promises: he is true of his word; for he is *Deus verax*, *Isaiah* the first chapter, *he cannot lye*: And for his power and ability, *Apud eum non erit impossibile omne verbum*, *Luke* the first chapter: And for his willingness the Angels testify of it, that there

is in God *good will towards men* ; even the same which he beares to Christ his own Sonne, of whom he witnesseth from heaven, in the third chapter of *Luke*, *This is my wellbeloved Sonne, in whom I am well pleased*.

Secondly, For the thing promised : Though it be God that promiseth, yet if the thing promised be a matter of no great value, wee respect it the lesse ; but this is a *great and most precious promise*. Now that is precious, for which a man will give any thing, as for a pearle, *a man will sell all that he hath to compass it*, *Matthew* the thirteenth chapter ; and *what will not a man give for the ransom of his soul* : the whole world, nay a thousand of worlds, is little enough to give for it, *Matth*. the sixteenth chapter, and the sixteenth verse : So then, this promise is precious, in respect of the thing promised.

Secondly, It is precious in regard that it cost dearly ; *For we are bought, not with corruptible things, as silver and gold, but with the precious blood of Christ*, in the first epistle of *Peter*, the first chapter and the eighteenth verse.

Thirdly, It is a precious promise in this respect, because our blessednesse here promised, stands, not only in having our sinnes forgiven, or in being made righteous ; that is not the thing we are satisfied with ; or to be with God, which was the desire of our first Parents, *Genesis* the third chapter ; and of *Lucifer*, *Isaiah* the fourteenth chapter, *ero similis Altissimo* ; but it stands herein, that we shall be made partakers of the Divine nature, and enjoy those things *which eye hath not seen, &c.* in the first epistle to the *Corinthians*, the second chapter and the third verse ; he doth not promise that we shall be partakers of Gods glory, joy, and felicity, as *Zebadees* sonnes would have been, *Matth* the twenty first chapter ; but partakers of his nature : That as we are subject to sicknesse, death, and all crosses, by being partakers of the nature of the first *Adam* ; so we shall be partakers of glory, joy and immortality : And being partakers of the second *Adam*, as *the branches receive life from the vine*, *John* the fifteenth chapter ; so it shall be between Christ and us, he will derive his benefits to us : *As the root is holy, so wee that are branches, ingrafted into him, shall be holy*, *Romans* the eleventh chapter and the sixteenth verse : As we partake of the miseries of the first *Adam* ; so of the joy and felicity of the second *Adam* : As we have been partakers of the earthly, so of the heavenly, in the first epistle to the *Corinthians*, and the fifteenth chapter.

Fourthly, If we consider from how base estate we, to whom this promise is made, are exalted ; not only from the nature of beasts, *Psalm* the fourty ninth ; *Of wormes and rottennesse*, *Job* 17. and, which is more base, from being the *Children of wrath*, *Ephesians* the second chapter, and *Children of the Devil*, *Acts* the thirteenth chapter, to be partakers of the divine nature ; that will appear to be a precious promise, containing matter of so great comfort ; wherby, that is, by the knowledge of God, that hath called us to glory and virtue, or by whom, that is, by Christ taking knowledge of him, as in the fifty third chapter of *Isaiah*, *My righteous servants, by his knowledge, shall justify*

*life many*, and in the seventeenth chapter of *John*, and the third verse, *This is eternall life, to know thee and Jesus Christ*. The Heathen and Turkes are not capable of this pretious promise, because they take no notice of Christ: It is a promise made to Christians, for, because they are partakers of flesh and blood, *He also took part with them*, *Hebrews* the second chapter: As Christ took part of our nature, so he makes us partakers of his. It is the Christian only that beleives this, and therefore he is capable of this so pretious promise, for albeit Christ were man, yet it pleased God, that the fulnesse of the God-head should dwell in him bodily, *Colossians* the second chapter and the ninth verse; and as he is in us by his humanity, so are we in him in respect of his Divinity. God partakes with Christ because of his Divine nature, and man partakes with Christ in as much as he hath assumed our humane nature: He is partaker of our humane nature, for *he is flesh of our flesh, and bone of our bone*, *Ephesians* the fifth chapter; and we, by his Spirit, are partakers of his Divine nature, for in the first epistle to the *Corinthians* the sixth chapter, *He has cleaved to the Lord is one spirit*: Hereby we know, that we dwell in him, and he in us, by the spirit which he hath given us, in the first epistle of St. *John*, the fourth chapter and the thirteenth verse.

Christ imputeth his nature two wayes: First, by regeneration in Baptism; for except ye be born again of water and the holy Ghost, *John* the third chapter: Secondly, by eating and drinking in the Sacrament: In which respect the Apostle saith, that we must *abide spiritum*, the first epistle to the *Corinthians* the twelfth chapter and the thirteenth verse. In this life we must seek for Gods grace and glory; and he hath promised to give both, *Psalms* the eighty fourth; and then we shall *Intrare in gaudium Domini*, *Matthew* the twenty fifth chapter; and so we shall be *almates with him*, the first epistle to the *Thessalonians* the fourth chapter; and see him as he is, the first epistle of *John* the third chapter and the first verse, that is, be partakers of his divine nature: and which goes beyond all, he shall not be glory in one and joy in another, and immortality in a third, but he shall be *omnia in omnibus*, the first epistle to the *Corinthians*, the fifteenth chapter and the twenty eighth verse. Now the promise is with a restraint, *nobis qui*, that is, *to us which eschue the corruption*: The like we have in *John* the third chapter and the sixteenth verse, *ut omnes qui credant*, and *Matthew* the eleventh chapter, *Come to me omnes qui*: And great reason it is, that if we will have God to perform his promise to us, we keep the condition on our part towards him; so the Apostle disputes, in the second epistle to the *Corinthians*, the seventh chapter and the first verse, *seeing we have so great promises, let us cleanse our selves*; for the Divine essence is incorruptible, and it is impossible that corruption should inherit incorruption, the first epistle to the *Corinthians* the fifteenth chapter: therefore albeit our outward man corrupteth daily, yet we must labour to be renewed in the inner man, the second epistle to the *Corinthians* the fourth chapter. But whence is this corruption? From lust: So saith the Apostle

Apostle here, agreeing with *St. James* in his first chapter and the fourteenth verse, *Every man is tempted, when he is intised and drawn away of his own lust.*

The place where this corruption is, is the world; So *St. Peter* saith, and the first epistle of *John* and the second chapter, There is nothing in the world but *concupiscentia oculorum & carnis*; and *St. Paul* saith, *They that will be rich in this world, fall into many foolish and noysome lusts*, the first epistle to *Timothie*, the sixth chapter. There are *iniquum verbum*, the second epistle to the *Corinthians* the seventh chapter and the first verse, and the second epistle of *Peter* the second chapter and the tenth verse; but we must keep our selves unsparred of the world, as in the first chapter of *St. James* epistle; and bare the garment spatted of the flesh, *Jude* the twenty fift verse. For avoiding of corruption we must know, That temptations, which come by fair and flattering speeches, are not to be resisted, but a man must fly from them, *Heb.* 12. 1. There is *vinculum duplie*, an embracing sinne; and *James* the 1. 13. there is a line or bait, or angle which you must flye from; so shall you be safe: If you resist not you will be taken; and *James* the fourth chapter and the seventh verse, *Resist the Devil*; but in the first epistle to the *Corinthians* the first chapter, *Fugite fornicationem*; for it is an embracing sinne; the second epistle to *Timothy* the second chapter, *Flye lusts of youth*: There is no other way; for by talking and arguing the point, is the way to be caught, that is, *seducing the world from without dark corrupt*; as in the first epistle to the *Corinthians* the first chapter, *A little leaven maketh fower the whole lump*, they that will not avoid it, are servants of corruption, the second epistle of *Peter* the second chapter; and *Jude* calls them *spots and blots*; they that will be partakers of these promises, must avoid the evil company of such: As, when *Jacobs* rods lay before the *Ewes*, they brought forth partly coloured Lambs, *Genesis* the thirtieth chapter: So that is the effect of evil company, And for ill speeches, that corrupts good manners, in the first epistle to the *Corinthians* the fifteenth chapter, for as *Micheb* the seventh chapter and the third verse, there are some, that speak out of the corruption of their soul, it spreads like a canker and corrupts many, the second epistle to *Timothy* and the second chapter. Evil example and bad company, lewd speeches and vain songs, are to be avoided, if we will avoid corruption: For, lest that we may know from whence it proceeds, he that flies not allurements and provocations, cannot avoid them: Therefore, in *Psalme* the hundred and nineteenth, the Prophet prayeth, *Turne away mine eyes*: So for occasions, *Proverbs* the fifth chapter, *Come not near the harlots house*: And for the time and opportunity, that is carefully to be respected, *Proverbs* the seventh chapter, *In the twilight the young man was found going to the harlots house, and he was corrupted*. So though neither object nor opportunity be offered, yet a man being idle and without exercise may be corrupted; for that was the sinne of *Sodome*; *Ezekiel* the sixteenth chapter and the fourty ninth verse, *Pride, abundance of bread, and idleness*. Then a

Fittinesse of  
the flesh and  
spirit; and lust  
of uncleanness.

man

man must never purpose to sinne; for so he corrupteth the spirit of his minde; nor to let his desire be corrupted. *He must shun evil company, Ephesians the fifth chapter, have no fellowship with the unfruitful works of darknesse, and that is a signe of grace.* Grace is the motion of the spirit, the end of grace is glory. He whose reasonable soul doth not purpose to doe evil, and his will doth not desire it, but shunnes all occasions and opportunity of evil; such a one hath a beginning of grace, which will not forsake him till it have brought him to glory, and made him partaker of the Divine nature.

2 Pet. 1. 5. *Ad hoc ipsum verò vos, omni praterea collato studio, adjicite fidei vestra virtutem, &c.*

**HERE** is no promise made by God, but is with a condition, either by way of a restraint, with *si qui*, as *Romans* the eighth chapter and the first verse, or of affirmative *illi verò*, or conclusion; the second epistle to the *Corinthians* the seventh chapter: Therefore seeing we have such promises, in this place we have both. Before promise is made us, *to be partakers of the divine nature, so that we shun the corruption;* And the Apostle, not contenting himself with that, doth joyn a second, as an affirmative condition: *Therefore give all diligence to this.*

The first observation from hence is, To know how to draw a conclusion from the promise of God: For some, from the promise of Gods grace, did conclude, *that they might now freely sinne, Romans* the first chapter: But the Apostle here dislikes that, as also *Paul* in the second epistle to the *Corinthians* the seventh chapter, *seeing we have such promises, let us consummate our holinesse in the fear of God.* The cause of so many dissensions in the world is, because we are of diverse spirits, and gather contrary conclusions, as in the first epistle to the *Corinthians* the seventh chapter, the Apostle, from the shortnesse of life, draweth this conclusion, *that men should use the world as if they used it not;* So from the same, there are another sort that conclude thus, *Seeing we must dye to morrow, let us eat and drink,* the first epistle to the *Corinthians* and the fifteenth chapter; as *Romans* the first chapter, because *where sinne abounds, grace superabounds;* they conclude, *let us sinne that grace may abound.* From the promise of God we may not draw any other conclusion, but as here he exhorts, *therefore let us give all diligence.*

Secondly, He sheweth wherein this diligence is to be shewed; *joyn to your faith virtue.*

First of Diligence; and then of the thing wherein it is to be imployed.

Cire,



Care, or Diligence, the Apostle maketh the first part of repentance from ill, the second epistle to the *Corinthians* the seventh chapter : And it is the same word in both places; It is here the God of repentance; and the Apostle he makes it the gates of affirmative virtues, and a good life; the one for taking away sinne, the other for bringing in of godlinesse. There are many kinds of diligence; but this is that a man useth, when he makes it *tempestiva diligentia*; when a man having day before him, he doth not put off till the end, *autum and autum*, as *Psalms* the hundred and nineteenth, *I made haste and prolonged not to keep thy commandments*; and in the third chapter, *looking for and hastening to the coming of the day of the Lord*. As we must look for it, so make haste to meet him joyfully.

Now we know the nature of it, we will consider the degree of it in the word *all*, not some kinde of care or indeavor, but *all diligence*. Seeing we have great and precious promises, in the highest degree, let our diligence be in the highest degree. Men must not perswade themselves it is an easie matter to be a good Christian; but a thing wherein all care and diligence is to be shewed, and he had the spirit of God to direct him, *He layeth upon us no other burdens, then necessary commandments*, *Acts* the fifteenth chapter and the eighteenth verse: Our Saviour Christ, by crying often *Watch and pray*, *Mark* the thirteenth chapter, *Take heed*, *Luke* the thirteenth chapter, *Strive to enter into the strait gate*, *Matthew* the seventh chapter, *Labour not for the meat that perisheth*, *John* the sixth chapter, calling entrance into life, *as hard as for a camel to passe through the eye of a needle*, *Luke* the sixteenth chapter, shews, men may not think but it requires *all diligence* and contention. If the preservation of mans body cannot be without caring for apparel and meat; And if humane nature be decayed; and will not be repaired without cost, there must be care and diligence to keep a good dyet; then our union and incorporation into the Deitie is no matter of ease. We must use diligence both in ceasing from evil and following good, and that in as good degree as we can; for when we have done what we can, yet it is true, in the first epistle of *Peter* the fourth chapter, *justus vix servabitur*. Unto which we add thirdly, that the word *give*, here used; is very effectual : It is used two wayes, It is to bring in a thing with an opposition; as if the Apostle said, Heretofore ye have shewed great diligence in vanities; ye can watch, spend your time and money : Shew the like diligence in following good. The other is a sense used in the sixth chapter to the *Galatians* and in *Jude* epistle; that if Hereticks cannot get in, they will creep in craftily : in the next chapter he saith, *Privily bringing in heresies*; and the same *Jude* verse the fourth : So here it is brought in by imitation. We must be as carefull to possesse our selves with good, as the wicked are to joyn vice to vice. It is Christs advise, *Luke* the sixteenth chapter, *The children of lights to be as wise as they of the world*. This joyning is *improbia*. It hath a plain expression in the 68. *Psalms*,

*The fingers went before, the players went after* : This procession in order of a Quier, is the true motion signified by this word. It is used by the Apostle, speaking of the body in the fourth chapter to the *Ephesians* and the second to the *Colossians* and the nineteenth verse : This coupling of one bone with another, thus orderly marching or training, he calls by the same name : Such a thing the Apostle exhorts unto here. From hence we learn, that Christianity or Religion is as a Quier, consisting of many veins ; or a body, of many parts. It is not a thing standing of one virtue ; they that have learned Christ truly, *Ephesians* the fourth chapter, have learned first to put off the old man, and then to put on the new. And so the Apostle reckoning up, as a great train of virtues, as *Peter* doth here ; and *St. Peter* saith, verse the ninth, *They that conceive not so of Christianity, are blinde, and cannot see as farre off* : When in the Scripture, we finde any main matter of weight laid upon one virtue, we must take a part for the whole, it is but one virtue of the train. As there are many parts of repentance, the second epistle to the *Corinthians* the seventh chapter ; so the Apostle gives a compleat harnessse, standing of seven several parts, *Ephesians* the sixth chapter.

As they that are partakers of the Divine nature, are a body compact of many joynts and sinews ; so the divine spirit is not one alone, but as the ancient Fathers define the eleventh verse of the seventh chapter of *Isaiab*, and the fourth chapter of the *Apocalyps*.

Secondly, This is not *promiscue*, confusedly ; but orderly as in a Quier, one begins, another follows : This multitude of virtues is *Actes ordinata*, *Canticles* the sixth chapter, like the marching of Soldiers ; for it comes from God, *who is the God of order and not of confusion*.

Thirdly, All at once doe not break out, but there is a successive bringing in one of the other. In that order there are degrees, First, *Faith* : Secondly, *Virtue* : Thirdly, *Knowledge*. The number of virtues be eight, as eight parts of repentance, in the second epistle to the *Corinthians* the seventh chapter. Those contain our separation from the Devils nature : As the other are our union with Gods nature, which are usually compared to those eight steps, in *Ezekiel* the fourtieth chapter, from the thirty first to the fourty first verse, they are our assents, whereby we approach to the Altar ; so the promises of blessednesse which our Saviour speaketh of, are eight, *Matthew* the fifth chapter.

Another thing to be observed is, That of these eight there are four pair ; for to a theologicall virtue is added ever more a moral : *Faith, knowledge, godlinesse, and charity*, are theologicall ; to every one of these there is a moral virtue.

To come to the particulars, we shall observe that faith begins, and charity ends, as *Galatians* the fifth chapter, *fides per charitatem operatur* : So in *Peter* faith works till it come to love, *He that will come to God must believe*, *Hebrews* the eleventh chapter ; but *that is nothing without love*, *1 Cor.* 13.

Love is the bond of perfection, *Colossians* the third chapter, *Above all have love, which is the chain of perfection.* Faith is a most precious thing; so he saith verse 1. And it hath this honor, to be the root and foundation of all, as *Colossians* 2. *grounded in faith*; it is the ground of all vertue, it is *Choragus*, the first that leadeth the dance. Men hope to receive the end of faith, and *that is the salvation of souls*, the first epistle of *Peter* the first chapter; then faith is the beginning of it. To this truth we must add another truth; that as it is the first, so but a part; and not as the world would have it, to be all. Because *faith commeth by hearing*, *Romans* the tenth chapter, the world is all set on hearing; but in the first epistle to the *Corinthians* and the twelfth chap. the body is not all an eare: Faith is but a part, and that an eighth part. As here we have warrant from *St. Peter*, it is the first; *ergo* we must begin at it, but not to stand there, but goe further. As it is *choragi*, so *epicorigia*, that is, not so compleat of it self, but something is to be joyned to it. For faith, *St. Peter*, the fittest to take instruction from, who shewed the failing and wavering of his faith, when Christ asked him, *Lovest thou me?* he answered *Thou knowest that I love thee*, *John* the twenty first chapter. But how knew he it, when he denyed him before a poor Damosel: *Matthew* the twenty six chapter. And in respect of Christ, *Luke* the twenty second chapter and the thirty second verse, *I have prayed for thy faith*: Christs promise and his own experince may perswade us, he knew the nature of faith: And this is an infallible mark of true faith, that it hath joyned vertue, and is taught of the Law of God; and true faith doth not abrogate the Law; nay, *Romans* the third chapter, *the Law is established by faith*. Faith must bring in vertue by the hand: So in that great chapter of faith, having gone through all, he saith, *They chused rather to suffer, than to enjoy pleasures of sinne*, *Hebrews* the eleventh chapter. *Paul* saith true faith *operatur justiam & per charitatem*: So *Peter* here, and *James* the second chapter and the twenty second verse, it doth *cooperari*; that is the signe *James* gives of faith: In the first epistle of *John* the first chapter, the signe of true faith is, it overcomes not only the Devil, but the world, and the pleasures, riches, honors of the world, as in *Hebrews* the eleventh chapter: It is the same signe that, *Hebrews* eleventh chapter and the fourth verse, shewed it self in *Moses*, when he refused to be the sonne of *Pharaohs* daughter: And *Jude*, in the twentieth verse, saith, *If it be true faith, it is fides sanctificans*. So they all agree, *Paul* saith, *Faith must work righteousness*; *Peter*, *It must bring vertue in by the hand*; *John*, *It must overcome the world*; and *Jude* saith, *It is a sanctifying faith*, not locked up in a mans conscience. So that it is no true faith, which vertue follows not.

2 Pet. 1. 5.

*Adjicite fidei vestra virtutem, virtuti vero notitiam.*

THE Apostles minde is to shew, That the life of a Christian is no single thing, but a Quire or Dance, and the beginning of the train is *faith*: For, if we must be elevated *to be partakers of the Divine nature*, as verse the first, it must be a divine thing that must effect this; and the first divine thing is *divine vertue*, the same which the Prophets in all ages have described to us. Which divine truth we apprehend by faith.

Now because there may be deceit in our faith, we must take heed that it be not a rotten faith. There is *fides ficta*, the first epistle to *Timothy*, the first chapter and the fift verse, *Faith feigned*; and a *dead faith*, *James* the second chapter. There is a vile faith as well as a like precious faith: And that we may separate the precious from the vile, *Jeremiah* the fifteenth chapter. And if we will know which is the precious faith, for which Christ prayed, in *Luke* the twenty second chapter, it is not that which is alone, but which is accompanied with other virtues. It must not be *totum integrale*, or *Alpha and Omega*, but like a Quire, wherein are diverse parts, faith is but a part, and the eighth part of Christianity. This company is not added *ad ornatum*, but for necessity; therefore he exhorts, *Give all diligence, and he that hath not these is blinde*.

To proceed, If faith be not all, what is that company he speaketh of?

The first is *Virtue*, A word which the Scripture hath taken from Philosophers, whereof all their books are full; and albeit we must beware *that we man spoile us through Philosophie*, *Colossians* the second chapter, yet we may not contemne it. *We are called to glory and virtue*, verse the third; and *Philippians* the fourth chapter and the eighth verse, *If any virtue*. It is not to be taken generally; for so it contains all: It comprehends not moral virtues more than theological, but a more special thing. By *Virtue* is not meant an honest life, nor faith; but virtue is used either for an active power, as in the first epistle to the *Corinthians*, the first chapter and the twenty fourth verse, or some notable effect, as *Galatians* the third chapter and the fift verse: It is used either in opposition to weaknesse, as in the first epistle to the *Corinthians*, the fifteenth chapter and the fourty third verse, and the second epistle to the *Corinthians* the twelfth chapter and the ninth verse, *Virtus mea perficitur in infirmitate*; or in opposition to fear, as in the second epistle to *Timothy*, the first chapter and the seventh verse, *Not the spirit of fear, but of power*. By *Virtue* is meant that *acrimonia sinapis*, as Christ speaketh, *If you had faith but as a grain of mustard seed*: this is that must be added to faith, then shall that *miracula and quoniam*, in the first epistle of *John*, the third chapter and second verse, be accomplished in us; then we shall say with Christ,

in

in the first chapter of *St. Johns Gospel*, *My Father worketh and so do I*, and in the first epistle to the *Corinthians* the twelfth chapter, *The Holy Ghost worketh all in all*. Faith hath no act but the act of assent; but the true faith is operative: Which power of working is called by *Peter* *apm*, by *Paul*, in the first epistle to the *Corinthians* the fourth chapter, *The spirit of faith: The life and work of faith with power, opus fidei in virtute*, the second epistle to the *Thessalonians* the first chapter and the eleventh verse: *St. Paul* saith, in the first epistle to the *Corinthians*, the fourth chapter and the twentieth verse, *You shall perceive, non sermone, sed virtute*; not only a power to talk well, but to work; they have a form of faith, but doe *abnegare virtutem*, the second epistle to *Timothy*, the third chapter and the fifth verse. As it betokens a power of doing well; so an ability of enduring adversity depends on this virtue. For want of this *Peter* fell asleep, *Matthew* the twenty sixth chapter; He came afar off when Christ was apprehended, and was afraid of a poor Maid. So it was with *Peter*, having nothing but faith; but when he joyned with his faith virtue, then that was fulfilled, *Luke* the twenty fourth chapter and the forty ninth verse, *He is indued with power from above, Induemini virtute ex alto*: When he received the power of the holy Ghost, *Acts* the first chapter and the eighth verse, then he was bold, *Acts* the fifth chapter and the twenty ninth verse: The Apostle calls it, *strength in the inner man*, *Ephesians* the third chapter and the sixteenth verse. *If a man fear death his strength is small*, *Proverbs* the twenty fourth chapter and the tenth verse. By this virtue *Moses* feared not, *Hebrews* the eleventh chapter and the twenty third verse. As there is *modica fides*, *Matthew* the fourteenth chapter and the thirty first verse; so *Modica virtus*, *Apocalyps* the third chapter and the eighth verse. Where there is great faith, there is great virtue; where no faith, no virtue. As it is no true faith, which virtue doth not follow; so no true virtue, which faith doth not goe before.

It is called Grace in respect of God, from whom it comes; and virtue in regard of the effects; The Philosopher called them *habitus*, because they had them from themselves; but *virtus est à Deo, & Domino virtutis*, to salve the error of the Philosophers. The Apostle calls it *Grace*, in the second epistle of *Peter*, the third chapter and the eighteenth verse, *grow in grace*; so he calls it *virtue*, *He hath called us to glory and virtue*, in the second epistle of *Peter*, the first chapter and the third verse, and *Philippians* the fourth chapter and the eighth verse. It is by good consequence, that it is so called; because it is wrought by the Gospel, which is the power of God, *Romans* the first chapter and the sixteenth verse: *His words are spirit and life*, *John* the first chapter: Virtue must bring forth virtue. The Philosophers Virtue had no divine thing in it; they caused themselves to it, and so ascribed it to themselves. Our virtue proceedeth from faith, which is a divine thing, *Whatsoever is not of faith is sinne*, *Romans* the fourteenth chapter: But the Heathen called their virtues *habits*, as from themselves, not from the grace of God.

*To Virtue Knowledge.* He began with *Faith*, a theological virtue; then he added *Virtue*, which is moral; now he comes to *Knowledge*, another theological virtue.

By this successive coupling we are taught, not to stay at virtue, but to proceed *de virtute in virtute*, *Psalms* the eighty fourth and the seventh verse, *from strength to strength*. As before against infirmity and weaknesse of our nature, he added virtue; So for our error and ignorance, he joyneth knowledge: for there may be an active power to work, and yet *not aright*, as *Romans* the tenth chapter & the second verse, *They have Zeal, but not according to knowledge*: But there must be, not only power, but wisdom; not only *homines improbi*, shall be cast out, but *foolish virgins*. *Matthew* the twenty fifth chapter. As virtue is required, so is knowledge, to direct us in that we doe. We must seek for *Non tam virtutem quam aurigam virtutis scientiam, sine qua ipsa virtus est vitium*; therefore *Proverbs* the twenty third chapter and the fourth verse, *Cease from thy wisdom*; And in *Ecclesiastes* the seventh chapter, *Be not nimium justus*: *Knowledge is a key*, *Luke* the eleventh chapter and the fifty second verse: And a Quire must have a key to set the song, that is, *the key of knowledge*. In the Law nothing was to be offered without salt, that is, the grace of knowledge. It is that which the Apostle calleth, *the inward anointing*, in the first epistle of *John* the second chapter and the twentieth verse, which gives a sweet savour and sent to God: So saith the Apostle, in the second epistle to the *Corinthians* the second chapter, *We are a sweet savour to God*. But is not faith knowledge? It is: But yet where the object of faith is *verum & falsum*. Science hath for its object good and evil; as *Genesis* the second chapter and the ninth verse, the passions of Christ, and the torments of Hell, are indifferently the objects of faith, but the affections are stirred by good and ill: And it is knowledge that must discern between good and ill, evil things may goe under the shew of good; and therefore we must have knowledge to unmask them. So the doctrine of repentance, being a good thing, hath a shew of ill; and, without the grace of knowledge, men are hardly brought to beleve it. As there is *prudencia carnis*, *Romans* the eighth chapter and the sixth verse, and *prudencia seculi*, in the first epistle to the *Corinthians*, the third chapter and the nineteenth verse; so there must be a spiritual knowledge and wisdom, to discern them, and to measure what is good. That all which we doe teach may be *λογικόν γάλα*, the first epistle of *Peter* the second chapter, and all you doe may be *λογικὴ λαγύρα*, *Romans* the twelfth chapter, we must add this knowledge. Knowledge is lame without power, and power is blinde without knowledge; for *knowledge is the lightning of the eyes of the minde*, the second epistle to the *Corinthians* the fourth chapter. There is a knowledge, *falsly so called*, the first epistle of *Timothy*, the first chapter and the twentieth verse. The knowledge, truly so called, is not speculative, but *practique*; *It is the knowledge from on high, that directs our feet in the way of peace*, as *Luke* the first chapter and the seventy ninth verse: And not only that which  
lightens

lightens our eyes. Physicians of longest practise, and Souldiers that have been trained, are most respected; so it is in worldly things, and so it should be in divine things: A man must *animare praxin*, that was the advise of the Civilian, give a soul to it, as in the thirty third chapter of *Deuteronomie* and the eighth verse, first *Thummitim*, and then *Urim*. *Iesus began to doe and teach*, All the first chapter and the first verse, that is the touchstone of knowledge, as Christ saith, *If any man will doe his will, he shall know of his doctrine*, *qui fecerit voluntatem Patris, sciet de doctrina, mirum sit ex Deo*, *Iohn* the seventh chapter and the seventeenth verse; for there are some that are alwayes learning, but never come to the knowledge of the truth, especially that knowledge that may be truly so called, in the second to *Timothy* and the third chapter.

*Scientia verò continentiam, continentia verò tolerantiam,*

2 Pet. 1. 6.



HE Apostle proceedeth now to the fourth voice of this quire, having laid faith for the first, and to it added, that which the Apostle calls *the work of faith in virtue*, in the second to the *Thessalonians*, the first chapter and the eleventh verse, and thirdly, *To virtue knowledge*; now in the fourth place he joyneth to it temperance: It is the common course of the world, so soon as they have a little taste of knowledge to ascend up to heaven, but he tells us, knowledge must goe down to our souls, and then proceed to godliness, which we are taught in our conformity to our Saviours example, of whom the Apostle saith, *Ephesians* the fourth chapter and the ninth verse, *He that ascended, the same is he that descended first*.

The chief point of our duty is, first to temper our affections, and then to come to godliness after: For the justifying of *Peters* order in respect of the consequence this hath with the former, there are three causes why he bringeth in temperance next after knowledge.

The first is, because whereas *corruption is in the world through lust*, verse the first; and *Ephesians* the fourth chapter, *The old man is corrupt through lust*; and the abandoning of that corruption, must bring us to the participation of the divine nature; and it is temperance that makes us avoid this corruption: For unlesse we temper our affections we shall never be partakers of the divine nature.

Secondly, It follows the natural power of the soul: Having placed Knowledge, which is a virtue of the reasonable part, he comes next to the affectioned part, that is, Desire, whereunto temperance answers, he would not have sensuality grow above reason, nor the body to govern the soul: The upper part being already

ready perfected, the lower part must next in order be made perfect, as in the first epistle to the *Corinthians* the fifteenth chapter, *That which is natural is first, and then that which is spiritual*. So moral virtues are the perfections of men in this life, and theological virtues are the perfections in the life to come.

Thirdly, Knowledge being the virtue that teacheth what is good or evil, Temperance follows it very well, in as much as it is a helper forward, and a preserver of good, *It keeps us from the graves of lust*, *Numbers* the eleventh chapter : It preserves reason which is the power of the minde : For by worldly cares we doe *grave* our, *overcome the heart*, *Luke* the twenty first chapter and the thirty fourth verse ; but this temperance makes it, and therefore is called *vigilance* of keeping the minde and understanding safe. And for the body we see the effect of this virtue, in *Daniel* the first chapter and the fifteenth verse : therefore the Apostles counsel to young men is, in the second epistle of *Timothy* the second chapter and the twenty second verse, *Flee the lusts of youth* ; and *Titus* the second chapter and the third verse, *To be temperate and sober minded*. It preserves knowledge, not only by keeping the body in order, but, *Proverbs* the twenty third chapter, the fourth verse, and *Romans* the twelfth chapter and the third verse, *Refrain us to our senses*, not to deal in genealogies and curious questions, which are unprofitable, but *to be wise with sobriety*, *Titus* the third chapter and the ninth verse, and the first epistle to *Timothy*, the first chapter and the fourth verse. So it follows by good order, in as much as it preserves the virtue going before.

Secondly, Touching temperance what it is, and wherein it stands. When knowledge hath taught what to chuse, the next thing is, *nullis inde illecebris avocari* ; and that is it which Temperance performs : For in the beginning this corrupter of the world sought to draw our Parents away from their duty, by a bait he shewed them, *bonum delectabile*, that was the goodly fruit, so fair to behold : the allurement being offered, concupiscence flyeth to it, *as a bird to the snare*, *Proverbs* the seventh chapter and the twenty third verse. Every man is *ἁμαρτωλός*, *James* the first chapter and the fourteenth verse, *There is a bait offered to lust to catch us* ; therefore it is called *διωλεσάντων ἀμαρτίαν*, *Hebrews* the twelfth chapter, sinne is so pleasant, that if concupiscence be not weaned, there is no child desires the mothers breast more than it desires sinne, *Psalms* the hundred thirty first and the second verse, men being in this case, *and add drunkenness to thirst*, *Deuteronomie* the twenty ninth chapter and the nineteenth verse, and seek baits to allure concupiscence : therefore our concupiscence needs a bridle to wean and restrain this soul. Lust is two fold, the first *Epistle* of *John* the second chapter and the sixteenth verse, *carnis & oculorum* : The corruption of the flesh is either for the belly, as it is in the sixth chapter of *St. Luke*, or that carnall pleasure that *Felix* and *Drusilla* were overcome with, *Acts* the twenty fourth chapter, so that he could not abide to heare *Paul* dispute



spure of temperance; *the eye lusteth for faire apparell*, as *Luke* the sixteenth chapter, *to bee cloathed in purple*, for that is a bait of concupiscence: as *Achan*, when hee saw the Babylonish garment, desired it, *Joshuah* the seventh chapter; *So also the eye delighteth in bedding and furniture for houses*, as *Jer.* the twenty second chapter and the fourteenth verse, *so have it shine with Cedar, to lye on beds of Ivory*, *Amos* the first chapter and the fourth verse; Temperance is the refrainer of all these. For the desire of the belly, the first of the *Corinthians* and the ninth chapter, *They that run a race absteyne from all meat that may hurt*: For carnall pleasure, *if they cannot contain let them marry*, the first epistle to the *Corinthians* and the seventh chapter: And for apparell, that must bee done in temperance, the first epistle to *Timothy* and the second verse; thus wee see what is the object of temperance, which virtue performes two things; First, to bee able to want those things, as *Philippians* the fourth chapter, *possum desicere*; then, having them, to use them moderatly, as the Apostle counsels in *Timothie*, *1 Timothy 5. modico vino utere*; for many, comming to have the possession of these things, excede in Ryor. For the first, it is a dangerous lust, how pleasant soever it bee; not to bee able to want them, if wee make necessary lusts of them, so as wee must have our lusts satisfied though it cannot bee without sinne, wee bring our selves under the power, as it is in the second epistle to the *Corinthians* and the eighth chapter, if wee make our selves debtors to the flesh so farre, *Romans* the eighth chapter, *A man that cannot refraine his appetite, hee is like a City broken downe and without walls*, *Pro. 25. 28.*

Thirdly, for the end, why the Apostle exhorts to this virtue, It is first to eschue corruption, and so to bring us to the divine nature; and Temperance is the virtue by which wee eschue corruption both of soule and body; for, as those things that are sweete doe stop and putrify the body, so doe those corrupt desires of the minde, and the corruption of mankinde desires to corrupt man with these allurements. If wee love, wee are not the servants of sinne, we are *servi corruptionis*, as it is in the second epistle of *Peter* and the second chapter. For the body, it corrupts it also, *for so hee sinneth against his owne body*, the first epistle to the *Corinthians* and the sixth chapter; and *such doe corrupt the Temple of God*, the first epistle to the *Corinthians* and the third chapter; *The flesh spotteth the garment*, as it is in the epistle of *Saint Jude*, *the bed defiled*, *Hebrewes* the thirteenth chapter; so that wee cannot possesse our vessels in holinesse.

Fourthly, that it bee not so, Temperance must effect this; so it disposeth us to the participation of the divine nature, who is a spirit *John* the fourth chapter. as they that are spirituall minded are; for *they that take care to fulfill the lusts of the flesh*, *Romans* the thirteenth chapter, *doe make their bellies their God*, the thirteenth chapter of the epistle to the *Philippians*, and *minde earthly things, such are carnall and are not spirituall*: Temperance will make men depart from the flesh and grow spirituall, and so be like the divine nature.

To Temperance hee exhorts to add Patience, the first voice of this quire, which the Apostle reckons among the fruits of the Spirit, *Galatians* the fifth chapter and the twenty third verse, for three reasons, as the Philosophers observe, to *insuda* there is next adjoynd *duya*, to the effective part is joynd courage; For as is observed from *John* the first chapter and the thirteenth verse, *not of the will of the flesh, nor of the will of man*. There are in man two wills, the will of the flesh, and the manly will; for God having planted in the Soule; desire to follow good, there followes courage to remove whatsoever shall hinder our desire, and as wee have a virtue to moderate our concupiscence, or sensuality, so here is Patience against our courage. Secondly, what makes a man intemperate but impatient? as *Genesis* the twenty fifth chapter, *Esaú must needs die, except hee have the meat hee desires*; therefore Patience is a virtue necessarily required in the faithfull, the sixteenth chapter of the *Proverbs*, and the nineteenth chapter of the *Revelations*; *Hæc est fides & patientia Sanctorum*. The third reason of the dependance is, *quia vincit qui patitur*. Intemperance and Impatience are the great Conquerors of the world; the one being the Nurle of Phisicians, the other of Lawyers: And as we have had a virtue to conquer intemperance, so it followes by good order next, that wee have the virtue against impatience. As the one sort are said to be clothed in white, that is, *the innocency of the Godly*, *Apocalyp* the seventh chapter and the nineteenth verse, to others (by Patience *have made their garments purple, in the blood of the Lamb*, *Apocalyp* the nineteenth chapter.

Secondly, when wee know what to doe, wee must not be drawn from it by any terror; For as the devill, to allure us to sinne, joyns *dulce & malum*, so to keepe us from good hee joynes bitter with that which is good: He joynes to du y labour and disgrace, that by them hee may keepe us from it. Labour is a thing our nature cannot away with, *durum pati*, the object of this virtue is tribulation, as *Romans* the ewelfth chapter, *bee patient in tribulation*, a virtue that becommeth Saints, *Apocalyp* the nineteenth chapter, *hec est fides & patientia Sanctorum*. For the originall of tribulation, men doe not feare the evils of the life to come; and therefore God is faine to send them crosses while they live, which must be borne patiently, as *Micah* the seventh chapter, *parabo inam Domini, quæ pascunt*. Secondly, they are sent for tryall of our faith, *ut scilicet ferre rubiginem, & addas aurum purissimum*. That was the cause of *Jobs* trouble, to try his faith. The use of this virtue, in respect of men is, as *Matthæw* the fifth chapter, *If they smite thee on the one cheek, to turne the other; If they take away thy coat, let them have thy cloak also*; If men reproach ye, as *David* was, to beare it as hee did, the second of *Samuel* and the sixteenth chapter, *to endure the spoyling of our goods*, as *Hebrews* the twelfth chapter. In such cases it is the perfection of the Saints while they live here, to possesse their Soules with Patience, as it is in *Saint Luke* the one and twentieth chapter.

For the use the Apostle makes of this virtue, patience is needfull, the

for the avoiding of corruption, *Give not place to the Devil, by suffering the Sunne to goe down upon thy wrath*, *Ephesians* the fourth chapter; *For men in their impatience utter the corruption of their hearts*, *Michab* the seventh chapter. Secondly, It makes them like God, as *John* the third chapter and the first verse; for there is nothing in God more divine than patience; this virtue he shewed to the old world, *which he endured so long*, the first epistle of *Peter* the third chapter; and to the new world, the second epistle of *Peter* and the third chapter, He is not slack, but patient to all, and would have all repent. The same is the affection of the Sonne of God towards his Church. What did *Moses* admire, *Exodus* the third chapter, to see the bush a fire, and not burn, but *videt rubum ardentem*: Even so now the faithfull shall drink deadly poyson, and it shall not hurt them, as Christ promi-  
seth, *Mark* the sixteenth chapter, that is, the evil tongues of the wicked, *which are as the poyson of Asps*, as *Psalm* the hundred and fourtieth. The Apostles exhortation is, *James* the first chapter and the fourth verse, *Be patient, that ye may be intire and perfect*; and as the first epistle of *Peter*, the fift chapter, *If ye suffer but a little, God shall make you perfect*: And Christs advise is, *To bring forth fruit in patience*, *Luke* 8.

*Tolerantia pietatem, pietati verò fraternum amorem, fraterno verò  
amori charitatem.*



**I**N the first of these three verses, the Apostle makes his first conjunction of Faith; Teaching, that as we must be of a sound belief, so of a virtuous life: The second of Knowledge, not to be drawn from a virtuous life by any deceipts: Of Temperance, against allurements: And Patience, against terrors and troubles; all these are moral virtues: And to these he joynes in the third verse, the threefold train of Godlinesse, Brotherly love, and Charity; all which are theological virtues. For as Christ exhorteth, not only *to doe good to them, from whom we receive good*, *Luke* the sixt chapter and the thirty third verse; which be the virtues of kindnesse, that the Heathen practised; but to add Christian virtues, *Doing good to them that hurt us*; and as *Matthew* the sixt chapter, *Our righteousness must exceed the righteousness of Scribes and Pharisees*: So theological virtues doe not exclude moral; but, as the Apostle shews, we must beside moral virtues practise these theological: *Faith doth not abolish, but establish the Law*; so, *Romans* the third chapter, the Gospel requires of a Christian, both will virtues and theological.

In the course of the world we finde it otherwise, the civil man will shew himself temperate and patient, but makes little account

of religious virtues. Others, as *fade* the first verse, *will seem to be religious*, by hearing and discoursing of the word, and by certain religious terms, but neglect those moral duties. According to the first table they are religious, but neglect the duty of the second.

Therefore for the Civil man, albeit moral virtues are the perfection of this life, yet if he look higher to the great and precious promises, of being partaker of the divine nature, his moral virtues cannot raise him up so high as those virtues of Christianity, that must do that. And for them that stop at the moral duties of the second Table, and content themselves with a shewing religion by theological virtues, *If any man seem to be religious* in such sort, *his religion is vain*, except he add moral, *James* the first chapter and the twenty six verse, *That he refrain his tongue and keep himself unspeaking*.

Secondly, For the order or method of the Apostle.

There is an order, not only of things productive one of another, but that are adductive. And having already gone through the powers of the soul, that is, Reason, Affection, and Corruption, and prescribed internal virtues, Knowledge, Temperance, and Patience: Now he comes to the outward man, and shews, That to God, who is above us, is due *Godliness*; to them that are near us, that is, Christians and spiritual brethren, that have one Father, *Brotherly love*; and to them that are farre off, that is, all men, *Charity*. *Godliness* is required in respect of the divine nature; *Brotherly love*, in respect of the familiarity, or Church, which are the household of Faith, that is kindness, to be shewed to Christians; Thirdly, *Charity* is a duty to be extended to all, both Jews and Gentils, as well as to Christians. For as *John* the first chapter and the thirteenth verse, there is *the will of the flesh, and the will of man*, whereunto Temperance and Patience have respect: So there is the will of God too, and that is it that *Godliness* takes hold of: The want of Patience to bear, made *Peter* to deny Christ: And therefore first he must be patient; and next after will follow *Godliness*, *All that will live godly must suffer affliction*, the second epistle to *Timothy*, the third chapter. So when we are armed with patience, we are fit to hear of *Godliness*. So it was with *Peter* and the rest; of whom it is reported, that having this virtue, *ibant gaudentes*, *Acts* the fifth chapter; having first planted patience, *godliness* follows by good consequence. Thirdly, *Godliness* is that virtue, whereby we are affected towards God, as the worldly man is to worldliness, or the fleshly man to carnal pleasure. *Cornelius* is called *godly*, *Acts* the tenth chapter; and *Acts* the seventeenth chapter and the twenty third verse, it is used for the worship of God, *in devotion*. If we ask, as *Elina*, to whom God is God; One hath his belly for his God, *Philippians* the third chapter; such a one was *Esau*, therefore called, *a prophane person*, *Hebrews* the twelfth chapter: Others have no other *godliness but gain*, as the first epistle to *Timothy*, the sixth chapter and the fifth verse; such were they that were content to retain *Diana's* religion for their gain, *Acts* the nineteenth chapter. When we are as carefully affected

God to God, as worldly men are to the world, and carnal men to the flesh, then we have Godliness.

But to consider of this, how deeply Godliness is joyned, we carry up our thoughts to God, as to the chief truth; to him that is the fountain of all goodnesse and joyes. We are perswaded that he is the highest wisdom, that knows all our actions, and the highest power that can minister deliverance to their troubles: that he is a regarder of them that seek him; and a severe punisher of such as contemn him. This inward affection is Godliness; and this inward affection and perswasion of God, is *the mystery of Godliness*, the first epistle to *Timothy* the third chapter; and *the truth that is according to godliness*, *Titus* the first chapter and the first verse. But as we must have this inward conceit; so we must professe godliness, the first epistle to *Timothy*, the second chapter and the tenth verse. For as in the first Commandement of the Law, we must serve God in the truth of the spirit; so in the second Commandement, in the service of the body; in the third with the blessing of the mouth, we must blesse and praise God; that is, we must professe our Godliness at all times and all occasions; not only privately, but publicly, in the fourth Commandement, that is, intirely, by all the parts of the body; even with the tongue, which is our glory, especially on the day of our publique profession; not only to have a reverent opinion of God, but as the Church calls us, *Come, Let us fall down before the Lord*, *Psalms* the ninety fifth; not only to say with the Apostle, *Romans* the seventh chapter, *I serve God in my spirit*, but *Ephesians* the third chapter, *I bow my knees to God the Father*. And thirdly, to worship God by vocal prayer, *I will praise him with my mouth*, *Psalms* the sixtieth; *Hast thou faith? habe apud te*, *Romans* the fourteenth chapter and the twenty second verse: So if thou have an inward conceit of God, have it with thy self; but withall, thou must professe it publickly: The visard of Godliness must be plucked off, and the power shewed: *We must exercise and shew godliness*, the first epistle to *Timothy*, the first chapter and the first verse: There must be *godliness of life*, the second epistle to *Timothy*, the third chapter, *All that will live godly*. *Cornelius* was godly; for he shewed his godliness, *by giving almes and praying to God*, *Acts* the tenth chapter: By his exercise of godliness, he shewed the power of godliness working in him, and that is the chiefest thing: For there are spiritual sacrifices, the first epistle of *Peter* the second chapter; and to them we must add that which the Prophet calls *Vitulum laborum*, *Hosea* the fourteenth chapter; without which we are not truly godly: And to both these there was added a sacrifice of the hand, this spiritual sacrifice is a *broken and contrite heart*, *Psalms* the fifty first; to that is to be added, *Psalms* the thirty second, *I will acknowledge my sinne*, that is an outward profession and vocal confession, an externall sacrifice of the body. And lastly, the sacrifice of mercie, *Hosea* the first chapter *I will have mercy, and not sacrifice*: Not to give good words, as *James* the second chapter, *God be mercifull*, but the real

mercy, *Hebrews* the thirteenth chapter, *so distribute and to doe good forget not; for with such sacrifice God is well pleased.* Thus shall we approve our selves to be godly; as also if we say with *David*, *Psalms* the twenty sixt, *I have loved the habitation of the just.* If we account the Sabbaths our delight, *Isaiah* the fifty eighth chapter; If we esteem of places and times of godlinesse aright, and cleave to the persons that professe godlinesse, as *Acts* the seventeenth chapter and the thirty fourth verse, *Dionysius and Damaris*; they that doe so, shew Godlinesse.

The second Virtue is, *love of brethren*: For as in the Law he goes from the first Table to the second, so here having noted what is due to God, he prescribes us duties to be performed unto men. So the Gospel, as well as the Law, commands both purity and charity; and we must take the ground of our love, *ex fonte puritatis*; *God makes his Sunne to rise upon the just and unjust*, *Matthew* the fift chapter; So must we shew, not only *brotherly love* to Christians, but *charity* to all men. Which *brotherly love*, is not to be extended to natural brethren, as *Matthew* the twelfth chapter, *My brothers and sisters are they which bear the word, and keep it*: this is to be shewed to the Church, and for such which have one father and one elder brother. Some forsake the fellowship, *Hebrews* 10. *they are filii hypocrites, they withdraw themselves from the fraternity*; but towards such as continue in the faith, let *brotherly love* continue, *Hebrews* the thirteenth chapter, and the first epistle of *Peter*, the first chapter and the twenty second verse, *They that are faithful, are called a brotherhood*, the second epistle of *Peter*, the fift chapter; and therefore to them must this *brotherly love* be extended. This love must be without hypocrisy; not to say, as *James* the second chapter, *If thy brother starve, and thou say depart and be warm, but minister not to him, what faith and goalinesse is that?* So for Charity, the first epistle of *John* the third chapter, *Love must not be in word and tongue, but in deed and truth.* That is true charity, when we doe good to the fraternity; not that of the world, or after the flesh, but of the Church.

Concerning which, you need not that I write; for you are taught of God, who said, *By this shall all men know that ye are my Disciples, if you love one another*, *John* the eleventh chapter. From hence he proceedeth to Charity, exhorting us to shew love, not only *quia sunt*, but *ut sunt*; As to the faithful, because they are brethren; but to all men generally, that they may be wonne to be of the Church. We must love, *Inimicum in Deo, & inimicum propter Deum*. O that is true love. As he begun with Faith, so he endeth with love, *which is the bond of perfection*, *Colossians* the third chapter, and keeps in all the other virtues. *Jerusalem* is an heap of stones; but love is that makes it a compact building, *Ephesians* the fourth chapter. As the Apostle here exhorts to love; so in the fift epistle of *Peter*, the fourth chapter, *Above all things have love*, *Colossians* the third chapter; and, the first epistle of *Peter*, the fourth chapter and the eighth verse, *which covereth the multitude of sinnes.* Of all graces it is the more excellent,

lent, the first epistle to the *Corinthians*, the twelfth chapter: It is greater than faith or hope, the first epistle to the *Corinthians*, the third chapter and the thirteenth verse.

Touching the end, *fuga corruptionis*, and the partaking of the Divine nature, are the two things we have looked unto in all the other virtues. The cause of our corruption is *amor corruptionis* in the judgement and valuation; but it is refined by charity. Love is *Charitas*, of dearenesse; we set a great price of that which is most deare: And so if we make greatest account of God, we will love him above all things. If we set our love on that which is most deare, we shall eschue corruption. Secondly, *The partaking of the Divine nature*, is to be like to him, the first epistle of *John*, the third chapter; and love is the greatest representation of the divine nature. In the other virtues we doe but dispose our souls to be partakers of it. The Apostle saith, *Deus est Charitas*, the first epistle of *John*, the fourth chapter. If then we be possessed of love, we shall be possessed of the Divine nature. Love is it that makes us *adherere Deum*, *Psalms* the seventy third: *Fides videt, spes tendit*, but charity possesseth. Love is called *an annointing*, the first epistle of *John* and the second chapter; because, as Kings were annointed, so it makes us have a right unto Gods kingdome: *Fides per charitatem operans*, is that which must doe us good, *Galatians* the fift chapter: There is is the mid'st, but here the end of all, without the which, all the other will doe no good: It is as oyle to the Lamp *Matthew* the 25. without which the lamp gives no light. The pretious faith is that which hath all these virtues, and charity at the end. Then is Christianity well taught, when it is taught as a building, standing on many parts, *Ephesians* the second chapter; or *Armor*, *Ephesians* the first chapter; as a *tree*, *Galatians* the fift chapter; as a *body*, *Ephesians* the fourth chapter; as a choiser harmony of musick, as the Apostle here setteth it out, in the second epistle of *Peter*, the first chapter and the fourth verse.

*Nihil ad vos, ô viatores omnes; intuemini & videte an sit dolor par dolori meo, qui factus est mihi: quam afficit Febova mœrore die æstus ira sua.* Lament. 1. 12.



THE words of a party in great extremity, and that two wayes. First, That he is in sorrow and pain, such as none other ever felt. Secondly, That being in this extremity, he is not regarded of any. It is well known that it is a grievous thing to flesh and blood to be afflicted, but so to be afflicted as no other, that is a high degree of misery; but that in this case there is none to have compassion, that is as much as can be said.

Against

Against the crosses that befall us in this life, the ordinary comfort is, the first epistle to the *Corinthians* the tenth chapter, *Nothing befalls us, but is such as pertaineth to man*; but this was not any other mans case. And whereas there is none so hard-hearted, but will shew some relief, at least pitie a man in distresse, here was none touched with any compassion.

For the verse it self, it is the Prophets speech in the person of the City of *Jerusalem*, lamenting the miseries that happened at the death of *Josiah*; but by the rule of reciprocaton, whereby that which is said of the members, may be applyed to the head; as was said to *Saul* by Christ, *why persecutest thou me?* where it was the Church that was persecuted, *Acts* the ninth chapter, it is otherwile to be expounded. If any member, then especially of them under the Law, *Quibus ad constringebant in figuris*, the first epistle to the *Corinthians*, the tenth chapter: therefore *Isaacs* sacrifice, *Josephs* selling by his brethren, and *Dauids* betraying, who were particular members of the Church, were types and figures of Christs being *slain, sold, and betrayed*. If the eyes, or hand, or foot suffer, the head also suffers with it; much more may the sufferings of the whole body together be applyed to the head, as *Out of Egypt have I called my sonne*, that being a place of the deliverance of *Israel*, *Gods first borne*, *Colossians* the eleventh chapter, is applyed to Christ, *Matthew* the second chapter. And according to this rule, this verse is by the ancient Fathers applyed to the passions and sufferings of our Saviour Christ.

Whether it be the Cities speech, or any other whosoever, it may well be the speech of Christ on the Cross; that he was then in that great extremity, which none ever indured the like; and yet being without cause, none vouchsafed to look at him. That is the drift of the words, and is set down first by way of complaint, *Have ye no regard?* Secondly, by way of petition, *Mark and regard*.

In the Passion two things are to be considered, first the grievousnesse of his sufferings, noted in these words, *If ever there were the like sorrow*; Secondly, the cause of it in these, *Wherewith the Lord hath afflicted me*. Upon which follow these three actions: First, to see: Secondly, to consider: Thirdly, to regard and esteem of it, as a thing which concerns us.

As is implied in the first words, which are thus read, *Nonne ad vos pertinet*, for the first point, here is some spectacle to behold, in as much as he directeth his speech to them that passe by the way, *Omnes qui transitis viam*. When a stay is made, not of one, but of all, there is some great matter: and the holy Ghost tells us, that there is no journey so important, nor haste so great, that should hinder us from considering of the sufferings of Christ. The motives that he useth to quicken our weaknesse, are two, the one taken from the thing it self; the other from the beholders. For the thing it self, we know those things that are rare, draw our eyes to behold them; therefore he saith, *If ever there were sorrow like my sorrow*: And this reason



reason he takes from the beholders; as, Doth it not concern or pertain to you? For the things that were shewed, chiefly are such as concern us: as for other things that appertain unto us, we respect them not. The sufferings consist as all other doe, either *in sensu* or *damno*, that is, either privatively or positively. That which is translated sorrow or prayer, is a blow or wound, which is a matter of sense; and it signifies such a blow as strikes off both root and leaves: that is it we are to consider in this spectacle. That which he felt, was either in body or soul.

Touching his bodily sufferings, our own eyes are witnesses: For there was no part of him, neither skin, nor bone, nor sense, nor any part, wherein he was not stricken: His blessed body was an Anvile to receive all the strokes that were laid on him. And we have no better argument hereof than *Pilates Ecce homo*, *John* the nineteenth chapter; for he thought they had brought him to that passe already that even the hard-hearted Jews would have pitied him. But that which is said here, *si fuerit dolor sicut*, is not so verified of his bodily sufferings, as in that which he suffered in his soul: For in bodily sufferings many have been equall to him; but the suffering of the soul is most grievous, as the greatest heaviness is the heaviness of the heart: the afflictions of the body may be sustained, but a wounded spirit who can bear? *Proverbs* the eighteenth chapter. Therefore *St. Paul* calls that suffering which he felt in his soul, *corpus mortuū*, *Romans* the seventh chapter: Upon these sufferings it is that he cryeth out, *Ecce, si fuerit dolor sicut*: The grievousness of whose suffering we argue not so much from that which is recorded of him, that he did *ἐκδυσχερῶν καὶ ἀδυνατοῦ*, *Mark* the fourteenth chapter and the thirty third verse; that he was *ἐν ἀγωνίᾳ*, *Luke* the twenty second chapter and the twenty fourth verse; that his soul was *μελὼν ἐν δαύρῳ*, *Matthew* the twenty sixth chapter; as from the bloody sweat, *Ecce, si fuerat sudor*; that is verified when no uncleanness is offered; when a man lying on the cold earth (for then it was cold, so as they were faine to make fire) then to swear, not *tenues sudores*, but *granos sanguinis*: He that considers this, may make a cause of it, that there was never any such sorrow or sweat. The cause of this sweat was bought, as indeed the word imports; wherewith the Lord hath boyled me, as in a furnace; as after in the next verse, *Ignem misit Dominus*, he was in a furnace of Gods fierce wrath: therefore the Greek Church prayeth, *By thy unknown sufferings, good Lord deliver us*. For that which was taken from him, that was *Pars Domini*: he was spoyled both of earthly comforts and heavenly graces. For the first, He that had gone up and down feeding, healing and preaching among the Jews, receives no comfort from the earth; their words were not his but *Barabas*. Again, *His blood be upon us and our children*. Lastly, When he was on the Crosse they scorned him, *He trusted in God, let him save him*; and, *Thou that savest others, come down and save thy self*. As for his Disciples, from whom he might have looked for most comfort, one of them betrayed him,

another denyed him, and all forsook him, and he is stript of all earthly comfort.

And as for his soul, that was bereaved of all heavenly graces or influence, there was a traverse or draw-bridge drawn, as appeareth by his words, *My God, why hast thou forsaken me?* It is not so with the Martyrs; for they in the midst of their pains and sorrows, feel drops of heavenly consolation, which make them cheertull. But it was not so with our Saviour; there was a sequestration, whereby the influence of his divinity was restrained from his humanity, whereupon ensued that cry, *My God, why hast thou forsaken me?* there was never the like cry. Thirdly, From the party that complaineth, we may argue, there was never the like sorrow: A little thing done to a person of great excellencie, doth aggravate the matter; but never the like person suffered, and never the like sorrow, *Exodus* 23. 3. God takes order, men shall not handle the poor beast barbarously, but be ready to relieve and help him; but more respect is to be had of a man, although a Malefactor, and much more an Innocent, as he that fell among thieves and was hurt, *Luke* the tenth chapter: But if it be not only an Innocent, but an exalted person, as *Josiah*, then great respect is to be had; but *ecce, major Josiah hic*, *Matthew* the twelfth chapter; it is Christ that suffers: of whom not only *Pilate* saith *Ecce*, *John* the nineteenth chapter, but the Centurion confesseth, *Verè hic salus est Deus*; this makes it a cause not to be matched. The cause of those his sufferings is imputed not to the bloody Soldiers, or hard-hearted Jews, or high-Priests & Scribes, but *affixis Deus*. When God doth as well chasten in wrath, as christen in his displeasure, this is not don in his mercifull chastisement, but in his wrachtull displeasure, *in die furoris ejus*, nay his colour was red. When God is angry, or punisheth grievously, it is for some grievous sinne, and is for some notable sinne, of which it may be said *non sicut*, had our Saviour deserved the wrath of God in such manner. *Pilate* confesseth, *He found nothing in him*, *John* the fourteenth chapter and the thirtieth verse, Why then did he suffer? It was foretold, *The Messias should be slain*, *Daniel* the ninth chapter and the twenty fift verse, not for himself, but for others. He that took not a penny was made to pay for all: That is the nature of suretyship; he undertaking to be our surety, our debt became his. It is a pityfull thing to see a Lamb have his throat cut; but if he will be a Sacrifice, it must be so. Christ undertook to be our Surety, to be a Sacrifice to God for our sinnes; therefore he was wounded for our sinnes. *By his stripes we are healed*; *Posuit Deus super eum iniquitates omnes nostras*, *Isaiah* the fifty third chapter. That stroak that brought forth that bloody sweat, and the forsaking that brought forth that cry, should have light upon us.

The parts to us. *Have we no regard?* Had it not concerned us, as a thing for our benefit, yet we ought to have had compassion, and not only as unsensible Creatures; for at the time of Christs sufferings, the rocks and stones clave, and the vail of the Temple was rent,

*Matthew*

*Matthew* the twenty seventh chapter : Thus were the insensible Creatures moved at his sufferings, and men not moved a whit. Our Saviour sheweth, that albeit he felt such a great blow ; yet neither the sense of his sufferings, nor his being bereft of all comfort, did grieve him so much as this, That we have no regard of it ; therefore followeth this petition, *Mark now* ; though heretofore ye have had no regard, yet now *behold it*.

It consists of three points : First, to see, He was as the brazen Serpent, let up, *that all men should cast up their eyes* ; so he saith, *John* the twelfth chapter, *If I were lift up I will draw all men to me*. Secondly, To see, and not to consider, is a folly : to see and look with gazing, is that which the Angels found fault with, *Acts* the first chapter : We must not only *look to Jesus, the Author and finisher of our faith*, *Hebrews* the twelfth chapter ; but, as it followeth, *recogitate* ; think on him again and again, what great things he suffered, what comfort he was bereft of, *He that had suffered was the sonne of God*, *Hebrews* the second chapter, and he suffered for us. Consider the love wherewith Christ was moved to suffer this for us ; and the benefit that comes to us from his passion : he being an innocent, there was no necessity for him to dye ; and having *guards of Angels*, as *Matthew* the twenty six chapter, he could not be compelled to suffer ; but he did it willingly : He first made him a body fit to suffer, and then spoyled that body for us ; and that was love, and never the like love, whether we respect God or Christ. God gave his only Sonne ; no greater benefit could be given us, then that. Christ's love appears to us, by his obedience to his Father : His love to us is shewed, that for us, he that was the greatest person that ever was, *became obedient to death, even of the Crosse* ; that he suffered not only a shamefull, but cursed death, *Factus est maledictum*, *Galatians* the third chapter ; *for cursed is every one that hangeth on tree* : Never was there the like love ; his very death had been sufficient for our redemption : For it is God himself that offered this sacrifice ; and this he did to make us consider his love, *Si fueris amor sicut*. But in regard of the benefit that comes to us, his death is our testament, whereby we come to an inheritance ; the day of wrath to him, is our day of reconciliation and jubile ; his stripes, our medicine ; his forsaking, our receiving to favour. Thus are we to consider his sufferings, in respect of the fruit that comes to us by it : We are to have a sympathie, as also to conceive an antipathie against sinne.

The cause of his grievous passion, we must shew it, pertains to us, not only by looking and thinking on it, but by doing something, as *Luke* the twenty third chapter, *Hoc facite in commemorationem* : the thing to be done, is the celebrating of his Sacraments ; and that is a mean, to be partaker of his sufferings, and we shall be united to him, and all that he hath deserved. By these his sufferings shall be ours, *omnia ejus nostra* : As God hath given us his sonne to dye for us, so *cum filio dabit omnia*, *Romans* 8. 32.

1 Pet. 2. 25. *Nam eratis velut oves errantes : sed nunc convertistis vos ad Pastorem & Curatorem animarum vestrarum.*

**THESE** words present to us, First, the Christians; to whom the Apostle wrote this Epistle, and consequently our selves under the term of *Sheep*. Secondly, our Saviour Christ, who is the *Pastor* and *Shepherd*, as he affirms of himself, *John* the tenth chapter, *I am the true Shepherd.*

That which concerns us, doth set out a double state : First, *That we were as sheep going astray* : Secondly, *As sheep converted.* The one is our estate, wherein we were before our conversion; the other our estate after conversion. The one is a state of misery endless; the other of felicity without end.

In the treaty whereof, three things are offered, First, the term of *Sheep*, applyed to our selves. Secondly, *Shepherd*, with the application of it to Christ. Thirdly, our *error* and *conversion*.

First, For the term of *Sheep*, there is no name so often borrowed to expresse the state of Mankind; whereof, besides the application which the Apostle makes of it here, we have a plain exposition, in *Ezekiel* the thirty fourth chapter, *& he omnes homines sunt.* Of these terms that are found in the Scripture applyed to Christian men, there are two especially : The first of Plants, Thereby Christ chuseth the Vine : The second of Living Creatures, *sheep*. They are both, *Psalm* the eightieth, *Thou hast brought a Vine out of Egypt*; and for the other, *Thou that leadest Joseph like a Sheep.* And so in the new Testament, the state of the Church compared to a *Sheep-fold*, *John* the tenth chapter; and *John* the fifteenth chapter, *to a Vine.* The congruities between the Church and these terms are many, but that which is specially here to be observed, is the need of having a Shepherd. The Vine is the weakest of all other Plants, and must be raised up against the house side, or else it will not prosper, *Ezekiel* the fifteenth chapter : So for Sheep, they are weak and of small strength. For their wisdom, there is no Creature so easily misled and carried astray; for they of themselves delight to go astray : and so they are not of any reach or wisdom : Secondly for power, they are unable to resist, but are a pray to every wilde beast. To these we add a third point, that is, no Creature hath so many enemies. So it is with the Church; As they are Sheep, they have Theeves and Robbers, *John* the tenth chapter : As they are like the Vine, *there is the wild Bear out of the forest*, *Psalm* the eightieth. Whatsoever is weak of it self, and hath many enemies, hath need of help from another : So that if there be a Thief and Wolf *quem fugere*, there must be some body *ad quem confugere debent.* If the Wolfe doe *disgregate* and *rapere*, there must be one that will *congregare Oves.* If to be scattered be a misery, the remedie

die against that is, to be in the unity of a flock; and the way to be delivered from being a pray, is to be under the defence of a Shepherd: The one is the wisdom, the other is the strength of this poor Creature. Then to erre from the Fold and Shepherd, is the only evil that can befall them; so the Prophet noeth, *Ezekiel* the thirty fourth chapter, *They straggled on every Hill*, and *Matthew* the ninth chapter, our Saviour describes the misery of the people, to shew them, *that they were as Sheep without a Shepherd*. If to erre be a misery, then our felicity stands, either in staying in the Fold, or, if we be gone astray, to return to the Shepherd, that is, to Christ, who promiseth life, and abundance of life, to him that converteth unto him, the tenth chapter of *St. Johns* Gospel, and the tenth verse.

Secondly, For the term of *Shepherd* and *Bishop*, it is applyed to Christ by Congregation, being a flock. Every Governor is a Shepherd, not only in regard of the state of the Church, but in respect of the Common-wealth: For it is first applyed to *Joseph*, who was a polick Magistrate, *Genesis* the fourty ninth chapter; so to *Joshuah*, when *Moses* prayeth for a civil Governor to be set over the People, *Numbers* the twenty seventh chapter; so, *Psalms* the seventy Ieventh, *Thou leadeest thy People like sheep, by the hand of Moses and Aaron*: *Psalms* the seventy eighth, *He took me from the Sheepfold to feed Israel*: And in the first book of *Kings*, the twenty second chapter, *Ahab* being slain, the People of *Israel* are amazed, *as Sheep wandring on the waters without a Shepherd*: So *Isaiah* 44. *Tuor circulator meus est*. This was the opinion of the Heathen; and therefore such temporal Governors are called *κύριος ποιμήν*, and not only so, but as it followeth, they are *Pastores animarum*: For seeing men are reasonable Creatures, God forbid but a Magistrate should have a greater regard of men, than rural Shepherds of Sheep that are *pecora campi*, *Hebrews* the the fift chapter, the mount of God, from whence came the Law: But here is Gods own hill from whence came the Gospel. As the term *Shepherd*, so is *Pastor*, *Ezekiel* the thirty fourth chapter and the eighteenth verse, to tread on the good pastures, and drink of the deep waters. These are applyed to the state Civil, as *Psalms* the twenty third and the second verse, *The Lord is my Shepherd, he maketh me to rest on green pastures, and leadeth me to the still waters*. But as these terms are applyed to the Common-wealth; so also the Church is a flock; and the Shepherd is Christ. All that came before him were but thieves, as he saith, *I am the true Shepherd*; and therefore it is more excellently applyed to him than to any other: For no Shepherd can say of his Sheep, he made them; but we are the Sheep of his Church, *Psalms* the hundred and tenth. No shepherd bought his sheep with his blood; but *Christ* hath purchased his Church with his blood, *Acts* the twentieth chapter. No shepherd feedeth his flock with himself; as *Christ* doth feed us with the preaching of his word, being in his divine nature *Verbum*; and with his flesh, in his humane nature. But the Apostle contenteth

Roth Teachers  
and Governors

not himself to call him *Shepherd*, but *Bishop*. There was in the Church *Pastores & Doctores*, *Ephesians* the fourth chapter and the eleventh verse, and the first epistle to the *Corinthians*, the twelfth chapter, They fed men by teaching, and so made them more able in the inward man; but there were other Pastors by oversight called *Bishops*: Both titles have their ground, in *John* the twenty first chapter and the sixteenth verse, where Christ saith to *Peter*, *βουε* & *ποιμανε* the one word signifies to feed, the other to governe: So there are *pastores*, *βουκοτες* and *ποιμνοτες*. The diversitie of their gifts, makes the difference of titles. Many have the gift of feeding, by teaching, that have not the gift of oversight and Government. *St. Paul* gave *Titus* power to order, *Titus* the first chapter; to *Timothy*, to receive accusations, the first epistle to *Timothy* the first chapter; to *put* to silence, to correct, to visit; *Acts* the fifteenth chapter, every one hath not such power, neither is it fit they should have.

Out of which words, for our moral instruction, seeing it hath pleased Christ, to the office of Pastors to add Bishops, he left us examples, as the first epistle of *Peter* the second chapter, to teach us that have or that must have a regard of others, must be free from sleep: Therefore it is said of such, *Hebrews* the thirteenth chapter *Vigilans pro animabus vestris*; unlike those of whom, *Isaiah* the fifty first chapter, *Their shepherds lye a sleep, and delight in sleeping*, *Nehemiah* the second chapter and the first verse, neither must they be negligent. Some have a care, but it is to feed themselves with the milk, and cloath themselves with the fleece, *Ezekiel* the thirty fourth chapter. They are *Episcopi uberum & vellerum*; but it is of the souls that they must be carefull. That is the end of their Government: as also of civil Magistrates, and Masters of Families: And that Governor that hath not this end, is not *ἐπίσκοπος*, but *ἀπίσκοπος*, he aimeth at a wrong mark.

Thirdly, For the erring, and turning again, he saith, *Ye went astray*, and so hazarded your souls. We know it is one thing to be lost, and another to erre; *Luke* the fifteenth chapter, The goat was lost, the Sheep was not lost, but strayed away of it self, and that is a voluntary thing: but this is not to be applyed to matter of opinion, but to error of life, as *Proverbs* the fourteenth chapter, *Nonne oves errant, quia operant iniquitatem*: That straying is set forth in the riotous young man, *Luke* the fifteenth chapter; who, by mispending his goods on Harlots, was brought to misery. They that stray are such as commit sinne with greedinesse, *Ephesians* the fourth chapter, that is, not by the negligence of such as are set over us, but by our own corruption. As we goe astray by errors of life; so by errors of opinion, as *James* the second chapter, *That wait upon lying vanities, and forsake their own mercy*, by errors of life and opinion; *They forsake their fathers house*, as *John* saith, in the first epistle of *John* and the second chapter, *Those things I write, ne peccetis*: So we preach ne erretis. We say as the Angel did to *Sarah* her maid *Agar*, *Remember whence thou comest and whither thou goest*, *Genesis* the sixteenth chapter:

ter. : Therefore the Disciples, when others went astray, said to Christ, *John* the sixth chapter, *Whether should we goe away ?* that is, we say not to forsake the fellowship of the Church, nor to withdraw themselves, *For in such my soul hath no delight*, *Hebrews* the tenth chapter. But *Peter* confesseth here, *you have sinned and gone astray* : what then ? *If we say we have no sinne, we are not only proud, but liars*, the first epistle of *John* and the first chapter. The Prophet saith, *All we, like sheep, have gone astray, and turned every one to his own way*, *Isaiah* the fifty third chapter. The direction of the Law is, Not to sinne ; But the comfort of the Gospel is, that albeit we have sinned, yet we are turned, as the Apostle saith here, *Ye were as sheep going astray, but now ye are turned* : So in the first epistle to the *Corinthians* the first chapter, *ye were sinners*, of all sorts ; *hæc eratis*, but now you are justified and sanctified. So then if men erre, the next point is, to confesse it, not to continue in sinne. If a man persevere in sin, he is out of his right way ; but if he will goe no further in it, he will *redire ad cor*, as *Luke* the fifteenth chapter, we must return to our selves ; that is it, whereunto the Apostle exhorts them, *Acts* the third chapter and the nineteenth verse, *Repent and turne*, as *Joel* exhorts, *Return to the Lord with your whole heart*, *Joel* the second chapter. Of which repentance we must conceive as of a tree that must bring forth fruit ; as *Acts* the twenty six chapter, *To bring forth works worthy of repentance*.

The works worthy of repentance, are first, *To judge our selves*, the first epistle to the *Corinthians*, the eleventh chapter ; then to punish and take revenge of our selves, the second epistle to the *Corinthians*, the seventh chapter and the eleventh verse. Secondly, these are turned *ad punctorum*, which give over an evil course of life ; but after they turn to another, that is worse ; that is not repentance. As a man having been an Idolater, to become a sacrilegious person, that is worse, *Romans* the second chapter, such a one is not turned to the Bishop of our souls. So when a civill man becomes worldly, or a prophane person prooveth a Schismaticke. The last point is, That when a man is turned, God doth not only speak peace to him, but he will speak to his Saints that they return not again to folly, *Psalme* the eighty fift & the ninth verse : When we are turned to Christ, he will say, *Luke* the twenty fourth chapter, *Mane nobiscum*, that was said to Christ after his resurrection. So at the feast of Easter we come to the Pastor and Bishop of our souls, and confesse we were turned : therefore being now risen again, we must tarry with him ; we must not turn again to folly : We must consider how it was with us, when we trampled his pasture under our feet, and troubled the waters, yea, *we wandered on the mountains, and upon every hill*, *Ezekiel* the thirty fourth chapter. We must consider if it were better with us before, as *Hosea* the second chapter : And being turned, we must make this conclusion, *Ephesians* the first chapter, *Ye were darknesse, but now are light* ; therefore walk as children of light. So we were as sheep going astray, but now being turned to Christ, the Shepherd and

*Bishop of our souls, we must continue under the protection of our Pastors, and when the chief Shepherd commeth, we shall receive the crown of life, which he hath purchased, the first epistle of Peter, the fifth chapter, an incorruptible Crown of glory.*

*Job. 16 16. Paulisper, & non conspicietis me : & rursum paulisper, & videbitis me, quia ego vado ad Patrem.*

THESE be the words of Christ, spoken to his Disciples to comfort them, being in heaviness, because Christ was to be taken from them, verse the sixth, for here is matter of double sorrow. For first, *That they should not see him* : Secondly, *That he was to goe such a journey from them.* But there is a double comfort answerable. The comfort of not seeing him is, *after a while ye shall see me* : The comfort against his departure is, *that he goeth to his Father.* The words in effect are as much as if he said, within a while I shall suffer death upon the Crosse, and be buried ; and within a while after, I shall arise again, and ascend up to my Father, which is a special matter of comfort and rejoycing, as *John* the fourteenth chapter and the twenty eighth verse, *If ye loved me, ye would rejoyce, because I said, I goe to my Father* : They knew not what he meant by those words, verse the eighteenth ; therefore our Saviour maketh a commentary on them, verse the twentieth, *ye shall not see me*, that is, ye shall weep and lament, but the world shall rejoyce : *And again, ye shall see me*, that is, your sorrow shall be turned into laughter and joyes. Again, he makes it more plain with a comparison, verse the twenty first, *non videbitis*, that shall be to you as the pangs of a woman labouring with childe ; *and ye shall see me*, that is like the joy she conceiveth after her deliverance. For the first point he saith, verse the fourth, he did not tell them of his departure from the beginning, nor yet a great while before his passion, but only now ; that is some diminishing of their grief. But in the second point there is much more comfort ; that is, albeit he must be taken from them, yet they shall not only see him again, but very shortly after. The vision that is for many dayes, maketh us to long and thirst after the accomplishment of it ; but Christ tells them, they shall see him again, and that very shortly. The same course he keeps in the reason ; for he saith, *quia vado*, not to the crosse and passion, that was not a matter so pleasing, but *ad Patrem*, that is it that doth increase their joy. Wherein we are to observe Christs method of comfort, not to minister comfort before the time.

To see is a good and comfortable thing, *Ecclesiastes* the eleventh chapter, the want of which benefit, made *Tobias* that he had no joy.



joy. And as God giveth sight, so hath he made many excellent Creatures for us to behold; whereof the Wise-man saith, *non satiat oculus*. And there are not only real, but personal objects. Adam opened his eyes and saw the light, but saw nothing, till God made one like himself. The personal object is the more comfortable. But in the person many things make it more desirous: As to see a person whom we love, and who loveth us, that is a sight of comfort: So was it a great joy to Jacob, to see Joseph, Genesis the fourty six chapter; such is the joy of the Spouse to see Christ, Canticles the fixth chapter. Touching Christs love, himself saith, John the fiftenth chapter, *Majorem hac charitatem habet nemo*; he loved us being his enemies. If then the view of a man be comfortable, what shall we say of the sight of God, that must needs be *Viso beatifica*? In him is fullnesse of joy, Psalm the sixteenth; *The pure in heart shall be blessed, quia videbit Deum*, Matthew the fift chapter: That was it that made Philip say, John the fourteenth chapter, *Ostende nobis Patrem, & sufficit*. But he that seeth Christ, seeth God the Father, as he saith, *He that seeth me, seeth the Father*. When Moses desired God to shew him his glory, Exodus the thirty third chapter: though he shewed but his back parts, yet it was so glorious a sight, that they that beheld Moses face, saw the skin shine, Exodus the thirty fourth chapter, so that he was faine to cover it. And, as in the second epistle to the Corinthians the third chapter, *we are transformed into his image*: Christ in his corruptible nature being transfigured in the presence of his Disciples, was so glorious, that they desired they might goe no more home, Matthew the seventeenth chapter: Therefore if the sight of Gods presence be a matter of so great joy, *non videbitis* must needs be occasion of great sorrow: Which is exemplified in Adam; who having sinned, though he were in Paradise, a place of all comfort; yet he had no joy, because he could not see God, as he was wont: Therefore Cain complaineth, *I am cast out of thy presence*, Genesis the fourth chapter: And not only the Reprobate, but David saith, Psalm the thirty first and the twenty second verse, *I said in my haste, I am cast out of thy presence, or sight*: which shewed, that as *videbitis* must be the perfection of all felicity; so *non videbitis* is the summe of all misery; especially if it be not qualified with *modicum*, Psalm the thirteenth, *How long wilt thou forget me, O Lord, for ever?* Psalm the seventy seventh: *Will the Lord absent himself for ever?* Psalm the eighty ninth: And that which he saith, John the fourteenth chapter and the nineteenth verse, *The world shall see me no more*; if *modicum* be not added, there is no sorrow like this.

Out of this we learn to seek Gods favour, as Psalm the twenty first, and he saith, *Seek my face*, to answer, *My heart never leaveth thinking on thee*. And if we have lost the comfort of it, to complain as David, Psalm the thirty first, *I am cast out of thy presence*: For albeit men in the time of their youth, delight in other sights; yet the dayes will come, when they shall say, *Shew us the light of thy countenance,*

remembrance, Psalm the fourth; Turn us again, O Lord, shew us the light of thy countenance, and we shall be whole, Psalm the eightieth; We shall desire to see one of Christs dayes, Luke the seventeenth chapter and the twenty second verse: All flesh shall see him as he appearing, even they that pierced him, Apoc. 6.

Secondly, We are to inquire, what manner of sight he speaketh of, for as much as men see not only with bodily eyes, but with the eyes of understanding. They that with their bodily eyes beheld Christ before his Passion, and after his Resurrection, did not understand it, Luke the twenty fourth chapter and the eleventh verse. As there is an outward light, so an inward light of the minde, into which the doctrine of the Gospel doth shine, the second epistle to the Corinthians the fourth chapter, as the light of the Sunne shineth to our outward sense. There are things that cannot be seen of the bodily eyes, which we doe yet behold and look on with the eye of faith; the second epistle to the Corinthians the fourth chapter: and Moses is said to have loved God invisible, Hebrews the eleventh chapter. So the bad qualities of men, as Heresie, are invisible to the outward eye; but yet we see it by the light of our understanding. Such a sight is that which he promiset, John the fourteenth chapter, I will make my self manifest to him. He shewed himself to Judas as well as to Peter bodily; But as it was a special touch, wherewith he now touched the hem of his garment and was healed, Matthew the ninth chapter; so the view that Peter had of Christ, had another manner of effect then Judas beholding, Luke the twenty second chapter. But even this spiritual sight hath also a deceit, as, in the first epistle to the Corinthians, the thirteenth chapter, Now we see through a glasse, but then face to face: So there are two words to that purpose, *videtur* is *videtur*, to see in a glasse; but *videtur* is to see a thing as it is. The Angels doe continually behold Gods face; we have but an enigmaticall sight of him in this life, and it is soon lost; as Christ being risen from death, was seen of Mary Magdalen and others, in the habit of a Gardiner: To them that travelled to Emmaus, at one time they did see him, and at another time they could not see him.

Touching which, he that shall consider the desire which the Saints of God have of this benefit, shall easily perceive what matter of sorrow it was; for Psalm the ninety second, My soul is a thirst for the living God; Psalm the eighty fourth it saith, For the City of my God; again, How long wilt thou forget me, for ever? but *modicum, & videbitis*, that gives comfort again. *Haeruisse* may endure for a night, that is *modicum, & non videbitis*; but joy cometh in the morning, that is *modicum, & videbitis*, Psalme the thirtieth. The delaying of hope is the fainting of the heart, Proverbs the eighteenth chapter, but the desire accomplished is the tree of life. *Modicum, & videbitis*, is as the tree of life, that quickens the soul, Isaiah the sixty fourth chapter, For a moment in my anger I forsake them, but with great compassion will I gather them.

As he gives the matter of grief in *non videbitis*, and comfort in *videbitis*,

*videbitis*, ye shall see me within a while; so in the reason, *quia vado*, that is the grief; but *ad Patrem*, that is matter of comfort: He goeth, but woe to him by whom the Sonne of man goeth, *Matthew* the twenty six chapter, that is matter of sorrow; but when he saith *ad Patrem*, that is, not to an enemy that keeps me long from you, but to my Father, the same that sent me at my birth, and will send me again, by my Resurrection. Secondly, As he went to *Pilate* a cruel Judge on earth, so to as severe a Judge in Heaven: But yet when you heare me say, *Why hast thou forsaken me?* yet still he is my Father; as if he should say, this is a hard way, but yet I must goe this way. Thirdly, *in*, not *quis*, but *quod vado*, that is the contrary, I shall be carried up in a cloud. Secondly, From the consideration of Christs words, verse the fift, *I goe my way, and none asketh me whither I goe*, that is to be understood, as of the place whither, but to what purpose? for of the place *Peter* asked, in the thirteenth chapter and the thirty six verse, *Domine, quò vadis?* So here the placing of *ad Patrem*, is to shew that he went to reconcile God; not only that he be no enemy, but propitious and favourable; not as a friend to a friend, but as a father to his children; to make us the children of God his Father, and so joyned heirs with himself, *Romans* the eighth chapter; So Christ saith, *Ascendo ad Patrem meum & Patrem vestrum, ad Deum meum & Deum vestrum*, *John* the twentieth chapter and the seventeenth verse: By my death God is made your Father. Therefore as a woman travaileth in sorrow, but being delivered, is glad, *quia natus est homo*: So by my death there is a new nativity, and you are to be glad, that by me you are made the children of God, that is, by my going away to the Father.

For the Use, as Christ saith of himself, *non videbitis*; and again, *modicum, & videbitis*, that is, verse the twentieth, *Ye shall weep and lament, and the world shall rejoyce*. We are to reckon of the things and persons of this life, that is truly said of the *modicum, & videbitis*: and again *modicum, & non videbitis*; their continuance is uncertain. We have had much peace by the space of forty one years, during which time we saw her which now we see not: it was a great time indeed, but it was but *modicum*; for a thousand years in Gods sight is but as yesterday, *Psalms* the nintieth. As all worldly things are seen for a little time, and shortly after are not to be seen. So for *vado*, all things in the world are passing, they vade & passe away, as in the first epistle of *John* and the second chapter, *The world passeth away*. The use which we have is, the inverting of *non videbitis me, & videbitis*.

The world saith, ye shall see me for a while, and within a while ye shall not see me; that is the state of the world, as in *Proverbs* the fourteenth chapter, *Externa gaudia luctus decipit*: But in Christ the not seeing goeth before, and the seeing goeth after, that is, *Psalms* the thirtieth, *Heaviness goeth before, and endures for a night, but joy cometh after in the morning*. But the world setteth on the best wine first, and the worst after; but Christ keepeth the best wine till last. He that

will follow the world, shall see some happinesse here, and not see after: but follow Christ, and thou shalt not see here, that thou mayest see after. Whether of these sights is better, the Apostle sheweth in the second epistle to the *Corinthians* the fourth chapter, *the things that are seen here are temporal, the things that are not seen, eternal*. So that we may have our choyce, either to see, and not to see; or not to see here that we may see hereafter, which is better: therefore the Psalmists prayer is, *Let me not see here a little while, that I may see eternally*. So for *Vado*, as we see worldly things a little here, and then see them not any more; so all worldly things passe and goe, but whither, the world knoweth not. He that seeth not Christ here by the sight of the glasse, shall never see him; for he goeth to utter day knesse; *Vadit ad Iudicem, non ad Patrem, and the smock of his torment shall ascend continually*. The godly that have seen Christ, shall goe to his Father, though through many afflictions, seeing Christ saith, *After a while ye shall not see me*, to shew that he was mindfull of death. We must study and labour that our end be like his, that so we may be partakers of his promises. I will shew my self to him, which was matter of comfort, as in the transfiguration: That albeit to goe away be a hard way; yet we be assured, as Christ was, that we goe to the Father, *Whither I goe thou canst not follow me now, but thou shalt follow me after*, *John* the thirteenth chapter, that is, to God the Father, and to his comfortable presence, where we shall have that joy, *which no man shall take from us*, *John* the sixteenth chapter and the twenty second verse. Whatsoever joy a man can have here, it shall be taken from him, but the joy of Gods sight shall never be taken from him. We goe to that Father, *which shall give us an inheritance incorruptible, undefiled, and that fadeth not*, the first epistle of *Peter*, the first chapter.

*Psal.* 106:  
29. 30.

*Adeo provocantes Deum ad indignationem factis suis, ut irrumperet in eos plaga; donec consistente Pinchaso & iudicium exercente, coercita esset plaga illa.*

HERE is in these two verses mention of the plague. And as it is here said, *the plague was great among them*, so great, as there dyed of it four and twenty thousand, *Numbers* the twenty fifth chapter. And now God hath laid the same axe to the root of our trees, and the same rasor to cut off some of our number, *Isaiah* the seventh chapter and the twenty eighth verse: Therefore our state being like theirs, while they wandered in the wilderness, *Every thing in the Scriptures be written for our instruction*, *Romans* the fifteenth chapter. We must take direction from this principle, what to doe in this case.

That

That which is let down touching them, is of two sorts : First, The cause of this plague, *They provoked, God with their inventions* : Secondly, the Cure, *Phinehas stood up and prayed, and it ceased.*

The Cause is double, First, *Their inventions* : Secondly, *Gods Anger*, provoked by them. And from these two come both, The *wrath of God* is the mediate Cause, *per quod* ; and *their inventions*, the Cause *propter quod*. So a double Cure : Against Gods Anger, is opposed, as a remedy, Prayer, and against Inventions, the executing of judgement upon these sinners.

The Prayer is qualified in two sorts : First, that is *Phinehas* prayer : Secondly, *he stood up* in the cause.

The first thing to be set down is, That sicknesse and mortality of people is causall, and not casuall, for nothing is more contrary than Chance or Fortune, and Judgement. For seeing a sparrow cannot light on the ground, without Gods providence, such is Gods care for them, though *two of them be sold for a farthing*, *Matthew* the tenth chapter, it is a senselesse thing to think that sicknesse can befall a man by chance. Therefore the Philistims, being plagued by God would try whether that disease came of Gods hand, or by chance, the first book of *Samuel*, the sixth chapter and the ninth verse. But the very name of plague signifying originally judgement, shews it is no casual thing, as in the first epistle to the *Corinthians*, the eleventh chapter, where he saith, *They did eat and drink their own judgement*, that is, *that many were sick among them, and many slept*. So the mortalitie at *Corinth*, was Gods judgement : and so the Latin word *plaga*, being a stripe, sheweth the same. If a stripe, there is a striker : To then, they are not casual. If a Surgeon, Physician, or Philosopher, were to give a reason hereof, he will impute the cause to the infection of the aire, the putrefaction of the bodies by humors, and to conversing one with another, and they are good causes of it : For so saith God, *Exodus* the ninth chapter and the tenth verse, *moyses took the ashes of the furnace, and cast them up in the aire, and they caused a stink* : And *David* in his sicknesse saith, *Psalms* the thirty second, *His moisture was like the drought in Summer*. Therefore in the plague of Leprosie, *Leviticus* the thirteenth chapter and the fourty fifth verse, the Leper was to have his mouth shut up. *David*, in that great mortalitie, spoken of in the first book of *Chronicles*, the twenty first chapter and the thirtieth verse, would have gone to *Gibeon*, but he found he should not, feared with the Angel : Therefore the servant of God saith, *Proverbs* the fourteenth chapter, *a wise man seeketh the plague, and shunneth it, but the foolish goeth on still*.

But these are not the only causes : For besides nature, there is some divine thing to be considered, for there is no infirmity, but a spirit belongs to it, as *Luke* the thirteenth chapter and the eleventh verse, *a spirit of infirmity*. So are we to conceive, that besides natural causes, there is some spiritual, of the sicknesse, as *Exodus* the twelfth chapter, *a destroying Angel*. So in *David*s plague in the second book of *Samuel*, the twenty fourth chapter : And *Isaiah* the

thirty seventh chapter and the thirty six verse, *the Angel went forth and ſue* : And, *Apocalyps* the ſixteenth chapter and the ſecond verſe, *The Angels poured out the Vials of the wrath of God, and there fell a noyſome ſore* : So it is Gods hand that brings in theſe plagues.

The cauſe ſtands on two parts, Firſt, *Gods wrath*, from which all evil things proceed ; *For affliction commeth not from the earth*, *Job* the fiſt chapter and the ſixt verſe : *They are ſparks of his anger*. And he is not angry with the waters, that they ſhould drown, *Habakkuk* the third chapter ; nor with the aire, that it ſhould corrupt ; but for theſe things commeth the wrath of God, that is, for our finnes, *Ephesians* the fiſt chapter. He doth but make a way to his wrath, and then the earth ſwalloweth up, the aire infecteth, *Pſalm* the ſeventy eighth. The finnes of the people are the cauſe of Gods wrath. *Peccata morum* goe before *peccata humorum*. There is firſt corruption of the ſoul, *Michah* the fiſt chapter and the third verſe : *All fleſh had corrupted their wayes*, *Genefis* the ſixt chapter : So there is infection in mens wayes, before the ſtreets be infected. There is *plaga animæ*, the plague in the ſoul, before it appear in the body. *It is ſinne that bringeth ſickneſſe and death*, *Romans* the ſixt chapter : So they are both joyned, *Pſalm* the thirty eighth and the third verſe, *There is no reſt in my bones, becauſe of my ſinne* : Therefore it is our ſinne and infection of the ſoul, that muſt be looked into. If it were ſome outward cauſe only, it could not be but the plague ſhould ſtay, ſeeing there is ſo great ſtore of means, *Jeremiah* the eighth chapter, *Is there no balme in Gilead* : But he ſaith, *Jeremiah* the fourty ſixt chapter and the eleventh verſe, *Fruſtra multiplicas medicandæ* ; ſinne being not taken away, phyſick will doe noe good. Firſt, the corruption of manners muſt be holpen, and then bodily help will follow ; *Pſalm* the fourty fiſt, *Heal my ſoul ; for I have ſinned againſt thee*. And that courſe our Saviour keeps, *Matthew* the ninth chapter, firſt he ſaith, *Thy ſinne is forgiven* ; and then, *Take up thy bed and walk*.

Theſe finnes he calls inventions. Inventions pleaſe us greatly, and all new things ; our new *omnia*, better than old *Manna*, *Numbers* the eleventh chapter : But if it be our own inventions, then we goe a whoring after it. Such is the delight we take in it, verſe the thirty ninth. Our firſt Parents were of this mind, ſo proud they would not take a rule of life from God, but would ſet *Dii*, *Genefis* the third chapter ; *They ſet up to themſelves graven Images*, *Exodus* the twentieth chapter : They have *Dii alieni*, ſuch as their Fathers had. Not when men living otherwiſe then God commands ſhall ſay, *I ſhall have peace*, *Deuteromie* the twenty ninth chapter and the thirtieth verſe, *Theſe webbs that we weave our ſelves, and theſe eggs that we hatch*, *Iſaiah* the fifty ninth chapter, are our confuſion, and diſpleaſe God ; and great reaſon : For, *Exodus* the fifteenth chapter and the twenty ſixt verſe, he ſaith, *If thou wilt hearken to my voice, I will lay no diſeaſe, Ego Dominus curator tuus* : But if we follow our own inventions, we can look for nothing but diſeaſes, *quid tibi præcipio, hæc tantum fac*, *Deuteronomie* the twelfth chapter, if men will be wiſer than God ; that

that was *Sauls* rebellion; he would not destroy all, as God commanded, he was wiser than so. But what were these inventions? It is said, verse the twenty eighth, *They joynd themselves to Baal Peor*, *Numbers* the twenty fifth chapter, that is, the sinne of whoring and fornication; and that impudently before the congregation, committed by *Zimry* and *Casby*. It was the adoring of an abominable Idoll; a sinne so grievous, as it is said many years after, *Have we not enough of the sinne of Peor?* *Joshua* the twenty second chapter; it is a sinne that will not be cleaned at the first. And we see daily the sinne of uncleannesse ends with a plague that is infectious.

For the Cure, It is certain, As there are natural causes, so natural cures of this Disease. *Hezekiah*, as some Writers doe hold, had this Disease, and used not only prayer, but a plaister, by the Prophets direction, *Isaiah* the fifty eighth chapter. But as the cause of the plague is not only natural, so here is used a spiritual remedy; that is, in as much as contrary, *curantur contrariis viis*. If the provoking of Gods anger be the Cause of the plague, the appeasing of it by prayer must be the Remedy. The two remedies are out of the double sense of the word, which signifieth prayer and punishing. Prayer is an appeaser of Gods wrath, not only in other points, but in this, *Numbers* the twenty fifth chapter, *They all wept and prayed*: And *David*, in the second book of *Samuel*, the twenty fourth chapter and the seventeenth verse, fled to this remedy, *I have sinned, but these sheep what have they done?* And *Hezekiah* being infected with the plague, turned himself to the wall, *Isaiah* the thirty eighth chapter: And in *Salomons* prayer, the first of the *Kings* and the eighth chapter, where plagues, or corrupt agues shall hop, here then in heaven. And there is a good proportion between this remedy and the disease: For if there be a corrupt smell, the way to take it away is by the good smell of incense or perfume. So, as our sinne doth give an evil savour; and stink in Gods nostrils; so the spiritual incense will remove it, and that incense is prayer, *Psalms* the fourty first: Therefore the prayers of the Saints are called *odours*, *Apocalyps* the fifth chapter. But it must be prayer qualified in two sorts.

First, *Phinehas* prayer; that is, the prayer of the Priest. So *David* had *Gad* to pray for him; *Hezekiah* had *Isaiah*, *Lift thou up thy prayer*, *Isaiah* the thirty eighth chapter: The *Corinthians* had *Paul* to pray for them, the first epistle to the *Corinthians* the eleventh chapter. The prayers of all the just are available, but specially of the elders; therefore lend for them, *James* the fifth chapter. A Serjeant, Constable, or Scrivener, by virtue of his office, may doe that which a greater man cannot doe; so the prayer of a person called to that holy function, may prevail more: The Priests are appointed to offer up prayers, and *the calves of the lips*, *Hosea* the fourteenth chapter. So, *Genesis* the twentieth chapter, *Abraham* is a Prophet, and shall pray for thee, *Leviticus* the sixth chapter and the seventh verse: he shall pray for thee, *Orabit pro eo Sacerdos*: Therefore *Hezekiah* saith, *Lift up thou thy prayers*, *Isaiah* the thirty eighth chapter. And Saint

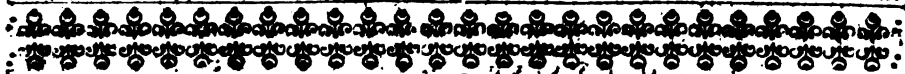
*James*

James saith in his fifth chapter, The prayer of faith made by the Elders shall save the sick. The prayer of the just avails much, but especially of the elders and Priests; for to such a grace is given, as in the first epistle to the Corinthians and the fifteenth chapter, *Gratia data est mihi*; and this grace is not in vain.

Secondly, But it must be *oratio cum statione*, *Phinehas stood up and prayed*. For, as in the first epistle to the Corinthians and the eleventh chapter, of a woman uncovered, judge whether it be a comely thing to sit still in prayer. All things in the Church must be done *degenitibus*, the first epistle to the Corinthians, the fourteenth chapter, We must please and serve God, *etiam habitu corporis*. The Angels of God stood before God, *Job* the first chapter; The Cherubims stood and hid their faces, *Isaiah* the sixth chapter: And millions of Angels stood before the seat, *Daniel* the seventh chapter. Therefore we must conclude our sitting is not pleasing to God: *Sedentes orare extra Discipulum est*. The other sense is, the execution or judgement: And it hath a good relation to sinnes, *They prayed and wept*, *Numbers* the twenty fifth chapter; but that prevailed not, till *Phinehas* executed vengeance upon the sinne: but the vengeance being performed, by *Phinehas*, the plague ceased, verse the eighth. So then the wrath of God will cease, if people cease to sinne; or if *Phinehas*, the Magistrate, begin to punish sinne in the people. For punishment is of two sorts: First, Every man in himself, is to punish sinne, as *David smit his heart*, in the second book of *Samuel*, the twenty fifth chapter and the twenty fourth verse; and the first epistle to the Corinthians the eleventh chapter, *judge your selves*. But if not *Moses*, the Magistrate must take vengeance of sinne; for if he will not, *God himself will set his face against that Magistrate*, *Leviticus* the twentieth chapter. When the people look not at him that strikes them, but to natural causes, then shall the hand of God be stretched out still, *Isaiah* the ninth chapter and the thirteenth verse. The wrath of God for our sinnes being the cause of this plague, we must appease him with prayer and repentance. If we fail to doe this, the devotion of the Priest, and the zeal of the Magistrate, must look to it, else the plague cannot but still increase. Amen. Amen.

¶ Addenda.





## Addenda.

*Va vobis Legis interpretibus, quoniam sustulistis Clavem cogni- Luke 11. 52.]  
onis : ipsi non introiitis, & eos qui introibant prohibuistis.*



**K**NOWLEDGE of holy things is compared by our Saviour Christ to a Key, in the eleventh chapter of *Luke* and the fifty second verse, as being a thing necessary both to shew us in this life the way we should walk in; *Proverbs* the second chapter, the tenth and twelfth verses; as also for the entrance into the kingdome of God, in the life to come. For which cause holy men, in all ages, have called us to this kinde of knowledge, *Jeremiah* the thirty first chapter and the thirty fourth verse; and these have made it their delight, *Isaiah* the fifth eighth chapter and the thirteenth verse; and prefer it before their daily food, *Job* the twenty third chapter, and esteem it above all treasures, *Proverbs* the second chapter and the fourth verse. But such as are ignorant, and know not these things, *Solomon* biddeth to goe out and dwell among beasts, *Cant.* the first chapter and the seventh verse, as if they were not worthy the company of men: and therefore Christ weepeth for them, *Luke* the nineteenth chapter, as if their case were most lamentable, which knew not that they ought. Wherefore God hath given unto us means and wayes, by which we may come to knowledge. The one is the frame of the World, by the view of his Creatures: The other is the hearing of his word, by the Ministry of Men. These two, are the two great leaves of this gate and way to Heaven, which that key of knowledge must unlock and set wide open, that so we may learn to enter therein. Which two means are spoken of, and commended unto us, in *Psalms* the nineteenth, the first and the seventh verses: And *St. Paul* beginneth his epistle to the *Romans* with these two, *Romans* the first chapter, the sixteenth and twentieth verses; and it was his order in preaching, and teaching men the knowledge of God, as at *Athens*, *Acts* the seventeenth chapter and the twenty third verses. These are, as it were, the two great books of God, which he would have known and read of all men: For as his written word is called

*Osob. 13.  
1590.*

Place this in the beginning of the book next before the Sermon upon *Gen. 1. 1.* For this was the Bishop's first Lecture in *Saint Paul's*, preached as an Introduction to his following discourse upon the four first chapters of *Genesis*.

a scroll, Ezekiel the third chapter and the second verse, so is the frame of the world called; a book or scroll, Isaiah the thirty fourth chapter and the fourth verse. God spake once and twice saith David, Psalm the sixty second and the eleventh verse. Once he spake to Job by the view of his Creatures, Job the thirty eighth chapter; and again he spake to Moses on Mount Sinai, shewing his will, Exodus 20. 1.

These then being the two effectual means to attain to knowledge; there is no place in the Scripture, nor any book therein, that doth more lively expresse them both than this book of Genesis, which we have in hand. For it setteth out to us the word of God, by which all things were made, *fit*; and the Word by which all things are increased, *crecite & multiplicamini*; and the word by which all men were corrupted, *non moriemini*, and the word whereby all are restored, *conteret caput Serpentis*, which is the word of Promise and of Faith.

We are willed to enquire for the old and good man. Jeremiah the first chapter and sixteenth verse: Christ warranteth that *Joseph* sheweth us both, Matthew the sixteenth chapter, the seventh and eighth verses. It is the ancientest in time; for it beginneth with the very beginning: It is first in order and in place, in the volume of Gods book; and therefore I have thought it good to enquire of this way. Some doe give this reason, why John, of all others, is called the Divine, because he, of all others, began with the beginning of all, John the first chapter. This order we see he took of Moses, who first telleth of things past, from the Creation till his death, and foretelleth of things which were to come to passe in the latter end, and which the new Testament doth say is fulfilled.

The knowledge of both these things, past, and to come, God promised to shew to his Church, and after it must we seek, Isaiah the forty first chapter and the twenty second verse: and these secrets are no where so fully shewed as by Moses in this book.

If then we intend to get knowledge, and with that key to open Heavens dores, and to see the glorious Majestic of God, let us take this book in hand, which hath in it both leaves at large, both the knowledge of the Creation of all Gods works, and the knowledge of the wildome and the true word of God.

But some may demand, What will become of Christ and of his Gospel, all this while that we are meditating of Moses and Gods works? I answer, That if Moses did not testify and teach us of Christ, we would account the time lost which we spend in reading him, Philippians the third chapter and the eighth verse; and we would leave Moses learning, that we might only finde Christ. But St. Paul doth assure us, Acts the third chapter and the eighteenth verse, that all the Prophets, from the beginning of the world, did speak of him; and among all the Prophets it is said, *We have found him of whom Moses spake, John the first chapter and the forty fifth verse, even Jesus the sonne of Joseph*: And more plainly Christ saith, John the

first chapter and the fourth sixth verse, *Moses doth write and testifie of me.* And this we shall see plainly in all his books to be true, both in evident and direct Prophecies, and also in dark and mysticall types and figures.

The second question is touching *Moses* himself, How he being but a man, could come to the knowledge of such secret things, which were hidden from other natural men besides, being supernatural, and beyond mens reach? I answer, As we cannot have knowledge of a strange Country where we never were, but by report or by Letter, or relation sent from some which dwell therein, so we can have no notice or certain knowledge of God and his kingdom, unlesse God first by his letter written make relation thereof to us: *Has quidem literas dedit Deus, moyses attulit,* God was the writer, *Moses* the Messenger of these holy Writts; many things, no doubt, were taught by instruction, and received by tradition from the Patriarchs before, as wee see in the first chapter of *Genesis* and the twenty ninth verse; for so *Lamech* knew from his fathers, that the Earth was accursed by God, as it is in the eighteenth chapter of *Genesis* and the twenty seventh verse: *Abraham* knew from his Ancestors, that he was made of dust and ashes, *Adam* leaving it to his posterity; as *Abraham* did teach his family, that God revealed to him, *Genesis* the eighteenth chapter and the nineteenth verse: But though many things came to knowledge by this meanes, yet *de eo tempore scribere de quo non erat*, is a strange matter, some may say; but wee answer, that this was done either knowing it by that pattern which hee saw in the Mount, or else by the voice and spirit of God speaking and talking with him to teach him these things, that is, hee must needs come by it by the Eye, that is, by vision, or else by the Eare, that is, by Revelation: For as all Scriptures came by inspiration, the first of *Peter* and the first chapter, so especially this booke of *Moses*, who writ it not of his own privat motion, but by the heavenly direction of the spirit of God: And therefore *Moses* might say as *Daniel* did. *Daniel* the second chapter and the twenty eighth verse, *It is not I that can reveal secrets, but there is a God of Heaven which declareth them.* *Moses* was but the pen of that God did speak. If any then shall move that question, *Matthew* the twenty first chapter and the twenty fifth verse, *The Doctrine of Moses, whether it is from Heaven or of men?* We answer, That it is of God and from Heaven: It may hereby appear, because he was so publickly and manifestly familiar with God, and had often and long company and conference with him, all Israel seeing him to goe up to the Lord: If any object that Heathens have pretended as much of their Laws and Doctrins, they have delivered. *Moses* is able to cleere himself from that suspicion, because this thing was not done in a corner, but in the view and before the face of all Israel; and that nor in a Cave or Den, as they; but in the top of Mount *Sinay*, which made that none of all Israel, in his time, ever made any doubt or question hereof; but still acknowledged him the servant of God; yea, though he called them *stiff-necked*

necked and rebellious men, *Deuteronomie* the ninth chapter and the ninth verse. And as none durst call his truth in question; so they which resisted, as *Korah* and *Dathan* did, were grievously punished by the hand of God. And so were *Appian* and *Julian* plagued for their blasphemy, which scoff and deride these holy Books. For so saith *Moses* to his accusers, *Numbers* the sixteenth chapter, the twenty eighth and twenty ninth verses, *Hereby ye shall know that the Lord hath sent me to speak these words, if these dye not the death of all men, &c.* Another reason to prove that his writings came from Heaven, is his Rod, and the miracles which God caused him to doe, to confirm the things which he spake and wrote; which miracles, even the *Heathen Chronicles* doe confesse to this day. Last of all, Mens writings and books favour of passions and imperfections incident to men. *Moses* is not, of self-love; partial to himself, nor vain-glorious, seeking any praise; For, in his writing, he spareth not his own Father: *Exodus* the thirty second chapter and the twenty seventh verse, he spareth not Idolatry in his brother, nor his sister *Cazbie* fault, no nor his own fault of unbelief; for which he confesseth, that he could not enter into the promised Land, *Deuteronomie* the thirty second chapter. Seeing then all that is of the flesh and earth is flesh, and savoureth earthly things; this sheweth that *Moses* writing came from Gods spirit. For *Moses* in all the warres he waged, and in all the Laws he wrote, he never ascribeth any thing but to the glory of God, which gave them by his means, exhorting to nothing but this, That by holy obedience we should seek his praise.

The conclusion therefore must be this, That seeing it is the infallible word of God sent from Heaven, and not invented by men; Why doe we not then, with all reverence hear him, and with all diligence beleve him, as a Prophet sent from God? especially seeing it is threatened concerning him by name, That whosoever doth not hear him, but despise him, He shall be cut off from the people of God.

Gen. 1. 5.

*Sic fuit vespere & fuit mane diei primi.*

Novemb. 5.  
1590.

Place this in  
pag. 36. at the  
end of the Ser-  
mon upon  
Gen. 1. 5:

**T**His is the conclusion of the first dayes work. After God, in the beginning, had made the World of nothing, the which was a grosse masse, after he gave it a capacity; and because, as the Philosophers say, *Frustra est potentia, que non reducit in alium*, he gave it an actual being, which being was good. It is better for a man not to be born; than to be wicked, *Matthew* the twenty first chapter and the twenty fourth verse. And then it had a perfection of goodness from order; having in the natures and the names a distinction, the one for knowledge; the other for practise, he closeth up the first day with this, *So the evening and the morning were the first day*; which is the whole summe and effect of the first day, and of all whereof hath

hath been spoken heretofore. This is the providence of God for man, who visiteth the earth and watereth it, who preparerth corn and things needfull for man, *Psalm* the sixty fift and the ninth verse: He turned the wheel of the great clock, that so there might be Evening and Morning. As the light is the abstract of life everlasting, for the fire wrapped about the cloud, and brightnesse wrapped about the fire, *Ezekiel* the first chapter and the fourth verse; so is time the abstract of eternity. In that day began motion, time, and number and order: If there had been no motion, if the Heaven had stood still, it would have been continual day and no evening. The day is the time of the day, motion is in time, the day is time; the first day is the numbring of time. This first day was the true New-years-day, and the light was the great New-years-gift of the world, the like whereof no Prince no Potentate shall for ever give. In the fourth day there was a publishing of this light, by the two great lights. Herein is a perpetual alternation, which may be perceived by a division, then by the parts, lastly by the whole. First, it importeth a division; before, the time of light is called the day, and here day and night, evening and morning are but one day. Whertupon some distinguish the natural and civil day.

*Dies naturalis  
& artificialis.*

The day in the first acceptance, is called *dies mercatorum*, for those that labour so long as it is light, so long is their day. Which day is delivered in the fourth chapter of *Nehemiah* and the twenty first verse, *We laboured in the work, and half of them held the spears, from the appearing of the morning, till the starres came forth, that is, till it was night.*

The other is called *dies astronomicus* by the Heathen, and *dies sanctus* by the Scripture, including the time of light and darknesse. The Law given to the Jews was, *That the ninth day of the month, as Even, from Even to Even, they should celebrate their Sabbath, or rest.* *Leviticus* the twenty third chapter and the thirty second verse.

Secondly, The partition, by Evening and Morning, wherinto this day is parted. Light and Darknesse, Evening and Morning are both coupled, and yet leparated; the end of the night parts the beginning of the day, and the end of the day parts the beginning of the night: And these two, Evening and Morning, are the two excellent Mark-stones of Time. He flasheth not the shining light presently after darknesse, but the light appeareth by degrees: the ascending of light is the morning, the descending is the evening; from Sunne to Sunne is counted a day; but in the Hebrew names the natures are expressed. The Evening in Hebrew signifieth a binding up, a mixture of all colours; the night rolls all up, and then all colours seem as one black colour. *Barbar* in Hebrew is the morning, and doth signifie to discern colours, and to unblinde the knot knit by darknesse. God hath caused the morning to know his place, and it is turned as clay to fashion, *Job* the thirty eighth chapter and the fourteenth verse. As the evening leads us to confusion, so doth the morning to discerning.

The order of  
Evening and  
Morning.

Diverse com-  
mentations of  
time.

Now as touching their order, The Evening is first, then the Morning. This computation is according to the Hebrews, who reckoned from Even to Even; so did the Athenians, or the Grecians: the Chaldees and Assyrians reckoned from Sunne rising to the Sun set; the Romans and Egyptians from midnight; the Astronomians and people called Humbriz, from noon or mid-day. To each Nation their own computation may be allowed. Too curious therefore are they, which will not call the dayes of the weeks, nor call the names of the moneths according as the custome of the Country hath received, because Heathen men have given those names. *Zenns* gave one day to *Jupiter*, *Hermes* to *Mercury*, *Phæbus* to *Phebe*; another to *Æsculapius*, to *Venus*, to *Saturnus*, which names we doe use. A pish is their imitation, who will follow the naming of dayes according to their own fantasies: yet is there no necessity we should reckon as the Hebrews or Chaldeans, but the order of moneths, of hours, of dayes, may be according to the custome of the Country.

Some say he beginneth from the Evening, to insinuate our beginning from nothing, from darknesse and confusion: and it sheweth the proceeding of the Creation, from nothing to darknesse, so to light, and so the perfection of the same, from the night to the morning it is light, it goeth from the morning to broad day. God ordained the night to guard the day: He made the night for the day, not the day for the night, saith *Basil*: and *Job* calleth the night *canabulum mundi*. The matter of weight is the day, the evening is but a parenthesis. The Heathen say, that motion is from the evening. Touching the Starres, the evening is the beginning of the day and the end of the night. It is a question, doubted by many, Whether the day or night were first? *Paul*, in the thirteenth chapter to the *Romans* and the twelfth verse, saith, *The night is past, the day is at hand*; so that *nox* rather *processit* than *processit lucem*. The Poets have their beginning, *ab Erebo*, from the night. But *St. Austins* opinion is, That the day was first, counting it to the morning of the next day, alledging the thirty eighth chapter of *Isaiah* and the twelfth verse, *From day to night thou wilt make an end of me*. All Gods things end in light, then he begins in the morning in the light. The end of the morning is the distinction from the beginning of the evening.

Quest. Whether the day or night first.

Morning and  
Evening jointly.

Now of the whole. These two make one day, he saith not one night, yet is there as much time, sometime more, in the night than in the day, but *noctes non veniunt in numerum*; therefore we say a day hath twenty four hours, a week hath seven dayes, a moneth thirty dayes; a week likewise hath seven nights, a moneth thirty nights, but evening and morning are all one day. And the first day as the first day of the week, of moneths, of time; this was a day by it self, as the other six were dayes by themselves. God saith at the institution of the Passover, *Exodus* the twelfth chapter and the second verse, *This moneth shall be unto you the beginning of moneths, it shall be to you the first moneth of the year*. But by *Basil* this reckoning had

had a meaning for our natural use, that we should esteem twenty four hours one day, though some count the day no longer than the light is seen. The first day is an example to the dayes after; in this first day we behold all the other dayes, and in them all things created. In this first day of years, we see his Creation, the Annunciation, the Birth, if B was the Dominical letter, the Redemption, the Resurrection, the Glorification, the appearance of cloven tongues, was upon the first day of the week, year, moneth.

The spiritual use. *Austin*, speaking of this place, saith, We are not *in floribus spinarum*, it may be applyed to our morning and evening sacrifice, *A Lamb was prepared at morning, and another at even, the one a meat offering, the other a drink offering*, Numbers the twenty eighth chapter, the fourth and eighth verses. *David* in the beginning of the hundred fourty first Psalm, saith to God, *Let my prayer be directed in thy sight as incense, and the lifting up of mine hands as an evening sacrifice*. Let us, saith a Father, open the morning with the key of prayer, and lock up the evening with the bolt of prayer. In these two there is alteration and alternation: wherein we see the day ascending, the night descending; now long, now short: and in them we see joy in the day, sorrow in the night: there is alternation of things, now prosperity, then adversity. Notwithstanding *Babylon* were tender and delicate, and did flourish in the day of prosperity; yet for the filthinesse thereof, *Isaiah* in his fourty seventh chapter and the first verse, saith to it, *Sit in the dust, sit on the ground, sit still, and get thee into darknesse; evill shall come upon thee, and thou shalt not know the morning thereof*. As there is a use for order in things natural; so is there in things spiritual: the evening and the morning. The very *Heathen* doe say, that to a man ill disposed, commeth a good minde after. *Matthew*, in his fourth chapter and the sixteenth verse, saith, *The people which sate in darknesse, saw great light; and to them which sate in the region and shadow of death, light is risen up*. Knowledge is a light, and Ignorance darknesse. *Austin* calls it, saying, *Est prima vespertina cognitio, obscura sequitur autem matutina lux*, which grows from light to a lighter knowledge. If a man speak not according to Gods word, it is because there is no light in him, *Isaiah* the eighth chapter and the twentieth verse; for it is the word of God that is *matutina lux*, that lighteth our very inward hearts.

This hath also an use for our affections; for temptation of any sin is ever before the issue: First we are tempted, then we yeeld to the temptation, but after the yeelding, the godly have repentance; but to yeeld to the temptation, and still to nourish the same, is the continual evening of the wicked. The godly hath here in this world, in this life, his evening, sorrow, trouble, persecution, banishment, death; but his joy commeth in the morning, that is, the life to come. His *vespere* is *luctus*, his *mane*, *gaudium*: His weeping may abide at the evening, but joy commeth in the morning, Psalm the thirtieth and the fift verse. A man hath secret finnes, which be hid, and presumptuous, which be apparent, Psalm the nineteenth and the twelfth verse; God seeketh them

them both. The wicked have their morning in this life, they live in prosperity, and have what they can desire; but in the long evening, in the world to come, they shall finde endlesse adversity. Notwithstanding the godly, in this life, be tossed as a ship, and though they suffer shipwrack of their life, yet this is their hope, that *post tenebras spero lucem*. Though *Jacob* wrestled in the evening, yet had he a blessing in the morning, *Genesis* the thirty second chapter, and twenty fourth verse. The Godly and the wicked doe both dye, and both are buried in the grave; the righteous shall have domination over them in the morning, but God shall save the soul of the righteous from the grave, *Psalme* the fourty ninth and the fiftieth verse. God saith, that in the day of the desolation of *Jerusalem*; there shall be no cleare light, but dark: That day is known to the Lord, which shall be neither day nor night, but about the evening time it shall be light. *Tertullian* in his book *de resurrectione*, maketh a resemblance of the evening and the morning, to the grave and the resurrection. We are in the grave in silence and solitarinesse, but the morning of our resurrection appeareth *cum gaudio, calma, dote & gloria: sepulsi vespere mane reviviscite*. What though here we suffer some crosses? hereafter we shall have endlesse joy: better is it to have our evening here and our morning hereafter, than contrariwise. Though the *Cuttons* morning were his delights, his dainty fair, his costly apparel, when it was *Lazarus* evening, who was hungry, naked, and diseased; but afterward the rich man was tormented, and *Lazarus* for ever comforted, *Luke* the sixteenth chapter. So there is a resemblance of the resurrection in Gods works, before the same was expressed in his words. Now is the light mixed with darknesse, and darknesse with light: the darknesse of the night hath the light of the starres, and sometime the shining of the Moon; the light of the day is often overcast with the mist, or with clouds, but the morning of the resurrection shall be without end. The evening of condemnation to the wicked, shall never have morning; and the morning of glorification to the blessed shall never have evening. Untill that day of resurrection there shall be a mixture, but then, and not before, there shall be light without darknesse to the blessed, and endlesse darknesse, without light, to the damned. And thus much shall suffice concerning the first day, and the work of the first day.

Gen. 1. 8.

*Sic fuit vespere, & fuit mane diei secundi.*

Novemb. 13.

1590.

Place this in  
pag. 56. at the  
end of the Ser-  
mon upon  
Gen. 1. 8.  
Barnes lacketh  
here, and why.

**I**T is the second day in relation to the first day, in the matter of Incubation and hatching: there were five things the first day: the incubation and hatching were in the first day. In this second day, as well as in the first, there is a being: and order of distinction of nature, and a giving of a name. Here lacketh *bonum*, the goodnesse: And he saw it was good, is not put down in the second day.

Some



Some, of the Hebrew, say and give this reason why *benum* lacketh here, the Angells tell, the dressing of hull was in the second day; *Tophet* is prepared of old, as it is in the thirtieth chapter of *Isa* and the twenty seventh verse; they say Angells were created yesterday, as it were, the next day before: after, *David* saith, in the hundred fourty eighth *Psalme* and the second verse, *Praise ye him in the high places*, he saith first *Praise him all his Angells*. In six dayes the Lord made the Heaven and the Earth, and all that in them are; in making Heaven he made all things, as Angells in the Heaven, *Exodus* the twentieth chapter. As Hell hath been prepared of old, so the Devil hath been a murderer from the beginning, *John* the eighth chapter and the fourty fourth verse. It hath been questioned, whether the fall of Angells was the first or second day. Secondly, They say there is no mention made of goodnesse, because division was in the second day, and therefore no goodnesse: but notwithstanding the division, there is a union. In the dayes of *Peleg* the earth was divided, the tenth chapter and the twenty fifth verse: At the building of *Babel* was the division of tongues, which was confusion, the eleventh chapter and the ninth verse. This division of the second day, is of things of diverse natures, therefore good. Likewise they say, there is no mention of good, because that was made that day, namely, the divided waters, the upper and nether waters were the deluge and destruction of the world afterward: But by them he punished mans wickednesse, and the worlds sinfulness; but to give to each his reward and desert, to the godly glory, to the wicked punishment; this his Justice is full of Goodnesse. *Numerus binarius* is *infansum*, say the Papists, yet *Matrimonium est binarium*. Solitarinesse is not good; which God perceiving, he made to man an helper, the twenty eighth verse of the next chapter. We say in a Proverb, *Secunda omnia sunt prospera*, yet it was said *diei secundus* was *infansum*: But it was *Jeroms* blemish, who is not to be excused, for who is blamelesse; for he that first devised that opinion, did first strangle it. Division signifieth as well conformity as confusion; and where reward is for desert, that is good: *All that God made was very good*, the thirty first verse of this chapter. The action of goodnesse is suspended, the number is suspended, till both be perfected, which is after in the third day, in the which day you shall finde goodnesse twice; when the second day as the Sea was perfected, the day was parted; but the work was ended. This I doe take in the course of best reason.

Gen. 1. 11. 12. *Et fuit ita. Nam producit terra herbulas, herbas sementantes  
13. semen in species suas, & arbores edentes fructum in quibus  
semen suum est in species suas : & vidit Deus id esse bonum.  
Sic fuit vespere, & fuit mane diei tertii.*

Place this in  
pag 71 after  
the Sermon  
upon Gen. 1. 11

WE have heard of Gods Decree commanding, and the returne executing it, and his censure approving that is made, which, in every dayes work, is set down in these three phrases, *fiat, erat sic, & bonum erat*. Of this third dayes work, we have handled before, we have heard the first part, namely, Gods word commanding the Earth to

bud forth hearbs, and seeds, and trees, &c. now it remaineth to speak of the other two. And first of the return and execution, *And it was so*. For the Earth, according to every jot and tittle of Gods word, fulfilled Gods will and brought forth all sorts of hearbs, and trees, and buds, and fruits, and seeds, leaving nothing undone which was commanded.

Touching which (besides the obedience of this Element, in executing Gods Decree, we note a special Certificate under Gods hand, as it were, for the discharge of this Creature, in the dispatch of his work, and that without delay, with all haste and speed: Which reproveth not only our disobedience to God, but also our dulnesse and slownesse in doing any thing which God commands. For with us it is one thing to doe a thing, and another to doe it willingly and quickly, with expedition and speed: For when God doth command any thing, we put it off with this delay, *erit sic*, it shall be so hereafter, when we can finde leisure and fit time. It can seldom be said in the present tense, *erat sic*, it was performed without delay: For we are as *Salomons* debtors, which bid God *stay till to morrow or the next day*, *Proverbs* the third chapter, before he can finde leisure to pay this debt and duty of obedience.

Secondly, In that the return, in the end of the eleventh verse, *was erat sic, it was so*, two things are to be noted out of the nature of the word: First, a congruity of the performance answerable to the commandement in every point; for here is specified just so much done as was required, nothing too much or too little, to teach us that our obedience must be such: We must not *deficere in necessariis, nec abundare in superfluis*. The other point is for continuance or perpetuity; for the word signifieth, that it was so surely and firmly done, as if it had a sure basis or foundation for continuance, that it might never fail: we see it holdeth and endureth *ad hunc usque diem*, our eyes and experience seeing that it is so.

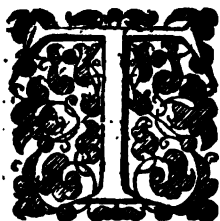
The last thing we gather by opposition, That Gods word was the cause, and is, that hearbs and trees doe bear fruits and seeds: So, *et contra*, it is the same word of God, saying, Let not the Earth

nor

nor the trees bear, which is the cause of unfruitfulnesse and want. If for our sinne they fail any yeat *ab ejus edito fertilitas, & ab ejus interdicto sterilitas*. If therefore we disobey Gods word, this will be our punishment, That his word shall forbid the Earth to yeeld encrease, and to deny us his fruits.

The second part is the censure and approbation of God, saying, *that it was good*. I said before, there are three sorts of good, first *bonestum*, secondly *utile*, thirdly *jucundum* : each of which we shall see in the earth and the fruits thereof. For honesty and moral good, we see it is grateful to the owner or sower which labourereth therein, faithfully and gratefully repaying and requiting his costs and labour thereon. For profit, it yeeldeth *pabulum & latibulum* both for man and beast; and so necessarily good is it in this respect; that without it the King cannot live, *Ecclesiastes* the fift chapter and the eighth verse. For pleasure and delight, either of the eye to behold it, or of the taste to relieve it, it is most delicious and delightful, Milk, Wine, and Oyle, Wheat, and all other grain, which are both for variety and necessity, we receive by Gods blessing from the fruit and increase of the earth and trees : And therefore is every way good.

*Postea dixit Deus, Abundè progignunto aqua reptilia animantia; & volucres volanto supra terram, superficiem versus expansi Caelorum.* Gen 1, 20.



**I** H I S verse, and the three following, doe contain in them the first dayes work, by which, both the waters are stored with fish, and the aire and firmament was replenished with Fowl : For yet hitherto they were like to wide and great store-houses, which were empty and void. In which dayes work are four branches; First, the Edict or Precept : Secondly, the Execution or performance of it : Thirdly, the allowance and commendation of it, in the end of the twenty first verse : Lastly, another special Precept for the preserving of these things so made, in 22. verse.

Place this in the beginning of pag. 84.

Touching the Commandement we may note, That to say or to command in word may seem to be but a weak thing; for words we hold to be but winde; yet such words as God speaketh, doe receive such and so great power and authority from the Speaker or Commander, that of necessity that which is said must needs be done.

If a King doe command, the power of his authority being joyned with the weaknesse of his word, doth cause it to be very powerfull and effectual. If a Princes authority can make his word so great,

how much more can Gods omnipotencie give strength to his word, and cause that which he saith, to be most certainly done? This the reason, that by the virtue and force only of his word, what soever he saith is done and cometh to passe.

The second thing to be noted, is to whom God spake, namely, to the Waters. For, as *Moses* was willed to speak to the stony rock, *Numbers* the twentieth chapter and the eighth verse; so doth God here speak to the waters; neither is it a towd thing thus for God to speak to deaf and senseless creatures; for though they have no eares and cannot heare, yet they can understand when God doth call and speak to them, and have power to doe his will when he commandeth. If then the waters and rocks can heare, and understand, and doe what God doth say and bid them; how much more should we, which have eares, and understanding hearts, and active hands, take heed we doe the like?

Now touching the Tenor of Gods precept, we see it concerneth the producing and bringing forth of living things in abundance and great multitude. And though God saith, *Let the waters bring forth fowles*, it argueth not (as *Symphorianus* the Atheist absurdly gathereth) that here the water is said to be the matter of which the fowles were made; for in the second chapter of *Genesis*, and the nineteenth verse, this is explained, that they were made of the earth, though they were brought forth of the waters.

Touching the creatures moving in the waters, the word here used doth, in a generall term, signifie such things as are quick, and live, and move, comprehending therein all the particular creatures besides fish or fowle, which either creep or crawle or move in either of these elements, as Frogs, Snakes, Flies, &c.

Man by practise can attain to the Fishes motion; that is, to swim and move upon, and in the waters; but he cannot by any devise attain to fly, and move as Birds, or mount in the ayre. It is a wonder to heare that iron could swimme; in the second of *Kings* the first chapter and the sixth verse; but it is by the same power of God, by which a feather can fly aloft.

By the Firmament or Aire is meant the nether and grosser part of the aire; which region is full of foggy fumes and vapours which come from the earth, and so high and farre the fowls can abide and endure to fly: But the farther and higher part and region of the aire, which is more pure and cleer, are called *pinguedine Calli*, which is so free from grosse vapours and earthly mist, that no earthly thing can breath or abide therein: As therefore Water is a fit element for Fishes; which breath not, so this lower region of the aire is for all Fowls.

But let us come to that which is common both to fish and fowls, and maketh both of them live and move, the one by swimming, the other by flying, and that is the soul of life. Concerning which generally, It signifieth a breath or spirit of life. For seeing we can understand and conceive best things sensible; therefore spiritual things

for our capacity, are termed by things sensible. The breath therefore, being of sensible things the most pure and subtil, the soul is called by that name : Yet these things are in their proper nature distinct, breath, life, and soul ; for life is the adjunct and effect of a soul ; so breath is the effect and signe of life. Neither is it superfluous, that here is added to the soul life, because it serveth for a needfull instruction and distinction between the soul of man hereafter to be handled, which is a soul of more than one only life, of a double life, and therefore immortal ; whereas these Creatures have a soul of a single life, and therefore are mortal.

*Deinde dixit Deus, Producat terra animantia in species ipsorum, Gen. 1. 24.*

*Pecudes & Reptilia, bestiasq; terrenas in species suas : & fuit ita.*



**H**IS verse, and all the rest to the end of the chapter, doe contain the furnishing and replenishing of the earth with living Creatures ; and so bringeth to passe the finishing and perfecting of the whole work of Creation. For this six dayes work sheweth the bringing forth of Beasts and Cattel of all sorts, and the bringing in of Mankinde into the world, so be Lord and Ruler of them and all the rest.

Place this Sermon and the next betwixt pag. 92. and 93.

In which we observe the three usual parts : Gods Decree commanding, the Execution performing it, and Gods approbation of it being done.

For the Decree we may note, as before, That God is the Commander, the Earth is that which is commanded, and the effect of the commandement is that it should bring forth Cattle and creeping things. Having shewed before, how God speaketh and revealeth his will to dumb, deaf, and senselesse Creatures, as here he doth to the Earth, we will come to the tenor and meaning of the Decree and Commandement to it. For that phrase here used of *bringing forth*, is taken from the manner of women great with child, which when their time is come to bring forth their young : therefore the Fathers doe call this *Parerperam terram*, as it were by resemblance, the children of the earth, or her travail ; not that these things were before made and hid in the bowels and womb of the Earth : For as the waters were not in the rock before, *Numbers* the twentieth chapter and the eighth verse, but even at that instant when God commanded, it gushed out waters only by the power of God : So the virtue of Gods word and the power of the Commander, caused the Earth to bring forth all these things, when of it self it had no power to doe it.

Now the severall kindes of Creatures, which here the Earth is willed to bring forth, are reduced to three heads, Beasts, Cattle; and creeping things. Cattle are called *Fumenta*, à *juvando*, because they are made to be our servants, to help us in our labours and affairs. And they are such as doe need us as much as we need them; for Sheep, Oxen, Horses, &c. must first be served and fed and tended by us before they can attend to serve our turnes.

The second sort are Worms or creeping things, called *Reptilia*, because they crawl upon the ground, and therefore they are said *mare super terram*, as it were to swim or glide upon the ground; and so they are distinguished by their motion. And these are of two sorts, either they have no feet or leggs at all, crawling on their belly, or else very short feet, creeping low by ground.

The third kinde are wilde beasts, which doe live alone *in terra inculta* (as the word signifieth) in the waste wilderness, and in the unprofitable and barren Land, which is desert and forsaken of men. In which they live, for the most part, by blood, preying on the spoyle one of another; and therefore to some of them is given strength, to some swiftnesse, to some subtilty and craft, by which they know how to get their prey. And lest these savage, wilde, and cruel beasts, should annoy, hurt, or destroy Mankind, we see the Lord hath provided for us divers wayes, allotting to them only the barren Wilderness; giving to us the profitable ground: appointing the night for them to goe abroad, whereas the day is specially granted to us, *Psalm* the hundred and fourth and the twenty second verse: Besides God hath not made them so fruitfull, they doe not multiply as other profitable and meek Cattel doe, which will not hurt us. And thus much for the special kinde of things which the Earth bringeth forth.

Now for the performance of Gods Precept, it is generally set down in the end of the twenty fourth verse, as in other places, that *it was so*, even as God had commanded; which general, is more particularly set down in the twenty fift verse ensuing.

*Gen. 1: 25. Fecit enim Deus bestias terrenas in species suas, & pecudes in species suas, omniaque reptilia terræ in species suas: & vidit Deus id esse bonum.*

THE first part of this verse is the performance of his word and Decree in every point, the end of it is the approbation thereof. For the execution of all that God said, because as he said, so it came to passe, and was truly and fully performed and done; we note how true and certain and undoubted

Gods word is: *Shall he speak the word, and shall it not come to passe? Surely Heaven and Earth may passe away, but not one jot or tittle of his word shall*

shall fall : Which, as we see in the word of Creation, so shall we finde it in the Gospel, the word of Salvation. And here we may observe, that God will be made known, not only to be the maker of the Lyon and the Elephant, those great and goodly beasts, but also of the poor creeping Creature, and the Ant, *Qui fecit Angelos, fecit & vermiculos*, saith *Augustine*: Neither is it any disgrace or dishonour to God, because there is no lesse power & wisdom shewed and seen in these, than in the greatest and hugest beasts that be; yes, for the most part, the excellencie of Gods handy work is more admirably seen in the least and smallest living things that are : As strange things are known of the poor Shrimp as of the Whale : More virtue is to be found in the silly Bee, than in the Eagle. So as great art may be seen in the Ant as in the Elephant : Which may be known, if we observe the great providence and forecast of the little Ant, his great industry and diligence, in laboring without weariness while the Summer doth last, and the great strength this little Creature hath, which is able to carry a corne farre greater than himself. Wherefore these small creeping Creatures which God hath made are not to be passed over without regard, but to be considered to his glory and praise which made them.

The last part of this verse, is the liking and approbation of this work; for this censure is given of this, as of the rest, that *it was right good*, and therefore very well done.

Which must teach us this lesson, That if we will have the like praise and commendation of all works, they must be done so answerable to Gods will and word in every point, so diligently and speedily and perfectly done as these things were.

But here God doth not purpose so much to commend the manner of doing his will, as the works themselves, and the things that were done, that is, the goodnesse of these natures which are made and brought forth : And if we enquire of the goodnesse of these things particularly, the Wise-man will tell us, *Ecclesiastes* the thirtieth chapter and the thirty fourth verse, Every thing in his time, place, and kinde, is profitable and good.

For touching the Cattle, which are servants and helpers to us, Who knoweth not how good and beneficial the Oxe, the Cow, the Sheep, and such things are, both for work, and food, and cloth ? But you may ask, Wherefore are wilde beasts, which cruelly devour one another, and oftentimes kill men ? For answer whereto, we must consider, That God made these before sinne was in the world; and therefore in that estate and time of Innocencie wherein God did commend them, we must not doubt but they were good, without any evil or hurt at all : *Quamdiu Adam non peccavit in Deum, nihil peccabat in canes*; while we were good servants to God, they were good servants to us. It is our evillnesse and sinne therefore, which causeth them to be evil and hurtfull to us. And as in our first holy estate they were good; so if we be converted to God; after his Image again, they will be good and doe us no hurt, *In the first chapter*

chapter, the twenty second and twenty third verses, for then the beasts of the forest shall be in league with thee, as they were with Daniel in the Lyons den, Daniel the sixth chapter and the sixteenth verse.

Gen. 3. 14.

*Super ventrem tuum ito, et pulverem comedis omnibus diebus vite tue.*

Jun. 25. 1598.

Place this and the two following Sermons betwixt pag.

**T**H E S E words with those that went before, contain that Sentence that was given by God upon the Serpent, whom the Devil, the invisible Serpent, used as an instrument to deceive Adam and Eve, and, as we have heard, it hath three branches.

That which we are to consider in this Sentence, is first, That he is condemned to be under the curse of God; Secondly, *To creep upon his belly*; Thirdly, *To eat the dust all the dayes of his life*. Which three punishments are proportionable to that threefold fault which the Serpent committed, and whereunto he perswaded our Parents, that was, the sinne first of Malice; Secondly, of Pride; Thirdly, of intemperate desire, to eat of that which was forbidden. The Curse of God hath relation to the Serpents malice, the creeping upon his belly, was inflicted as a punishment for his pride, and the feeding upon the dust, hath a correspondencie with his inordinate desire. These three finnes are necessarily to be considered, that considering how God hath plagued them in the Devil, we should beware that we fall not into the like finnes.

Touching the Curse of God, As it is the first, so the greatest part of this Sentence, And is a punishment most fearfull, for all men doe abhorre to be cursed, and to incurre the displeasure of a man, much more of God, whose word is his deed; so that he no sooner speaks, but it is done. Jacob was loth to doe any thing to deceive his Father, because so, saith he, *I shall bring a curse upon me, and not a blessing*, Genesis the twenty seventh chapter. Indeed, as the Wise man speaks, the curse that is causelesse and proceeds from foolish people shall not light upon a man, Proverbs the twenty six chapter and the second verse. But if a godly man, such as Jacob and Isaac were, doe curse, it shall not fail but come to passe: Much more shall the curse of God take effect, for it shall come into a mans bowels like water, and like oyle into his bones, Psalm the hundred and ninth, the seventeenth verse. For the meaning of this Curse, the Holy Ghost hath set down a large commentary, in Deuteronomie the twenty eighth chapter, and in Leviticus the twenty first chapter; and the Prophet saith Gods curse is a flying book, twenty cubits long, and ten cubits broad, containing the curse that goeth over the whole earth, Zechariah the fifth chapter and the third verse: *It is a book written within and without, with lamentations, mournings and wees*, Ezekiel the

second



second chapter. By these places it appeareth how large Gods Curse is, in respect of this life : But it with this we joyn that which Christ addeth concerning the life to come, that is, *everlasting fire prepared for the Devill and his Angels, Matthew the twenty fitt chapter*, his curse will appear to be farre more large.

Secondly, There is no malediction but in regard of some evill : The evill that procured this curse unto the Devill; was the evill of his malice which he shewed, not only in speaking evill of God, but in seeking to destroy man both in body and soul : And his malice appears herein, because he did those things, being not provoked thereunto, and for that he did it without any profit to himself.

As the Devill is malicious, so are all they that are of that evill one : *Cain* had no other cause to hate his Brother, and to slay him, but because his works were righteous and his own evill, in the first epistle of *John*, the third chapter and the twelfth verse. The Pharises persecuted Christ, not for any evill that they found in him worthy of death, but only of envy, *Mark the fifteenth chapter*, and the tenth verse. Thus to sinne of malice, is a thing so displeasing unto God; as, albeir he did in mercy forgive men, when they sinned through frailty, yet he will punish their own inventions, *Psalme the ninety ninth*, and the eighth verse, and therefore against such the Prophet prayeth, *Be not mercifull to those that offend of malicious wickednesse, Psalm the fifty ninth and the fifth verse, But consume them utterly in thy wrath, that they may perish*, verse the thirteenth. Where the Lord saith, *Cursed art thou* [and not be thou] he sheweth, that the curse commeth not from God, but from the Devils malice; and so whatsoever misery betideth us, it is nothing else but the sparkles of our own finnes, *Job the sith chapter and the ninth verse*; and as the Psalmist saith, *They are the dreggs of Gods wrath, Psalm the twenty fitt*; for as the Prophet speakes, *Wee our selves hatch the Cockatrice egge*, that is, sinne, and the Serpent that is bred of this egge, is the curse of God inflicted upon us, both in this life, and the life to come : We doe first by sinne, as it were, cast the seed, and the crop that we reap is all manner of misery and calamity, *Isaiah the fifty ninth chapter* : and in Justice God doth reward us thus; for the wages of sinne is not only punishment with sicknesse, povertie, and such like, in this world, but hereafter with eternall death and destruction both of body and soul, *Romans the sixth chapter & the twenty third verse*.

In that God speaks by way of comparilon, (*Cursed art thou above all beasts*) he doth not drop a curse upon the Serpent, but, as *Daniel* speaks, *the curse is poured upon him*, *Daniel the ninth chapter and the eleventh verse*. And that this curse was verified in the visible Serpent, appears hereby, that not only Men; but even all beasts, doe than the Serpent, as a Creature principally accursed of God; much more it is true in the invisible Serpent the Devill; for not only the godly, but even the wicked that are of their Father the Devill, doe not stick to curse him. The visible Serpent, being an unreasonable

creature, could not be so malicious : But the invisible Serpent, the more policie he hath, the more pernicious and hurtfull he is ; yea, he is so malicious, that as he himself is fallen from his first estate, and hath plunged himself in the bottom of Hell, so he laboureth to bring all men into the same estate : therefore thus was his malice rewarded.

Now to the two other branches of this Sentence, where we shall finde two fit punishments for two sorts of sinnes ; for pride must have a fall, and lust must loath ; and we shall see that they are both rewarded accordingly, as *Salomon* saith *Thus Pride goeth before dejection*, *Proverbs* the sixteenth chapter and the eighth verse : So the Devil, having exalted himself, must be thrown down to creep upon the ground ; for it is great equity, that he that would fly, should creep : And, as it was meet, *that glory should end in shame*, *Philippians* the third chapter ; so is it as meet, that God should punish inordinate lust with loathsomnesse. And this is the course of Gods Justice, as the *Wise-man* saith in *Proverbs* the twentieth chapter and the seventeenth verse, *The bread that is gotten by deceit is sweet, but at the last it will fill the mouth with gravel*. All the sinnes of the world may be reduced to these two, that is, The desire of greater glory than God hath appointed to us, And, of greater pleasure than is lawfull for us.

First, we are to inquire, How the first of these two punishments is verified in the visible Serpent ? for we know that all Creatures, saving Man, are dejected, and creep, as it were, upon their belly, and, as one saith, have their breast between their feet ; only man, being lift up with his countenance, is taught not to set his minde upon earth, but to meditate upon heavenly things. But as *Jonathan* went of all four, when he climbed up to the rock upon his hands and feet, the first book of *Samuel*, the fourteenth chapter and the thirteenth verse ; so doth man sometime grovel and creep upon earth, when he is earthly minded. But the difference that is between the Serpent and other beasts is, this, The Serpent, having no legs, lyeth flat upon his belly, and is therefore called a Serpent of creeping ; but other beasts, though they have their breasts between their leggs, yet they doe not creep, as the Serpent doth.

Another question is, How this creeping can be a punishment to the Serpent, seeing from the beginning they were created without feet ? The solution is, That that which was natural before the fall, after the fall became a punishment. Nakednesse before the fall, was no matter of shame ; for, *The man and his wife were naked, and were not ashamed*, *Genesis* the second chapter and the twenty fifth verse ; but since the fall, it is a disgrace to be naked : So now the creeping of Serpents is a signe of Gods wrath inflicted upon visible Serpents, because of the sinnes of him that is invisible, whereas in the beginning it was no punishment.

Another question is, How the third part of this Sentence is verified of the visible Serpent, *That he eats dust* ? For one Prophet saith  
of

of him, *To the Serpent dust shall be his meat*, *Isaiah* the sixty fift chapter and the twenty fift verse : And another saith, *The Serpent licks the dust*, *Michah* the seventh chapter and the seventeenth verse ; and yet in the Creation *Moses* recordeth, that the Serpent hath the like food that other Creatures have, of whom God saith, *To every beast of the earth, fowl of the aire, and to every creeping thing upon earth, I have given every green hearb for meat*, *Genesis* the first chapter and the tenth verse. The answer is, That whereas at the first the Serpent had food in common with other beasts, now he is excommunicated, and is appointed only to feed upon the dust, not upon the earth, for that hath a moisture, and so is apt to nourish ; but God did not allot unto him so much, but only to feed upon the dust, which is dry and altogether without moisture : So that all men may evidently see, both by the motion and feeding of the Serpent, that the Curse of God is upon him, because the Devil, that old Serpent, did use him as a means to perswade man to sinne against God.

As for the invisible Serpent, these punishments pronounced by God are verified in him also, but not literally ; for he hath no shape of body, and therefore cannot creep : but as he is a spirit, so we must judge and discern spiritual things spiritually, the first epistle to the *Corinthians* the second chapter ; for he hath a spiritual brest and belly ; he hath a spiritual creeping and feeding. For his moving, we are first to consider the motion as it offereth it self : First, It is the basest and vilest motion that is ; to signifie unto us, that the dejection of the Devil is a more vile dejection and overthrow than any can be : For where at the first, he was an Angel of light, appointed to be a Minister in Heaven, now he is cast down into the deepest Hell, and is there occupied in all base and vile service. Now he doth busie himself in nothing so much as how to work wickednesse, and to destroy the souls of men. Of this dejection our Saviour speaks, *I saw Satan, as it were lightning, fall down from Heaven*, *Luke* the tenth chapter and the eighteenth verse : And of him, to his shame, it is said, *How art thou fallen from Heaven, that said'st, I will ascend into Heaven, and exalt my throne above the starres of God*, *Isaiah* the fourteenth chapter and the twelfth verse : For it is a great shame for a Prince and noble person, that hath been occupied in matters of State, to be thrust into the Kitchen, to be a drudge. So is it with the Devil, the invisible Serpent, who, having been, before, a Minister in Heaven, doth now creep upon earth and compass it, *Job* the first chapter : And, as Christ saith, *He walks through dry places*, *Luke* the eleventh chapter and the twenty fourth verse, that is, he delights to be in souls that are defiled with all manner of sinne ; and if he cannot be received there, he will enter into the Swine, *Matthew* the eighth chapter.

And then doth he creep, when he makes men to minde earthly things, *Philippians* the third chapter and the second verse : As this word sheweth, that the reward of pride is, and shall be basenesse ; so from his creeping, we are taught what is his fraud and deceitful-

ness. These things that have feet and goe, cannot move without some noyse, but the way of the Serpent doth passe mans understanding, for that it leaveth no impression, *Proverbs* the thirtieth chapter: In this sense the Apostle saith, *Some false brethren have crept in, Galatians* the second chapter and the fourth verse; and, *these creep into widows houses*, the second epistle to *Timothy* & the third chapter. This kinde of creeping is nothing else but a privy kinde of beguiling and deceiving such as we finde to have been used by the Devill, the second epistle to the *Corinthians*, the twelfth chapter. Therefore we must have a special regard of the Devil when he comes to us in this manner, for then is he more to be feared, than when *he seeks about like a roaring Lyon, whom to devour*, the first epistle of *Peter* the first chapter and the third verse. The Devil is said to creep, to signifie thus much, That as creeping things doe not fly about our heads, nor keep even pace with us, so the old Serpent is alwaies aiming at our lowest part, as it were at the heel, tempting us by sensuality, to the sinne of uncleanness and intemperance. Secondly, We are to consider the manner of this motion, which is expressed by the original word, to be upon the brest and belly; whereby we have shewed to us two main sinnes: For when he creeps upon his brest, by the lifting up of himself he brings the temptation of the brest, that is, he would have us puff up with pride, and exalt our selves. When he creeps upon his belly, he tempts us to desire the forbidden fruit and apple that was so goodly and pleasant to look upon, and under this is comprehended both the sinnes of gluttony and lust. In this manner we are to observe the means whereby he perswades men to these sinnes. In the brest is the heart, and when he labours to take the possession of the heart, by corrupting our inward thoughts, then he creeps upon his brest. And his creeping upon his belly betokens the actual accomplishment of sinne. So we see that albeit the Devil be a spirit, yet by a spiritual analogie he creeps upon his brest and belly no lesse than the visile Serpent.

Thirdly, After the casting down of Pride, we come to consider the sinne of Lust, and the punishment laid upon it, which is, *To eat the dust*. The invisible Serpent doth not eat only corporally, but spiritually he may be said to eat; for in spiritual matters there is a thing answerable to eating: We say, in regard of the delight we take in something, this is meat and drink to us: And so the Holy Ghost also speaketh, *I esteem of thy word above my appointed food, Job* the twenty third chapter; And Christ saith, *My meat is to doe the will of him that sent me, John* the fourth chapter; by which is signified the delight and contentment of the minde: So whatsoever the Serpent delights in, that he may be said to eat and feed upon. Secondly, this word implyeth not only a delight, but a devouring and a destroying; as in the Prophets it is said, *The sword and famine shall devour*, the second book of *Samuel*, the third chapter and the twenty sixt verse, not that it can devour, but is a means to consume and

and destroy. This eating the Apple ascribes to the Devil, when he saith of him, *That he goeth about seeking whom he may devour*, the first epistle of Peter, the first chapter; and therefore he is said, to stand by, ready to devour the child so soon as it should be brought forth, *Apocalyps* the twelfth chapter; that is, there is none so soon born anew in the Church of spirit and water, but the Devil seeks presently to kill it: And in these two points standeth the spiritual eating of the invisible Serpent.

For the dust which is appointed for his food, there is a spiritual thing correspondent also to it; for where God promiseth unto Abraham, *Thy seed shall be as the dust*, *Genesis* the thirteenth chapter; and, *as the starres of Heaven*, *Genesis* the twenty second chapter; upon these places the Fathers gather, That of Abraham should come both a dusty and earthly generation, not expressing the faith and obedience of Abraham; and also a heavenly generation, that should shine and give light to the world, as it were starres, with the purenesse of their life. And David saith plainly, *That the ungodly are as dust*, *Psalms* the first; for whatsoever lyeth along upon the earth will gather dust: the earth it self, being without moisture, turneth to dust, so that the least winde that comes, bloweth it away: So the idle person that lyeth along, and hath no vocation to follow, doth gather dust, and is subject to be scattered with the wind. And they that sometime had some moisture and dew from Heaven, if they lose it, so as *their feet waxe dry*, *Numbers* the eleventh chapter, the Devil will lend them a winde that shall carry them away; for his delight is to be in dry places, *Matthew* the twelfth chapter; and, *in places without moisture*, *Luke* the eleventh chapter. The winde wherewith they shall be carried away is, *every winde of doctrine*, *Ephesians* the fourth chapter: Therefore we must beware, *that we be not clouds without water*, as Jude calls the wicked, verse the twelfth; and, *that we fall not from our own steadfastnesse*, the second epistle of Peter, the third chapter and the first verse, which we cannot chuse but doe, if we loath prayer and other spiritual exercises, whereby the dew of Heaven doth descend upon us. And as it is in Religion, so also in matter of the Common-wealth, wherein we shall finde that this drynesse is a cause of much evil; for those light and idle persons which *Jeroboam* took unto himself, turned to his destruction, the second book of *Chronicles* and the thirteenth chapter. Seeing the Devil delights in these dry souls and loose parts of the earth, how is it a punishment laid upon him to feed on them? It is indeed a punishment, he would have other meat; for so soon as one is borne anew by regeneration, the Devil is ready to devour the childe, *Apocalyps* the twelfth chapter: So he would have devoured Christ himself, *Matthew* the fourth chapter: So he desired to have fed on *Job* and all other godly men, which are the starres of Heaven. But he is excluded from that food, and is to feed only upon the wicked, who being dry and destitute of the grace of God, are fitly compared to the dust. And as the Devil himself is accursed; so they that are

allotted to him for food, *are cursed Children*, the second epistle of Peter, the second chapter.

Thirdly, It is said (*all the dayes of thy life.*) This punishment is laid upon him, as God speaks here, (*because thou hast done this :*) upon him not as he is the red Lyon; but the Tempter, as he is a spirit, he is immortal and hath no end of life, but the dayes of his temptation shall have an end at the coming of Christ to judgement; as he is the red Dragon condemned in Hell, he hath no end, but shall goe into everlasting fire, where he shall have no end of torment. The Dragon, the old Serpent, is loose but for a little season, but after *he shall be bound and cast into the bottomlesse pit*, *Apocalyps* the twentieth chapter the second and third verses.

Here is matter of admonition, That we avoid those finnes which we see so severely punished by God in the invisible Serpent, especially Malice, in speaking evil of God and hurting our neighbours; Then to beware of Pride, which God doth punish with basenesse; Lastly, to detest the prosecuting of our own inordinate lust, because that will deprive us of the blessed food, so as we shall have nothing to feed upon but the dust. We must not putrifie in idlenesse, but get up and take our strength unto us, and cherish the moisture and dew of Heaven which we have received, *Isaiah* the fifty second chapter.

So here is matter of faith and comfort; for this Curse pronounced by God upon the Devil, turns to a blessing to us: For *Adam* and *Eve* had cause of comfort, seeing that God took their fall, wrought by the Devil, so grievously. God here professeth himself an enemy to the Serpent, that was and is our enemy; and so giveth us hope, that howsoever we, by his perswasion, are fallen from our first estate, yet he will be mercifull to us.

*Gm. 3. 15. Præterea, inimicitiam pono inter te & mulierem hanc, similiterque inter semen tuum & semen hujus.*

*Jal. 2. 1598.*

IN this verse we have the second part of the Sentence given by God upon the Serpent: The former part concerned the Serpent himself, but this part hath respect also to us, and is much more grievous unto him, than the other three branches: And it is that which he doth most hardly digest. Concerning which, as it directly containeth a Commination and Curse, so as we must acknowledge it to be Gods doing, and to be marvellous in our eyes, *Psalms* the hundred and eighteenth. In this Curse is implied a singular Blessing, and in this threatening we have a great and precious promise, the second epistle of Peter, the first chapter and the fourth verse.

Touching

Touching this verse, nothing can be spoken good enough, seeing upon it the new Testament hath his foundation, and that all the rest of the Scripture is nothing else but a Commentary upon it, for there beginneth a new creation of all things, and the new Creature which the Apostle speaks of in the second epistle to the *Corinthians* the fifth chapter and the seventeenth verse. For seeing the world, which was lately created by God, was presently corrupted by the malice of the Serpent, it hath pleased God to create the world anew in Jesus Christ.

By the seed of the woman, is meant our Saviour Christ, who in fulness of time was made of a woman, *Galatians* the fourth chapter. So that when God saith, *I will put enmity between thy seed and the woman's seed*, we have in these words a manifest promise of Christ; and it is as much in effect, as if the Lord, after he had by his word created all things, should at length say, as he did of all things else, *Genesis* the first chapter, *Fiat Christus*, Let there be a Christ; that is, seeing Man is fallen, and hath degenerated from his first estate wherein he was created, Let there be a creation of a *Messiah* and Saviour by whom he may be restored. By this seed we are shadowed from the fire two edged sword that was set to keep the way of the tree of life, *Genesis* the third chapter and the twenty fourth verse: and it by faith, which is our victory, the first epistle of *John*, the fifth chapter and the fourth verse, we can overcome the Serpent, *we shall eat of the tree of life, which is in the midst of the Paradise of God*, *Apocalyp* the second chapter and the seventh verse. And unto this promise of God, as the Apostle speaks, *Hebrews* the second chapter and the first verse, we are bound to give the more earnest heed, because this Gospel was not preached by man in this world, which is a vail of misery, but by God himself in Paradise: Wherein, before we consider the words themselves, these things are generally to be observed: That howsoever the old Serpent, that is, the Devil, did with grief heave the first part of the Sentence pronounced upon him, yet he was content, in that he, in the malice of his heart, thought that he had now swallowed up man in destruction with himself, and that he had so taken all the generation of Mankind captive, as that it was impossible for them to get out of his snare, the second epistle to *Timothy*, the second chapter and the twenty sixth verse. Secondly, That our Parents, knowing that they had transgressed Gods commandment, did now wait every hour when he would give them over into the hands of their ghostly enemy, to be destroyed with eternal death, both of body and soul, as God had threatened (*thou shalt dye the death*, *Genesis* the second chapter.) Thirdly, That albeit the Devil presumed in his mischievous imagination, that he had fully wrought our destruction, yet God prevents this malice, by means of this blessed seed: And howsoever our Parents, in conscience of their own rebellion and disobedience, were out of all hope of recovery, yet God suffers them not to despair, but comforts them with this promise, *This is the seed of the wo-*

man shall bruise the Serpents head; that is, shall both destroy him: that had the power of death, and let at liberty those that were subject to the bondage of sinne, *Hebrews* the second chapter and the fourteenth verse. For thus doth God speak, in effect, to the Serpent, Thou supposest that thou hast deceived them already, and taken them captive, so as they shall never escape thee; but know that I will take them out of thy Jaws, and set them at liberty; *then did'st boast in thy malice, Psalm* the fifty second, but I will not only take away this thy boasting, by delivering them from that destruction wherunto thou hast brought them; but they shall have a hand over thee; for where thou shalt but brui e his heel, he shall break thy head. On the other side, of our Parents, he saith on this manner, That howsoever they, by sinning against his expresse Commandement, had destroyed themselves, yet God, instead of delivering them to their enemy the Devil, will make them to wage warre with him, and to get the victory of him: And so this was a blessed disappointing both of the Serpents malice, and also of mans desperation.

This course God took in two respects.

First, That the Devil should not wax proud against God, if his deviser touching mans destruction had prospered. God had said at the first, *Let us make man after our own Image*, and he created him according to the same, *Genesis* the first chapter; which, although it was decayed by the malice of the Devil, yet God (to shew that neither mans unfaithfulness, nor the Devils malice can make Gods faith of none effect, *Romans* the third chapter and the fourth verse) hath taken order, That his Image in man should be renewed, *Ephesians* the fourth chapter.

Another respect that God had herein, was to shew Adam and all his Posterity, That whereas the Devil would make them believe that God did maligne and envie their good estate, this was but a false suspicion; for as he doth not delight in the destruction of any, *Ezekiel* the eighteenth chapter and the thirty second verse, so when men, by sinne, had wrought their own destruction, yet he is so mercifull, that he forgives their misdeeds and destroyeth them not, *Psalms* the seventy eighth and the thirty eighth verse. So when it was in his hands to have destroyed our Parents for their disobedience, yet he did not destroy them, but provided a means of salvation for them. And as the father, seeing his sonne asleepe off, ran and met him and embraced him, *Luke* the fifteenth chapter, so God, that our Parents should not despair of mercy, prevents them by telling the Serpent, that he had a way to deliver them out of his bondage, before he pronounceth any Sentence upon them; for the Sentence given upon the Man and his Wife, was after this promise. And those two, that is, the Malice and Pride of the enemy, at our destruction and Gods mercy, are the two motives whereby the Church perswadeth God to be gracious unto her, *Lamentations* the first chapter and the ninth verse.

Touching



Touching this objection, Why God doth utter this promise by way of commination to the Serpent, whom it concerneth not, and doth not rather direct his speech to Adam and Eve? it may be thus answered: That beside Gods custom, which is, *in wrath to remember mercy*, *Habakkuk* the third chapter and the second verse, *in the valley of Acher to open a door of hope*, *Hosea* the second chapter and the fifteenth verse, and, *to cause light to shine out of darkness*, and so to make the light of his favourable countenance to shine in the face of *Jesus Christ*, the second epistle to the *Corinthians*, the fourth chapter and the sixth verse; when men can look for nothing but wrath and displeasure, we may see it to be reasonable, that because they had deserved nothing, therefore he doth not make his speech to them, but to the Serpent by way of a Curse, that we may know, that it is not for mans deserts, that God is favourable, but, as the Prophet speaks, *It is for his own sake that he doth put away our iniquities*, *Isaiah* 43. 52.

The parts of this verse are two. First, a proclaiming of hostility between the Serpent and the Woman, and between his seed and hers. Secondly, a promise of victory to the woman and her seed.

Here the wisdom of God doth observe a wonderfull proportion between the Devils fault and the punishment: Before, his evil speaking was rewarded with curses, his Pride with creeping, his Lust with loathsome feeding on the dust; and here that visor and shew of friendship, whereby he tempted our first Parents to transgresse Gods Commandement, is taken away by open hostility. He made a great shew of love and good will to Adam and Eve; and, as one saith, howsoever he were indeed a cruel adversary, yet he pretended himself, in outward shew, to be a faithfull Counsellor: But this preposterous agreement of theirs, *with Hell and death*, *Isaiah* the twenty ninth chapter, is broken off by God himself; who, instead of the Devils love-fained, saith, *I will put open enmity between thee and the woman*.

By the success which our Parents had of the Devils fained good will, it is easie to be seen, that no temptation is so dangerous as that which is offered by way of compassion, and friendship, and therefore when *Peter* said to Christ, in *Matthew* the sixteenth chapter and the twenty second verse, *Master, pities thyself*, Christs answer was, *Get thee behinde me Satan*, and thereto e God useth to plague such preposterous loves and wicked agreements with deadly hatred: So God punished the conspiracie of *Abimelech* and the men of *Sichem* with bitter hatred; for he sent an evil spirit between them, which made them break their promise made to *Abimelech*, *Judges* the ninth chapter and the twenty third verse. The end of the preposterous love which *Ammon* bare to *Thamar* was such, as his hatred where-with he hated her after, was greater than ever his love was, the second book of *Samuel*, the thirteenth chapter and the fifteenth verse. So *Judas*, having made a wicked compact with the high Priests

and Seribes, to betray Christ into their hands, was rejected of them after, *What is that to us? Look thou to that, Matthew the twenty seventh chapter.*

Touching the enmity between the Serpent and the woman, three things are here set down by God: First, that it shall be personal, *between thee and the woman.* Secondly, it shall be mortal enmity, such as shall never be forgotten, but the Posterity shall continue it, *between thy seed and hers.* Thirdly, it shall be a mortal and deadly hatred, *the woman and her seed shall break the Serpents head.*

Further, when God saith not only, that thus it shall be, but that he himself will be the Author of this enmity, as he saith (*I will put*) we are to consider two things.

First, That God himself is the ruler and stirrer up of our inward affections; that he is not only *the searcher of our hearts*, *Acts* the first chapter, but *the turner of mens hearts*, *Proverbs* the twenty first chapter; for so he turned *the Kings heart toward Esther*, and gave her favour with him, *Esther* the fifth chapter: *When a mans ways please the Lord, he will turn the hearts of his enemies, so that they shall be his friends*, *Proverbs* the sixteenth chapter and the seventh verse: Thus he turneth mens minds both in good and evil things. When the Serpent and our Parents conspired together in that which was evil, God turned their hearts, and made them hate one another. So when all People and Nations that were escaped out of the flood conspired to build a Tower, God himself confounded and scattered them, *Genesis* the eleventh chapter. So, as he is the God of peace in good things, so in evil things he will be the God of discord; and therefore he saith, *I came to send a sword on earth*, *Matthew* 10.

Secondly, As by these words he sheweth, that all our affections are in his hand; so he teacheth us, that where he proclaimeth enmity, we ought not to compound or make any peace: Because God saith, *I will put enmity between the Serpent and the seed of the woman*, therefore we must not make any league with the Devil, sinne, the world, or our own fusts, but wrestle or be at warre with them continually.

The persons between whom this enmity is proclaimed, is the Serpent and the Woman, which must first be literally understood of the visible Serpent; for that Creature, of all other, doth strike a terror into man when he seeth him, so that presently man is inflamed with hatred against the Serpent.

Here this question ariseth, Whether this antipathy that is naturally between Man and the Serpent were before the Curse, or only after?

The answer is, That there was a hatred between them from the beginning, as of the Wolf with the Lamb and the Lyon, *Isaiah* the eleventh chapter and *Isaiah* the sixty seventh chapter; but this hatred did not shew it self between them, but was stayed with the same grace, by which man should have been preserved from death, if he had not sinned.

There

There is an antipathy between the body of man and fire, so as the one is apt to destroy the other, as by grace this was stayed in the three Children that were cast into the furnace, *Daniel* the ninth chapter. Water would naturally drown the body of man, being heavy, but by grace nature is stayed, as when *Peter* walked upon the water, *Matthew* the fourteenth chapter. And the Lyon is a beast given to devour, being naturally hatefull, but when *Daniel* was cast into the Lyons den, God by his grace preserved the Prophet, so as the Lyons had no power of him, *Daniel* the sixth chapter. So the hatred that is in man toward the Serpent naturally did not shew it self in the Creation as it doth now, that man is fallen from his Innocencie.

The same is also verified in the invisible Serpent, if we compare spirituall things with spirituall, in the first epistle to the *Corinthians*, the second chapter: For though *Adams* wife were, in regard of sin, rather the mother of the dead than of the living, as she is called, in the third chapter of *Genesis*, and the twentieth verse, yet for the hope of life, which God doth offer unto us in this seed, *Adam* calleth her not amisse, *The mother of the living*, for that she was a resemblance of the Church within. All that will be partakers of Salvation must be born anew, to lead a spirituall life: For, in the twelfth chapter of the *Apocalypse*, the Church is compared to a woman with Child, and the Devil to a Dragon persecuting the woman, to shew the spirituall enmity that is between the Devill and the faithfull; between whom, God doth here foretell, there shall be perpetual hostility.

The seed of the woman, principally, and by way of eminency, is Christ, as *St. Paul* expounds it, in the third chapter to the *Galatians*; and the Church which is called Christ, in the first epistle to the *Corinthians*, the twelfth chapter and the twelfth verse, doth, by the preaching of the word, conceive a spirituall seed, and travail till she have brought forth, *Galatians* the fourth chapter; and the old Serpent, of whom Christ saith, in the eighth chapter of *St. John*, *You are of your father the Devil*, hath no doubt a seed, that is, the wicked, which are his Children, which are alwaies at warre with the seed of the Church. As the seed of Serpents doth prove to be Serpents; so, for that wicked men are the seed of the old Serpent, Christ calls them *Serpents*, *Matthew* the twenty third chapter: and because *Judas* was the child of the Devil, therefore Christ calleth him a *Devil*, *John* the sixth chapter & the seventieth verse. The reason why the wicked are called Serpents, is because they stop their eares like Serpents, and will not hear the voice of the charmer, *Psalme* the fifty eighth; because they sharpen their tongues like Serpents, and hide Adders poison under their lips, *Psalme* the hundred and fourtieth; that is, blaspheme God and speak evil of men. So that as the Elect are the seed of the woman spiritual; so the wicked and reprobate are the cursed seed of the spiritual Serpent: And God pronounceth, that there shall be perpetual hostility between them;

There is a corrupt seed, *Isaiah* the first chapter and the fourth verse; The other, a holy seed, *Isaiah* the sixth chapter and the thirteenth verse. Our Saviour expounds the good seed to be the children of the kingdom, and the cockle to be the children of the world, *Matthew* the thirteenth chapter and the thirty eighth verse. The Apostle compares the children of God and the children of the Devil together, the first epistle of *John* the third chapter and the tenth verse: between these is that perpetual enmity that is here spoken of. The same is between the Church of God, *Acts* the twentieth chapter, and the Synagogue of *Satan*, *Apocalyps* the twenty ninth chapter: between the two Cities, the City of God, whose foundation is upon the holy hill, *Psalms* the eighty seventh, and great Babylon, *Psalms* the hundred thirty seventh, and *Apocalyps* the eighteenth chapter: between the two Camps or Tents, whereof the Prophet speaks, that is, the Tabernacles of the Lord God of Hostes, and the Tents of the ungodly, *Psalms* the eighty fourth. This enmity is within every one of us, as *Peter* speaks, Abstain from fleshly lusts, which wage warre against the soul, the first epistle of *Peter*, the second chapter and the eleventh verse; We wrestle not with flesh and blood, but with spiritual wickednesse, *Ephesians* the sixth chapter; therefore he saith, The weapons of our warfare are not carnal, but spiritual and mighty through God to overthrow strong holds, the second epistle to the *Corinthians*, the tenth chapter and the fourth verse. And the thing that God aimeth at is, that there be not only an enmity between these two Cities and Camps, but that this enmity be perpetual, and tend at the least to the killing of sinne, and to the vanquishing of Satan. So soon as this Sentence was given, there was enmity between *Cain*, the seed of the Serpent, who was of the evil one, the first epistle of *John*, the third chapter and the twelfth verse, and *Abel*, who was spiritually begotten by the Church, of the seed of the world, *Genesis* the fourth chapter. *Ismael* and *Isaac*, the one being born after the flesh, the other after the spirit, persecuted one another, *Galatians* the fourth chapter. He that was of the Serpents seed mocked and derided the seed of the woman, *Genesis* the twenty first chapter and the ninth verse. *Jacob* and *Esau*, being divers seeds, the one hated the other, and vowed to kill the other, *Genesis* the twenty seventh chapter and the fourty first verse. Lastly, This enmity was practised between the Church of God, (*Apocalyps* the twelfth chapter,) and the Synagogue of *Satan* (*Apocalyps* the nineteenth chapter.)

Of these spiritual Combats the Scripture hath many examples; and therefore it is called, *The book of the warres of the Lord*, *Numbers* the twenty first chapter and the fourteenth verse. The Serpent deserved to have been utterly destroyed; and God, who calleth things as they were not as if they were, *Romans* the fourth chapter and the seventeenth verse, was able to have destroyed him, at least to have chained him up, that he might not trouble his servants, as he will at the last day, *Apocalyps* the twentieth chapter and the tenth verse: but the Council of God, in suffering him still to practise his malice against

against us, is for our good, that we should be still exercised and kept in a warre; for, as Christ saith, *What thanks is it, Take the sixth chapter and thirty second verse, and what praise is it to obtain eternal life, the first epistle of Peter the second chapter and the twentieth verse, unlesse in this life we doe something towards it?* The Apostle saith, *No man is crowned except he strive a while, the second epistle to Timothy, the second chapter and the fifth verse:* Therefore God hath appointed us an enemy, that is, the Devil, whom we must continually fight with. If we resist his allurments by pleasure, and his terrors in oppressing us with crosses, we shall, at the length, be crowned with the crown of life; and then he will, according to his promise, *tread down Satan under our feet, so that he shall not trouble us any more, Romans the sixteenth chapter and the twentieth verse.* But in the mean time, he is opposed against us by the wise Councel of God, as an enemy, that we should continually strive against him.

As this is a threatening to the Devil, so it is a promise in respect of us, and that a promise of grace, to be shewed us that are of the seed of the woman, without which grace we cannot strive with the Serpent, nor once conceive any desire to resist him. And therefore if we have any desire to resist the Devil and his temptations, it is not of any natural power of our selves, but the grace of Gods spirit working in us, who saith, *I will put enmity between thy seed and the woman:* Whereupon, whereas the Apostle saith, that by reason of the continual rebellion that is between the flesh and the spirit, we cannot doe that we would, *Galatians the fifth chapter and the seventeenth verse.* *Augustine* saith, that yet we are bound to thank God that he gives us his spirit to stirre us up to the resisting of the flesh and the corrupt lusts thereof; for hereby he performs his promise which he makes in this place: And except we had the grace of his spirit, it were impossible for us, but that we should be at agreement with the flesh, and like well of the temptations thereof; for naturally we are given to make league with hell and death, *Isaiah the twenty ninth chapter and the fifteenth verse;* to be friends with our carnal and worldly lusts, which doe still sollicite and perswade us to break Gods Commandement and Law. And if by the special grace of God, he work in us some dislike of our flesh and the corruption thereof, for a time, yet this is not perpetual; and though it did continue perpetually, yet it is not enmity mortal and to the death; for we never labour to kill sinne, and to mortifie the old man utterly, but all that we can doe, is to bruise his head: And many are so farre from that, that they fetch balmes and oynments to heal his head so soon as it is wounded. Instead of treading him under our feet, many doe tread under their feet the Law and word of God, as *Samuel* speaks, in the first book of *Samuel*, the fifteenth chapter and the twenty third verse; and tread under feet the blood of the Covenant, *Hebrews the tenth chapter and the twenty ninth verse*, which God appoints as a means to strengthen us in this fight. By nature

are enemies to God and to the Crosse of Christ, Philipinas the third chapter and the eighteenth verse, except God vouchsafe us the benefit of his promise; and make this enmity between the Devil and us. We see this enmity was fulfilled between the Devil and Christ, that was the seed of the woman, for they say, *What have ye to doe with us, Jesus?* Matthew the eighth chapter and the twenty ninth verse; and between him and the wicked Jews, which were of the Serpents seed; which said to Christ, *Behold, a glutton and a wine drinker, a friend to Publicans and sinners*, Matthew the eleventh chapter and the nineteenth verse. And thus still the Devil and his generation doe oppose themselves against Christ and the faithfull, that are born again of the immortal seed of the word; the first epistle of Peter, the first chapter and the twenty third verse. But as for the ungodly, the Devil doth never disturb them; for in them the strong armed man hath taken full possession, so as all that he hath is in peace, Luke the eleventh chapter and the twenty second verse. And the Devil doth no longer hold up his hand to them; but they are ready to doe whatsoever he will. But he that hath not his part in this hostility and spiritual conflict with the Serpent, shall have no part in the promise of victory which is made to the godly.

Gen 3. 15.

*Et conteret tibi caput, tu autem conteres huic calcaneum.*

Aug 10. 1598.

**I**n this last part of the Curse pronounced by God upon the Serpent, there are two points, first, a proclaiming of warre: Secondly, a promise of Victory; the summe whereof is, *the breaking of the Serpents head*, as the holy Ghost speaks here; or, as the Apostle saith, in the first epistle of John and the third chapter, *the loosing of the works of the Devil*.

In the proclaiming of enmity we have to consider, First, the enmity it self: Secondly, the persons between whom it shall be.

Touching the enmity, we shewed first, That it is kindly, that preposterous love and amity should end in hatred and mortal enmity, as it fell out between the Serpent and the woman: Secondly, That God is the author of this enmity; who saith of himself, *I will put enmity*: Whereupon we gather, That as God is the stirrer up of all affections, so especially of that hatred which is between good and evil, truth and error, between Babel and Sion, the Tents of the godly and the wicked, as they are opposed in the eighty fourth Psalm: And therefore, as it is Christs rule, *That no man should separate that which God hath joyned*, Matthew the nineteenth chapter, 10 where God prometh; that he will dis-joyn the wicked and the godly, let no man seek to conjoyn them, nor make peace, when his will is, there should be mortal hatred and warre.

The persons are the Woman and the Serpent. By the Woman

is meant not Eve, as she is the mother of them that dye; but the Church which is signified by her, in regard whereof, she is called *The mother of the living*, Genesis the third chapter and the twentieth verse. As also the bodily Serpent is not meant, but the Devil, that old Serpent.

The first thing then, to be noted in the persons, is, That as there is naturally a hatred between the Woman and the visible Serpent; so God threatneth this as a punishment to be laid upon the Devil; That there shall be continual warre and hatred between him and the Church.

Secondly, This enmity shall not be for a time; for he contents not himself to say, *I will put enmity between thee and the Woman*, but that it shall continue *between their seed*; that is, it shall be hereditary; to abide till the worlds end, so long as God hath a Church. By *the seed of the Woman* is understood the faithfull, that are born and begotten in the Church, which is the mother of us all, *Galatians* the fourth chapter. By *the Serpents seed* is meant the wicked, whom Christ calls *Serpents*, and *a generation of Vipers*, *Matthew* the twenty third chapter and the thirty third verse.

Thirdly, It shall be no light hatred, but deadly and mortal; for it shall proceed to grinde one another to powder. The hatred which the Church beareth towards the Devil, is such as shall break his head in peeces, *as an earthen vessel is broken*, so that it shall not be fit for any use, not so much as to fetch fire in any peece of it, *Isaiah* the thirtieth chapter and the fourteenth verse. Wherefore touching this former part; As it is a great punishment for a proud man to have them set before him, whom he thinks to be farre under him; so; for as much as the Devil hold us captive at his will, the second epistle to *Timothy* and the second chapter; it is a grievous curse which God layeth upon him, that we shall not only be set at liberty from him, but have the mastery over him, and trample him under our feet. Secondly, for our selves, As it is a blessing for a man; not to be deceived of him whom he thinks to be his friend; so God vouchsafeth us a great blessing, in that he promiseth to stirre up in us a hatred against sinne and the Devil, so that *we shall not make a league with hell, nor an agreement with death*, *Isaiah* the twenty eighth chapter, but shall still be at enmity with him. Contrariwise, if we make truce with the Devil, and please our selves in our finnes, then are we accursed, and like the fool that laugheth when he is lead to the Stocks to receive correction, *Proverbs* the seventh chapter. Thirdly, It is a general Prophecie, That if God set not enmity between us and the Serpent in this life, he will set enmity between us and himself in the life to come; so that we shall say, *How have we hated instruction, and our hearts despised correction?* *Proverbs* the fifth chapter and the twelfth verse: *Sinne goeth down sweetly, but in the end it will bite like a Serpent*, *Proverbs* the twenty third chapter and the thirty second verse.

Thus

Thus we see, that because we did abuse that general peace that was betwixt us and the Serpents, God hath thought it necessary to stir up war betwixt us, so that we shall have the Devil an adversary to us. And as he tempted us to evil, so we shall still be enemies to him. God indeed might easily have destroyed the Devil, for causing us to sin, as well as he could make him of nothing: but because his purpose for man was to yield to sin, when they have done so, they are no longer obedient to Gods will, when they have none to persuade them to rebellion, as in the beginning the Serpent did, therefore he thought good, that the Devil should still be their enemy, as he was at the first; for the promise of reward is made to them that strive and overcome. To him that overcometh will I give, *apocalypse* 2. and they must not only fight, but fight lawfully, or else they cannot be crowned, the second epistle to Timothy, the second chapter. As for this cause God thought it good, that this warre and hostility should continue, for because he know men doe make warre in vain, where there is no hope of victory, therefore he proclaimes, that the womans seed shall not only be at continual warre with the Serpent, but shall overcome him, and grinde his head in pieces, the more to encourage them in this spiritual battel. There shall be hurt done on both parts; but not like hurt, they shall both bruise, but the same thing shall not be bruised; the head, which is the chief part, is bruised by the Woman, and therefore she hath the greater victory; the heel or sail, which is the lowest part, is only bruised by the Serpent; and consequently doing lesse hurt, he is put to the worke. The seed of the Woman doth to fight with the Devil, that they break his head, but the Devil fights so as he doth no great hurt. Wherein two things are to be considered: First, What this Victory is, namely, the bruising and grinding in pieces of the Serpents head. Secondly, The condition of this Victory, to wit, that it shall not be with ease, for it shall cost both sweat of brows and shedding of blood, *for we must resist unto blood*, *Hebrews* the twelfth chapter. And the holy Ghost saith here, that howsoever the womans seed doe bruise the head of the Serpent, yet the Serpent shall bruise his heel.

In the Victory we are to observe, First the person that shall overcome, that is, *the womans seed*. Secondly, the manner how, and that is *by bruising his head*.

The person receiveth two considerations, for *by the seed of the Woman* we must understand not only Christ, but the whole Church, which is his body. This Scripture concerns Christ, as he is *the wheat sown, which being cast into the ground, and dying, bringeth forth much fruit*, *John* the twelfth chapter and twenty fourth verse: It speaks the faithfull as they are the ear of corne, or the crop that cometh of that grain of wheat: And as he was the seed of the Woman so are the faithfull to the end of the world. Therefore of the Church the Prophet saith, *That when he shall offer up his sons as an offering*



offering for sinne, he shall see a long seed, *Isaiab* the fifty third chapter. And where the holy Ghost reporteth, that the Dragon makes warre with the rest of the Womans seed, *Apocalyps* the twelfth chapter and the seventeenth verse, by that is meant the congregation of the faithfull to the worlds end; who, for that they are a body politick, as Christ is a body natural, are therefore called *Christ*, the first epistle to the *Corinthians*, the thirteenth chapter and the twelfth verse; And this victory is verified in them no lesse than in Christ. So that in this promise we see not a *Flas lux*, that is, *Let there be light*, as in the Creation, but *Flas Christum*, *Let there be a Christ*, that is, a deliverer, to restore mankind, being now fallen from the estate wherein they were created: For where God promiseth, That there shall be warre between the Serpent and the Womans seed, and that the one shall conquer the other: As if *adam* should object, How shall our seed be able to strive with Sathan, seeing they themselves being in state of perfection, could not tread upon his head, but were tempted and overcome? God answers, That he will raise them up a Captain. As of the Judges, whom God appointed to rule the People of Israel, it is said, *The Lord raised them up a Captain, Judges* the eleventh chapter; so here God promiseth to *Adam* and *Eve*, that he will raise up the Captain or Prince *Messiah*, *Daniel* the ninth chapter and the twenty fift verse, that shall fight and get the conquest for them, and that he shall come of their seed.

Secondly, If God will raise up this Captain of the Womans seed, then he shall not be an Angel or Archangel that shall deliver us, for as the Apostle saith, *He in no sort took the nature of Angels, Hebrews* 12. 15. but he took the seed of *Abraham*; that is, he shall be man, compassed with the same flesh that we carry about with us; he shall be bone of our bones; and, as the Prophet speaks, *The Captain shall be of themselves, and the Prince shall spring out from among them, Jeremiah* the thirtieth chapter; so Christ, who is appointed by God his Father, to be the Saviour of the world, is of your selves, and took our flesh upon him.

Thirdly, God saith not your seed, but the Womans seed, which is a plain manifestation of the ordinary work of God; As if God should say to the Devil, Thou beginnest with the Woman, which is the weaker vessel, the first epistle of *Peter*, the third chapter, thinking to prevail the sooner; But how weak soever she be, thou shalt finde, that out of her will I bring a seed that shall bruise thy head, and thou shalt thereby see that my power is made perfect in weaknesse, the second epistle to the *Corinthians*, the twelfth chapter; for God, in his counsel, doth make the weak things of the world to confound the strong, the first epistle to the *Corinthians*, the first chapter. Secondly, This shall be performed by the seed of the Woman; because, as she was the cause of transgression, For *Adam* was not deceived, but the Woman, the first epistle to *Timothy*, the second chapter and the fourteenth verse; so God would have the cause of remedy to come from her, to shew, That he doth bring light out of darknesse, the second epistle to

the *Corinthians*, the fourth chapter. Thirdly, For that *Eve*, knowing that her credulity, in hearkning to the Serpents voyce, was the cause of all his misery, might, as that sex is most inclined thereunto, conceive great grief of heart to comfort her, the promise of victory is by God himself in great mercy appropriated to her, whereas Christ came of *Adam* no lesse than of the Woman.

Fourthly, That it might be the gate to all Prophecies, For, as one saith of Christ, He is so the Womans seed, as he is not the Mans, therefore *Isaiah* saith, *Behold, a Virgin shall conceive, Isaiah* the seventh chapter, and in the Prophet *Jeremiah* God speaks thus, *Behold, I create a new thing in earth, a Woman shall compass a Man, Jeremiah* the thirty first chapter and the twenty second verse: Which seed, of whom he came, the Scripture doth particularly set down: For among the sonnes of *Noah*, he came of *Shem*; among those that came of *Abraham* he was of the Tribe of *Juda*; in that Tribe he came of the house of *David*, and so is called, *The Sonne of David*, *Matthew* the first chapter; and, made of the seed of *David* according to the flesh, *Romans* the first chapter: He is that seed in whom God promised *Abraham*, *That all the Nations of the earth should be blessed*, as the Apostle expounds it, in the third chapter of the epistle to the *Galatians*.

Secondly, For the manner how that Victory is gotten, It is by bruising the Serpents head. Wherein, for the bruising, we learn that Christ goeth not to work by subtilty, as the Serpent did; he pretends not love, as *Sathan* did; but he professeth deadly hatred; he deals not creepingly and deceitfully, but goeth to it with open force and violence: He that hurts the heel comes by stealth behinde, as the Devil dealt here; but if a man will break another mans head, he will come before him, and so doth Christ. And therefore he is not like the subtil Serpent, but as the brazen Serpent, that was set up upon a pole, *John* the third chapter and the fourteenth verse, to shew, that his dealing is open and manifest. The Serpent having a purpose to destroy our Parents, seduced and beguiled *Eve*, the second epistle to the *Corinthians*, the eleventh chapter; but Christ, having a purpose to destroy the Devil, and so save man, saith plainly, in the thirteenth chapter of *Hosea*, *O death, I will be thy death, O Hell, I will be thy destruction*; and so he speaks in the twelfth chapter of *John*, *I, when I am lift up, will draw all men*, that is, he will not entice them by fraud and subtilty, as the Serpent doth.

Secondly, The part to be bruised is the Head of the Serpent: Christ would not goe to the weaker part, as the tail or heel, as the Serpent doth; but to the head of the Serpent, where both his strength and poyson lyeth: so he is not minded as the Serpent was. The strength and poyson of Satan, as it is called in the twenty sixth verse of the eighteenth chapter of the *Acts of the Apostles*, is the poyson that he hideth in his head, which hath the same name in the holy tongue; but Christ bruise the head. Secondly, He hath poyson in his tongue, as it is in the third verse of the hundred and fortieth

fourtieth *Psalm*, but Christ destroyed that poyson, as it is in the fourth chapter of *Matthew* and the fourth verse, with alledging, *It is written*. Thirdly, he hath poyson in his teeth, of which Christ saith, *Now is the power of darknesse*, *Luke* the twenty second chapter; But the chief poyson that he seeks to destroy us with, is the curse of the Law, which the Apostle calls, *the strength of sin*, in the first epistle to the *Corinthians*, the fifteenth chapter: That Curse is of twelve sorts, *Deuteronomie* the twenty seventh chapter, but Christ hath taken them away, *When he became a curse for us*, *Galatians* the third chapter. So hath he broken his head and drawn forth this poyson of it, First, by resistance: Secondly, by patience: Thirdly, by receiving the poyson of it into his own body. Having done this, to shew, that he hath obtained a full conquest, *he went up on high and lead captivity captive*, *Psalm* the sixty eighth and the eighteenth verse. Though he were dead, *that by death he might destroy him that had the power of death*, *Hebrews* the second chapter and the fourteenth verse, yet now he saith, *I am alive, and have the keyes of Hell and death*, *Apocalyps* the first chapter and the eighteenth verse; *He fastned to the Crosse the hand writing*, *Colossians* the second chapter; and triumphed over Hell and Death, as it is said, *O Hell, where is thy sting? O death where is thy victory?* the first epistle to the *Corinthians*, the fifteenth chapter. And thus is the victory fulfilled in Christ: But for the condition, This Victory did not cost him nothing, so great a matter it is to redeem a soul, *Psalm* the fourty ninth; he bought his conquest at a deere rate, even with the price of his own blood; for Christs enemies did not only *slandere the footsteps of our unnoynted*, *Psalm* the eighty ninth; but left in his humanity those impressions of cruelty, that made him cry, *My God, my God, why hast thou forsaken me?* *Matthew* the twenty seventh chapter; and *to send forth strong cries with tears*, *Hebrews* the fifth chapter; but still they did but bruise his heel: And so he did set all this at his heel, as we speak, that he might set us at his heart.

Thus much concerning the Victory, as it was fulfilled in Christ; as he was the wheat Corne; but it is also fulfilled in the Church: For whatsoever he did, he did it not for himself, but for the members of his body; and he doth infuse such virtue into his body, that as Christ said to his Disciples, *Behold, I give you power to tread on Serpents and Scorpions, and over all the power of the enemy*, *Luke* the tenth chapter and the nineteenth verse; so shall the faithfull be able to trample the Devil under their feet, to whom this promise is made; *That God shall tread down Satan under their feet*, *Romans* the sixteenth chapter; which is a plain exposition of this promise set down by *Moses*. Christ, as he is the wisdom of God, shall communicate this power to his Church, That they shall tread under their feet that poyson of temptation which the Serpent speweth out of his mouth by resisting it; as he himself did, *Matthew* the fourth chapter: They shall be able to sustain the poyson of his teeth; by not giving place to it. Though he hurt them in the heel; that is, in their earthly parts,

parts, as substance, wealth, good name, yet they shall be able to suffer it, so long as he touch not the head. But if a man refuse to suffer detriment by Satan in these outward things, he shall have no part in the victory, because it is not gotten without bruising of the heel and some blood shed, for it is Gods will, *That all shall be conformable to the Image of his sonne, Rom. 8. 29.* For of those things which Christ in his natural body suffered, there remaineth something which must be accomplished in his mystical body, *Col. 1. 24.* until the number of the Elect be fulfilled.

Here is matter of special direction for us. It is plain the promise is made to no man, but to him that is at enmity with the Serpent, with whom we must make continual warre; because, although Christ have already wounded him in his head, yet he is not dead; and though his courage be much abated, yet he still doth much mischief.

In this warfare we are to learn two things, First, what we must doe to him, to practise it: Secondly, what he will doe to us, that we may avoid it.

That which we are to doe to him, is to bruise his head in pieces, which we shall be able to doe, *in him that strengtheneth us, Phil. 4.* That which he will doe to us is, that he will bruise our heel; therefore we are to take heed of him.

By the Serpents head is meant the first suggestion whereby he fitreth us up to sinne; which, albeit in the beginning it were strong, when he tempted Eve, yet since the promise Christ hath weakened it, notwithstanding, as Christ resisted the first suggestion, *Matth. 4.* so must we, after his example, begin at the weakest part, even at the first suggestions and provocations, which seem to us to be nothing, which the Prophet signified by *the children of Babel, which he would have dashed to the stake, Psal. 137.* In that respect it is that the Church would have the little Foxes destroyed that hurt the Vines, *Cant. 2. 12.* And the Prophets counsel is, *That we tread upon the Cockatrice egge, lest it prove a Serpent, Isaiah 59.* The Fathers, out of Adams temptation, made four degrees of our spiritual battail, The Man, the Woman, the Serpent, the Tree: By Man they understood reason; by the Woman, the sensuality and carnall affections of our mindes; by the Serpent, the Devil; by the Tree, the occasions. Concerning which, as it is good conscience hear this spoken, *Command Eve;* so it is better counsel, *Take heed of the Serpent, and thou shalt be safe;* but if thou doe not look upon the tree, thou shalt be safer: For if we avoid the occasion of sinne, then shall not our concupiscence be stirred up, but he that maketh no conscience to shun the occasion he loveth danger, and, as the Wife man saith, *he shall perish therein.*

The Nettle, if it be lightly touched, will sting and prick, but if it be crushed hard in a mans hand, it loseth the power: So if we dally with sinne, it will sting us, but if we bruise the very head of it, that is, the first motions, then it shall not hurt us: Thus did Christ,

*Matth.*

*Matth. 4.* and thus he would have us doe likewise. *Jacob* being stirred up by his mother to seek the blessing of his father, and to counterfeite the person of his brother, answered, That he durst not; *lest instead of a blessing he should procure a curse, Gen. 27. 12* *Joseph*, being solicited to uncleanness by his Mistress, answered, *How can I doe this? Gen. 39.* Thus with the consideration of Gods curse and of his benefits towards us, must we tread the head of the Serpent. But if we be ready *to make league with hell and death, Isaiah 28.* that is, to yeeld to the suggestions of Satan: If instead of treading him under feet, we tread under foot the blood of Christ, by which we are sanctified, *Hebrews 10.* if where we should labour to wound the Devil, we doe heal his wounds with sweet words, *Jer. 6.* then are we farre from that spiritual enmity that God requirerh, and doe deprive our selves of the promise of victory.

This not bruising of the Serpents head will cause another contrition: For that man, that for lack of grace doth not tread down concupiscence, and make it subject to the spirit of God, shall be faine to grinde his own heart, and to break it as he should have broken the Serpents head; for one of them must of necessity be performed; either the Serpents head must be bruised and broken, or else our own heart must be broken with sorrow and grief for sinne, which is *that acceptable sacrifice which God doth not despise, Psal. 51.*

Secondly, Touching that which the Devil doth to us, we are taught here, That though he be grievously wounded, yet he will not give over, but make warre with the Woman seed forever. If he could, he would be at the head; but because he cannot, he begins at the heel, and, by little and little, layeth men down all along upon the ground, that so he may poison the head: Thus he circumventeth men to make them fall, *1 Cor. 1.* We must therefore chiefly look to that part which he smiteth at most, and that is the heel; and in that regard, it becometh us to have *our feet shod with the preparation of the Gospel, Ephes. 6. 15.*

The heel hath three considerations, First, *Calcem anima*: Secondly, *actionis*: Thirdly, *vita*.

The heel of our soul is the lowest part thereof, which toucheth the earth; that is, as the Apostle terms them, *our fleshy lusts, 1 Pet. 2. 11.* and, *our worldly lusts, Titus 2. 12.* These affections are, as it were, the feet whereupon our souls doe walk; for the affections are the feet of the soul and minde, which, if they be corrupt, they cause the soul to sinne: therefore the Prophet complaineth, *That the wickednesse of his heels compasseth him, Psal. 49. 5.* meaning the corrupt lusts and affections of his heart: For as the cold wherewith we are troubled in our head, is first taken in our feet; so the corruption of our opinion, and understanding proceeds from our corrupt affections.

Secondly, The heel of our actions, is the end for which we doe them; wherein we must be carefull, that all we doe be done for

Gods glory, and not for our own praise; this is it which our Saviour reproveth in the Scribes and Pharisees, *They did good works, they fasted, prayed, and gave almes*, but the end of all that they did was not good, for *they did it to be praised of men*, *Matth. 6.* For it is the Devils policie, if he cannot hinder good actions, yet to corrupt mens minds, so as they shall not refer that which they doe to Gods glory, which is the right end and only thing we should aim at, but to their own praise and commendation among men. Therefore we must beware for what end we doe any thing, be it never so good, namely, that it be referred to Gods glory, according to the Apostles rule, *1 Cor. 10.* otherwise it not only loseth commendation, but becommeth sinfull, how goodly a shew soever it carry outwardly; *for whatsoever is not of faith is sinne*, *Rom. 14.*

Thirdly, By the heel in the third and last sense, we understand the end of our life: For at that time when all action is past, the Devil knowing that he hath but a little time to practise his malice against us, doth then most of all rage against us, *Apoc. 12.* Therefore even then especially we must oppose our selves against him, that he doe not venom and poyson our heel; that is, when we are ready to depart this life, to give us the overthrow, to drive us to desperation, and make us to despair of Gods favour. Thus we see his desire is and will be either to corrupt our affections, that we shall desire that which is evil: Or if we doe good, he will poyson the end of our actions, so as we shall not seek Gods glory but our own praise. Lastly, When we come to the end of our life, then he will be busie to weaken our faith, and to overcome us, by taking from us all other spiritual graces: And not only in these, but he will hurt us in our goods and good name. And we must be content to suffer these things at his hands, that he may not hurt our souls, *Exod. 4. 3.* We must not think it strange if we suffer detriment in temporal things, so that he doe us no hurt spiritually to the overthrow of our souls.

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F I N I S.

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